

A
WORD FOR WORD
MEANING OF
THE QUR'ÂN

Vol. II

By
MUHAMMAD MOHAR ALI

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Vol. II

A WORD FOR WORD MEANING OF THE QUR'ÂN

WITH EXPLANATORY NOTES, WORD MEANINGS WITH CROSS REFERENCES
AND GRAMMATICAL HINTS

VOL. II

Sûrahs 12 (Yûsuf) to 35 (Fâṭir)

By

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بسم الله الرحمن الرحيم

الحمد لله رب العالمين و الصلاة و السلام على سيدنا و نبينا محمد و آله أجمعين

PREFACE

All the praise is for Allah who has enabled me to complete the preparation of this *Word for Word Meaning of the Qur'ân*. The method and purpose of the work have been explained in the preface to the first part of this work which was published in 1998. That preface is reproduced hereafter for convenience of reference.

I started the project casually while working at the Madina Islamic University, translating the first few 'âyahs of *sûrat al-Baqarqah* on 5. 11. 91 sitting in the Prophet's Mosque after the *maghrib* prayer. Since that date I regularly translated a few 'âyahs each day, mostly at the Prophet's Mosque between the *maghrib* and 'ishâ' prayers. In this way the first draft of the work was completed on 8. 10. 1996, a few months after my retirement from Madina. During this first phase of the work I made only the translation, making it follow as closely as possible the sequence of the Arabic text in respect of syntax and order of words and phrases in the 'ayah. Thus completing the first draft I modified and expanded the plan and started revising the translation, adding word meanings and explanatory notes, wherever necessary, and grammatical hints, typesetting these on the computer. In this second phase it was a sustained and full-time work, devoting on an average six to seven hours a day continually for a little over six years since 1996. As already mentioned, the first part of this work consisting of *sûrahs al-Fâtîhah* and *al-Baqarah* was published in early 1998. Four other parts appeared in succession till March 2001. By the mercy of Allah the completed work is now ready for publication.

Throughout this long and sustained work my wife, Rosy, and sons, Monu (Abû Muntaşir), Ma'rûf and Manşûr, have constantly helped and encouraged me. A number of friends and readers have also helped and encouraged me in various ways. I am grateful to all of them. Above all, it is Allah's help and support that has enabled me to continue and complete this work despite my serious ailment and ill health. May He accept this humble effort; and peace and blessings of Allah be on His Prophet Muḥammad, his family and followers.

M. M. Ali

London, 5 February 2003

بسم الله الرحمن الرحيم

الحمد لله رب العالمين و الصلاة و السلام على سيدنا و نبينا محمد و آله أجمعين

PREFACE to the First Part

There are a number of English meanings of the Qur'ân in circulation. The method followed in these works is generally that the text of the 'âyah is placed in one column and its meaning is placed side by side in another column. This arrangement of course enables the reader to know the meaning of the 'âyah as a whole; but a non-Arab reader not having some knowledge of Arabic is unable to identify which English words or phrases represent the meaning of which words in the Arabic text. The present work aims at removing this difficulty. It places one or a couple of words of the 'âyah in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as practicable. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. Such repetition has been deemed helpful for habituating the reader with the particular word and its meanings. As is the case with other languages, many words in Arabic language also each bears a number of meanings. An attempt has been made to indicate such different meanings for a particular word. Similarly, a number of English meanings have been given for a word so that a reader may well understand the different shades of meaning of the particular term in an 'âyah. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic. Along with word meanings explanatory notes also have been given wherever necessary; but these have been kept to the minimum and have been based on classical and authoritative commentaries to which reference has been made at the appropriate places.

Many words in the Qur'ân bear special meanings. In explaining these words help has been taken, besides the standard dictionaries, lexicons, and commentaries paying special attention to word meanings, of the following works dealing specifically with the Qur'ânic vocabulary:

1. Al-Dâmaghânî, Al-Ḥusayn ibn Muḥammad (5th century H.?), *Qâmûs al-Qur'ân 'aw 'Islâh al-Wujûh wa al-Nazâ'ir Fî al-Qur'ân al-Karîm* (ed. 'Abd al-'Azîz Sayyid al-'Ahl), Beirut, fifth print, April, 1985
2. Al-Fîrûzâbâdî, Majd al-Dîn Muḥammad ibn Ya'qûb (d. 817 H.), *Baṣâ'ir Dhawî al-Tamyîz Fî Laṭâ'if al-Kitâb al-'Azîz* (ed. Muḥammad 'Alî al-Najjâr), 6 vols., Beirut, n.d.
3. Al-Iṣfahânî, 'Abû al-Qâsim al-Ḥusayn ibn Muḥammad, al-Râghib (d. 502 H.), *Al-Mufradât Fî Gharîb al-Qur'ân al-Karîm* (ed. Muḥammad Sayyid Kaylânî), Beirut, n.d.
4. Al-Taymî, 'Abû 'Ubaydah Ma'mar ibn al-Muthannâ (d. 210 H.), *Majâz al-Qur'ân* (ed. Muḥammad Fuwâd Sizkîn), 2 vols., second print, Beirut, 1401/1981.
5. Al-Yazîdî, 'Abû 'Abd al-Raḥmân 'Abd Allah ibn Yaḥyâ ibn al-Mubârak (d. 237 H.), *Gharîb al-Qur'ân wa Tafsîruhu* (ed. Muḥammad Salîm al-Ḥâjj), first print, Beirut, 1405/1985
6. Al-Zajjâj, 'Abû Ishâq Ibrâhîm ibn al-Sarrî, *Ma'ânî al-Qur'ân wa 'T'râbuhu* (ed. 'Abd al-Jalîl 'Abduhu Shalbî), 5 vols., first print, Beirut, 1408/1988
7. Ibn al-Jawzî, Jamâl al-Dîn 'Abû al-Faraj 'Abd al-Raḥmân (d. 597 H.), *Nuzhat al-'A'yûn al-Nawâzir Fî 'ilm al-Wujûh wa al-Nazâ'ir* (ed. Muḥammad 'Abd al-Karîm Kâzim al-Râḍî), second print, Beirut, 1405 H./1985
8. Muḥammad Fuwâd 'Abd al-Bâqî, *Mu'jam Gharîb al-Qur'ân Mustakhrajan min Ṣaḥîh al-Bukhârî*, second print, Beirut, n.d.
9. *Mu'jam 'Alfâz al-Qur'ân al-Karîm*, prepared by *Mujamma' al-Lughat al-'Arabiyyah* of Cairo, Cairo, n.d. (ISBN 977).

May Allah accept this humble effort and enable us to do what pleases Him and meets with His approval. And peace and blessings of Allah be on His Prophet Muḥammad, his family and those who follow him.

M. M. Ali

London, 21 Shawwâl 1418 H.

(18. 2. 1998)

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LIST OF ABBREVIATIONS

- Acc. = Accusative
 Act. = Active
 Al-Baḥr. = 'Abū Ḥayyân al-Andalusî, Muḥammad ibn Yûsuf (654 - 754 H.), *Al-Baḥr al-Muḥîṭ Fî al-Tafsîr* (ed. Sadqî Muḥammad Jamîl and others), new print, Al-Maktabat al-Tijâriyyah, Makka, n.d., 10+1 vols.
 Al-Bayḍâwî = Al-Bayḍâwî, Nâsir al-Dîn 'Abû Sa'îd 'Abd Allah ibn 'Umar ibn Muḥammad al-Shîrâjî, al-Qâḍî (d. 791 H.), *Tafsîr al-Bayḍâwî al-Musammâ Anwâr al-Tanzîl wa 'Asrâr al-Ta'wîl*, 2 vols., Dâr al-Kutub al-'Ilmiyyah, first print, Beirut, 1408 H./ 1988.
 Al-Ṭabarî = Al-Ṭabarî, 'Abû Ja'far Muḥammad ibn Jarîr (d. 310 H.), *Jâmi' al-Bayân 'an Ta'wîl 'Ây al-Qur'ân*, 15 Vols., Dâr al-Fîkr, Beirut, 1408 H./1988.
 Al-Tafsîr al-Kabîr = Muḥammad Al-Razî, Fakhr al-Dîn ibn al-'Allâmah Ḍiyâ' al-Dîn 'Umar, al-Imâm (544-604 H.), *Tafsîr al-Fakhr al-Râzî al-Mushtahar bi al-Tafsîr al-Kabîr wa Mafâtîḥ al-Ghayb* (ed. Khalîl Muḥyî al-Dîn al-Mays), 17 vols. (the pagination is by parts), Dâr al-Fîkr, first print, Beirut, 1414 H. / 1993.
 Al-Zamakhsharî = Al-Zamakhsharî, al-Khawârizmî, 'Abû al-Qâsim Jâr Allah Maḥmûd ibn 'Umar (467-538 H.), *Al-Kashshâf 'an Ḥaqâ'iq al-Tanzîl wa 'Uyûn al-'Aqâwîl Fî Wujûh al-Ta'wîl*, 2 vols., Maktabat al-Ma'ârif, Riyâdh and Dâr al-Ma'rifah, Beirut, n.d.
 Baḥr. = Al-Samarqandî, 'Abu al-Layth Naṣr ibn Muḥammad ibn 'Aḥmad ibn Ibrâhîm (d. 375 H.), *Tafsîr al-Samarqandî al-Musammâ Baḥr al-'Ulûm* (ed. 'Alî Muḥammad Mu'awwid and others), 3 vols., first print, Dâr al-Kutub al-'Ilmiyyah, Beirut, 1413 H. /1993.
 Baṣâ'ir = Al-Firûzâbâdî, Majd al-Dîn Muḥammad ibn Ya'qûb, *Baṣâ'ir Dhawî al-Tamyîz Fî Laṭâ'if Kitâb al-'Azîz* (ed. Muḥammad 'Alî al-Najjâr), 6 vols., Beirut, n.d.
 Bukhârî = Al-Bukhârî, 'Abû 'Abd Allah Muḥammad ibn Ismâ'îl, *Ṣaḥîḥ al-Bukhârî*, the number refers to the number of ḥadîth as in *Faḥ al-Bâri*.
 f. = feminine
 Faḥ al-Qadîr = Al-Shawkânî, Muḥammad ibn 'Alî ibn Muḥammad (d. 1250 H.), *Faḥ al-Qadîr al-Jâmi' Bayn Fannay al-Riwâyah wa al-Dirâyah min 'Ilm al-Tafsîr*, 5 vols., Dâr al-Fîkr, Beirut, 1409 H./1989.
 Gen. = Genitive
 i. = first person
 ii. = second person
 iii. = third person
 Ibn Kathîr = Ibn Kathîr, al-Ḥâfiz (700-774 H.) *Tafsîr al-Qur'ân al-'Azîm* (ed. 'Abd al-'Azîz Ghunaym and others), 7 vols., Dâr al-Sha'b, Cairo, n.d.
 impfct. = imperfect
 m. = masculine

- Mufradât** = Işfahânî, 'Abû al-Qâsim al-Ḥusayn ibn Muḥammad, al-Râghib (d. 502), *Al-Mufradât Fî Gharîb al-Qur'ân* (ed. Muḥammad Sayyid Kaylânî), Dâr al-Ma'rifah, Beirut, n.d.
- Muslim** = 'Abû al-Ḥusayn Muslim ibn al-Ḥajjâj al-Qushayrî al-Naysâbûrî, *Ṣaḥîḥ Muslim*, the number refers to the number of *ḥadîth* as numbered by Muḥammad Fuwâd 'Abd al-Bâqî in the Istanbul edition.
- n. = Note
- pl. = plural
- s. = singular
- Ṣafwat** = Ḥusayn Muḥammad Makhlûf, *Ṣafwat al-Bayân li Ma'ânî al-Qur'ân*, third print, Kuwait, 1407 H./1987.
- Tafsîr al-Mâwardî** = Al-Mâwardî, 'Abû al-Ḥasan 'Alî ibn Muḥammad, al-Baṣrî (364-450), *Al-Nukat wa al-'Uyûn Tafsîr al-Mâwardî*, (ed. Al-Sayyid ibn 'Abd al-Maqqûd ibn 'Abd al-Raḥîm), 6 vols., Dâr al-Kutub al-'Ilmiyyah and Mu'assasat al-Kutub al-Thaqâfiyyah, first print, Beirut, 1412 H./1992.
- v. = verb

KEY TO VERB FORMS

- Form II فعل = *fa''ala* (تفعيل *taf'îl*)
- " III فاعل = *fâ'ala* (مفاعلة *mufâ'alah*)
- " IV أفعال = *'af'ala* (أفعال *'If'âl*)
- " V تفعل = *tafa''ala* (تفعل *tafa''ul*)
- " VI تفاعل = *tafâ'ala* (تفاعل *tafâ'ul*)
- " VII انفعال = *infa'ala* (انفعال *infî'âl*)
- " VIII افتعال = *ifta'ala* (افتعال *ifti'âl*)
- " IX افعال = *if'alla* (افعال *if'ilâl*)
- " X استفعال = *istaf'ala* (استفعال *istif'âl*)

There are a few more verb forms, but they of rare occurrence.

TRANSLITERATION

ء = ' (hamzah)	ص = Ṣ/ṣ	و = W/w
آ = Â/â (as long vowel)	ض = Ḍ/ḍ	و = û (as long vowel)
ج = J/j	ط = Ṭ/ṭ	ي = Y/y
ح = Ḥ/h	ظ = Ṣ/ẓ	ي = î/î (as long vowel)
ذ = Dh/dh	ع = ' (ayn)	
ز = Z/z	غ = Gh/gh	

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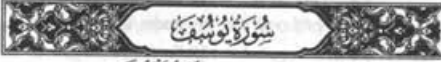


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12. SŪRAT YŪSUF

Makkan: 111 'āyahs

This *sūrah* was revealed after the previous *Sūrat Hūd* during the late Makkan period when the Prophet, peace and blessings of Allah be on him, and his mission were passing through a difficult period due to the opposition and enmity of the unbelieving Makkan people. The *sūrah* is named after Prophet Yūsuf, peace be on him, whose story is related in it, highlighting the trials and difficulties he had to face because of the jealousy and machinations of his own brothers, the intrigue of some others in his new domicile in Egypt and his imprisonment there, emphasizing that Allah saved him from all the trials and difficulties and ultimately gave him success and honour. As in the case of the accounts of the other Prophets given in the Qur'ān, the story of Yūsuf, peace be on him, is also aimed at consoling and encouraging the Prophet Muḥammad, peace and blessings of Allah be on him, in his struggle and mission. The Qur'ān characterizes the story of Yūsuf, peace be on him, as the "best of accounts" (*aḥsan al-qaṣaṣ*). The accounts of the other Prophets are usually given in the Qur'ān in parts in several *sūrahs*; but that of Yūsuf, peace be on him, is given only in this *sūrah* which deals exclusively with his story, together with matters of the faith.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الر 1. Alif-Lām-Rā.¹

تِلْكَ آيَاتُ These are the 'āyahs²

الْكِتَابِ الَّذِي of the Book that clarifies.³

إِنَّا أَنْزَلْنَاهُ 2. Verily We have sent⁴ it

قُرْآنًا عَرَبِيًّا down as a Qur'ān in Arabic

لَعَلَّكُمْ تَعْقِلُونَ that you may understand.⁵



نَحْنُ نَقُصُّ عَلَيْكَ 3. We relate⁶ unto you

أَحْسَنَ الْقَصَصِ the best of accounts in that

يَمَّا أَوْحَيْنَا إِلَيْكَ We communicate⁷ to you

هَذَا الْقُرْآنَ this the Qur'ān;

1. Allah Alone knows the meaning and significance of these disjointed letters.

2. آيات 'āyât (sing. 'āyah) = signs, miracles, revelations, evidences. See at 10:94, p. 671, n. 7.

3. i. e., the rules of guidance. مبين *mubīn* = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from 'abāna, form four of bāna [bayn/bayān], to be clear, evident. See at 11:25, p. 686, n. 12.

4. This is an emphatic declaration that the Qur'ān was sent down by Allah and that it was not made up by the Prophet or anyone else, as the unbelievers allege. أنزلنا *'anzalnā* = we sent down

(v. i. pl. past from 'anzala, form IV of nazala [nuzāl], to come down. See at 10:94, p. 671, n. 2).

5. ta تعقلون *'qilāna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from 'aqala ['aql], to be endowed with reason. See at 11:151, p. 696, n. 6).

6. naquṣṣu *naquṣṣu* = we relate, narrate, recount (v. i. pl. impfct. from qaṣṣa [qaṣṣ/ qaṣaṣ], to cut, to relate. See at 11:120, p. 720, n. 8).

7. This a further emphasis of the Qur'ān having been communicated by Allah. أوحي *'awḥaynā* = we communicated (v. i. pl. past. from 'awḥā, form IV of waḥā [waḥy], to communicate. See at 10:87, p. 668, n. 1) The word waḥy bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers.

وَأَنْ كُنْتَ though you had been

مِنْ قَبْلِهِ before it

لَمَنِ الْغَافِلِينَ indeed of those unaware.¹



إِذْ قَالَ يُوسُفُ 4. When Yûsuf said

لَا يَبْرِيكَ يَا أَبَتِي to his father: "O my father,

إِنِّي رَأَيْتُ I saw in dream²

أَحَدَ عَشَرَ كَوْكَبًا eleven stars³

وَالشَّمْسُ وَالْقَمَرُ and the sun and the moon –

رَأَيْتُهُمْ لِي I saw them to me

سَاجِدِينَ prostrating themselves."⁴

قَالَ يَبْنُيَ 5. He said: "O my sonny,

لَا تَقْصُصْ رُءْيَاكَ relate not⁵ your dream⁶

عَلَى إِخْوَتِكَ unto your brothers

فِيَكِيدُوا lest they should hatch⁷

لَكَ كَيْدًا about you a plot.⁸

إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ Verily Satan is for man

عَدُوٌّ مُبِينٌ an enemy⁹ open and clear."

وَكَذَلِكَ 6. "And thus

يَجْتَبِيكَ رَبُّكَ will select¹⁰ you your Lord

وَيُعَلِّمُكَ and teach you

مِنْ تَأْوِيلِ of the interpretation¹¹

1. This clause of the 'ayah stresses that the Prophet had, previously to his receipt of wahy, unaware of the facts and instructions contained in it, thus negating the unbelievers assumption that he had gathered information from various sources to make up the Qur'ân. غَافِلِينَ *ghâfilîn* (pl.; acc./gen. of *ghâfilûn*; s. *ghâfil*) = negligent, unmindful, heedless, inattentive, unaware (act. participle from *ghafala* [*ghaflah* /*ghufûl*], to neglect, to ignore. See at 7:205, p. 544, n. 10).

2. The fact of his having seen in dream is made clear in the next 'ayah. رَأَيْتُ *ra'aytu* = I saw, noticed, observed, saw in dream (v. ii. m. s. past from *ra'â* [*ra'y* /*ru'yah*], to see. See *ra'aytum* at 11:88, p. 709, n. 8).

3. kawkab (s.; pl. *kawâkib*) = star.

4. This was an indication of his subsequent Prophethood and greatness as explained in 'ayah 6 below. سَاجِدِينَ *sâjidîn* (pl.; acc./gen. of *sâjidûn*; s. *sâjid*) = those who prostrate themselves, prostrate (act. participle from *sajada* [*sajûd*], to prostrate oneself. See at 7:120, p. 509, n. 11).

5. لا تَقْصُصْ *la taqṣṣ* = do not relate/narrate (v. ii. m. s. imperative (prohibition) from *qasṣa* [*qaṣṣ* /*qaṣaṣ*], to cut, to relate. See *naqṣṣu* at 12:3, p. 722, n. 6).

6. رُءْيَا *ru'yâ* (s.; pl. *ru'an*) = dream, vision.

7. يَكِيدُوا *yakidûna* = they hatch a plot, plot, conspire, contrive (v. iii. m. pl. impfct. from *kâda* [*kayd*], to contrive, to set a strategy. The terminal *nûn* is dropped because of a hidden 'un in the causal *fâ'* coming before the verb. See *kidyû* at 11:55, p. 697, n. 7).

8. i. e., out of jealousy and envy; for the implication of the dream was quite obvious that Yûsuf, peace be on him, was to be Allah's favoured one.

9. عَدُوٌّ *adûw* (s.; pl. *ad'â*) = foe, enemy. See at 9:113, p. 627, n. 11.

10. يَجْتَابِي *yajtabî* = he selects, picks, chooses (v. iii. m. s. impfct. from *ijtabâ*, form VIII of *jabâ* [*jibâyah*], to collect. See at 3:179, p. 226, n. 2).

11. i. e., something of the interpretation. تَأْوِيلِ *ta'wîl* (s.; pl. *ta'wîlât*) = interpretation, explanation (verbal noun in form II of 'âla [*'awlma'âl*], to return, to revert. See at 7:53, p. 485, n. 12).

ٱلْأَحَادِيثِ of narratives¹ and will
 وَبُرِّئَتْ نَفْسُهُ make full² His Grace³
 عَلَيْكَ on you and on
 وَعَلَىٰ آلِ يَعْقُوبَ the progeny of Ya'qûb,
 كَمَا أَنفَعَهَا as He had made it full
 عَلَىٰ أَبَوَيْكَ مِن قَبْلُ on your two fathers afore —
 إِبْرَاهِيمَ وَإِسْحَاقَ Ibrâhîm and Ishâq.
 إِنَّ رَبَّكَ Verily your Lord is
 عَلِيمٌ حَكِيمٌ All-Knowing, All-Wise.⁴

Section (Rukû') 2

لَقَدْ كَانَ فِي يُوسُفَ 7. There are indeed in Yûsuf
 وَإِخْوَانِهِ and his brothers
 آيَاتٌ لِّلَّ سَآئِلِينَ signs⁵ for the enquireres.⁶
 إِذْ قَالُوا 8. When they⁷ said: " Indeed
 يُونُسُ وَأَخُوهُ Yûsuf and his brother⁸ are
 أَحَبُّ إِلَيْنَا أَيْسَارَنَا dearer⁹ to our father than we,
 وَنَحْنُ عُصْبَةٌ though we are a group.¹⁰
 إِنَّ أَبَانَا لَافِي In fact our father is in
 ضَلَالٍ مُّبِينٍ an error quite obvious.¹¹
 أَقْتُلُوا يُوسُفَ 9. "Kill Yûsuf!¹²

1. i. e., dreams (See Al-Tabarî, XII, 153; Ibn Kathîr, IV, 299). أَحَادِيثُ 'ahâdîth (pl.; s. ḥadîth) = speeches, talks, reports, tales, narratives, Prophetic traditions. See ḥadîth at 7:185, p. 537, n. 10.

2. يَتِمُّ yutimma(u) = he completes, makes full (v.

iii. m. s. impfct. from 'atamma, form IV of tamma [tamâm], to be completed. See at 9:32, p. 580, n. 6).

3. i. e., by giving guidance, Prophethood and other favours.

4. i. e., particularly in respect of the bestowal of especial favours like Prophethood and Messengership.

5. i. e., in the story of Yûsuf and his brothers there are lessons and points for reflection and thought.

آيَاتُ 'âyât (sing. 'āyah) = signs, miracles, revelations, evidences. See at 12:1, p. 722, n. 2.

6. سَآئِلِينَ sâ'ilîn (accusative/genitive of sâ'ilîn, sing. sâ'il; active participle from sa'ala [su'âl/ mas'alah/tas'âl], to ask) = beggars, petitioners, questioners, enquirers. See at 2:177, p. 83, n. 10.

7. i. e., the half-brothers of Yûsuf through a different mother.

8. i. e., his full brother, Binyâmin.

9. أَحَبُّ 'ahabb = dearer, preferable, more desirable (relative of ḥabîb). See at 9:24, p. 586, n. 7.

10. They were 11 in number and grown up. So they thought they were powerful to harm their minor brothers, Yûsuf and Binyâmin. عَصْبَةٌ 'uṣbah (s.; pl. عِصَب 'uṣab) = group, troop, union, band.

11. مُبِينٌ mubîn = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from 'abâna, form four of bâna [bayn/bayân], to be clear, evident. See at 11:25, p. 686, n. 12.

12. Yûsuf's brothers grew jealous of him, unjustly considered their father partial to him and conspired to destroy him. It is to be noted that the story of Yûsuf as contained in the Old Testament does not make any mention of their conspiracy.

أَوْ اطرَحُوهُ أَرْضًا² or banish¹ him to a land,²
يَجْلُ لَكُمْ so free³ will be for you
وَجْهَ أَبِيكُمْ your father's face⁴
وَتَكُونُوا مِنْ بَعْدِهِ and you may be after that
قَوْمًا صَالِحِينَ⁵ a virtuous⁵ people.

قَالَ قَائِلٌ مِنْهُمْ 10. One of them said:
لَا تَقْتُلُوا يُوسُفَ "Do not kill Yûsuf
وَأَلْقُوهُ فِي but throw⁶ him into
غِيَبَاتِ الْكُفَى the depths⁷ of the well,⁸
يَلْقِطُهُ there will pick him⁹ up
بَعْضُ السَّيَّارَةِ some caravan;¹⁰
إِنْ كُنْتُمْ فَعِيلِينَ if you are to do anything."
﴿١٠﴾

قَالُوا يَا أَبَانَا 11. They said: "O our father,
مَا لَكَ "What is the matter with you,
لَا تَأْمَنَّا you do not trust¹¹ us
عَلَى يُوسُفَ وَإِنَّا with Yûsuf though we are
لَهُ لَنُصِحُّوْنَ indeed his well-wishers."¹²
﴿١١﴾

أَرْسِلْهُ مَعَنَا 12. "Send him with us
غَدًا tomorrow,
يَرْعَى وَيَلْعَبُ he will pasture¹³ and play;

1. اطرَحُوا *itraḥû* = you (all) throw off, drive away, remove, expel, banish (v. ii. m. pl. imperative from *taraha* [tarḥ], to throw, to discard).

2. i. e., land distant and unfamiliar.

3. يَجْلُ *yakhlu* = he or it becomes empty, vacant, free, disengaged (v. iii. m. s. impfct. from *khalâ* [khalûw/khalâ], to be empty, vacant).

4. i. e., his attention and care.

5. i. e., by doing good deeds. صَالِحِينَ *ṣāliḥîn* (pl.; acc/gen. of *ṣāliḥûn*; s. *ṣāliḥ*) = righteous, virtuous (act. participle from *ṣalaḥa* [salāḥ/ ṣulāḥ/ maslaḥah], to be good, right, proper. See at 7:196, p. 542, n. 4).

6. اَلْقُوا *'alqû* = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [liqâ/ luqyân/ luqy/ luqyah/luqan], to meet. See *'alqâ* at 7:150, p. 521, n. 8).

7. غِيَابَةٍ *ghayâbah* = depth, bottom.

8. حُب *jubb* (s.; pl. *ajbâb/jibâb*) = well, pit.

9. يَلْقِطُ *yaltaqî(u)* = he picks up, collects, receives (v. iii. m. s. impfct. from *iltaqata*, form VIII of *laqata* [laqt], to gather, to pick up. The final letter is vowelless because the verb is conclusion of an implied conditional clause).

10. Obviously the well into which they planned to throw Yûsuf lay on the highway of trade running from Yaman through Hijaz and Palestine to Egypt and Syria. This is highway (*imâm mubîn*) is also referred to at 15:79. سَيَّارَةٍ *sayyarah* (s.; pl. *sayyârât*) = automobile, car, caravan.

11. تَأْمَنُ *ta'manu* = you trust, feel safe (v. ii. m. s. impfct. from *'amina* ['amni/ amân], to feel safe. See *'amina* at 2:283, p. 150, n. 5).

12. Yûsuf's brothers, after having made their plans, came to their father to persuade him to let Yûsuf go out with them. Note that the Old Testament, which does not mention the conspiracy, makes Ya'qûb, peace be on him, ask his son Yûsuf to go out with his brothers (Gen. 37:13-14). نَاصِحِينَ *nāṣiḥîn* (pl.; acc/gen. of *nāṣiḥûn*; s. *nāṣiḥ*) = well-wishers, sincere advisers (active participle from *naṣaḥa* [naṣḥ/ nuṣḥ/ naṣāḥah/ naṣiḥah], to give sincere advise, to wish someone well. See at 7:79, p. 497, n. 2).

13. يَرْعَى *yarta'* = he pastures, grazes (v. iii. m. s. impfct. from *irta'a*, form VIII of *ra'a* [ra'y/ri'āyah/mar'an], to graze.

وَنَآلَهُ and we will of him
 لَحَافِظُونَ¹ surely be taking care."¹

قَالَ إِنِّي 13. He said: " As for me,
 لَيَحْزِنُنِي أَن it indeed grieves² me that
 تَذْهَبُوا بِهِ you will take him away
 وَأَنَا أَن and I apprehend³
 أَن يَأْكُلَهُ الْذئبُ that the wolf⁴ may eat him up
 وَأَنتُمْ while you are
 عَنْهُ عَافِلُونَ⁵ unmindful⁵ of him."

قَالُوا لَئِنْ 14. They said:
 أَكَلَهُ الْذئبُ "If the wolf eats him up
 وَنَحْنُ عُصْبَةٌ while we are a group,⁶ we
 إِنَّا إِذَا الْخَسِرُونَ⁷ will then be surely losers."⁷

فَلَمَّا ذَهَبُوا 15. So when they took him
 وَاجْتَمَعُوا away and unitedly decided⁸
 أَن يَجْعَلُوهُ in that they would put him in
 عَمِيقَ الْجُبِّ the depths of the well;
 وَأَوْحَيْنَا and We communicated⁹ to
 إِلَيْهِ لَنُنَبِّئَهُمْ him: "You will surely inform¹⁰
 بِأَمْرِهِمْ هَذَا them of this deed¹¹ of theirs

1. حَافِظُونَ *hāfiẓūn* (pl.; s. *hāfiẓ*) = keepers, preservers, observers, upholders, those who take care (act. participle from *hafiẓa* [*hifẓ*], to preserve, to protect. See *yuhāfiẓūna* at 9:112, p. 627, n. 1).
2. يَحْزِنُنِي *yahzunu* = he or it saddens, grieves (v. iii. m. s. impfct. from *hazana* [*huzn*], to make sad. See at 6:33, p. 403, n. 10). Note that with *kasrah* under the middle letter (*hazina/yahzanu*) the verb gives an intransitive sense, meaning he became sad, he grieves.
3. وَأَنَا أَن *'akhāfu* = I fear, apprehend (v. i. s. impfct. from *khāfa* [*khawf* / *makhāfah* / *khifāh*], to fear. See *takhāfūna* at 6:81, p. 424, n. 2).
4. أَن يَأْكُلَهُ الْذئبُ *dhi'b* (s.; pl. *dhi'āb*) = wolf, jackal.
5. عَنْهُ عَافِلُونَ *ghāfilūn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah* / *ghuful*], to neglect, to ignore. See at 10:92, p. 670, n. 3).
6. وَنَحْنُ عُصْبَةٌ *'uṣbah* (s.; pl. *'uṣab*) = group, troop, union, band. See at 12:8, p. 724, n. 10.
7. إِنَّا إِذَا الْخَسِرُونَ *khāsirūn* (pl.; s. *khāsir*) = losers, those in loss, those doomed to loss (active participle from *khāsara* [*khusr* / *khāsār* / *khāsārah* / *khusrān*] to lose. See at 9:69, p. 607, n. 3).
8. وَاجْتَمَعُوا *'ajma'ū* = they unitedly decided, unanimously resolved, were in agreement (v. iii. m. pl. past from *'ajma'a*, from IV of *jama'a* [*jam*], to gather, to collect. See *yajma'ūna* at 10:58, p. 658, n. 3).
9. وَأَوْحَيْنَا *'awḥaynā* = we communicated (v. i. pl. past from *'awḥā*, form IV of *wahā* [*wahy*], to communicate. See at 12:3, p. 722, n. 7). The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ān at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4.
10. لَنُنَبِّئَهُمْ *la-tunabbi'anna* = you will surely inform, notify, make know (v. ii. m. s. impfct. emphatic from *nabba'a*, form II of *naba'a* [*nab* / *nubū*], to be prominent. See *tunabbi'ūna* at 10:18, p. 642, n. 11).
11. بِأَمْرِهِمْ هَذَا *'amr* (s.; pl. *'awāmīr*) *'umūr* = order, command, decree/ matter, issue, affair, deed. See at 11:123, p. 721, n. 11.

وَهُمْ لَا يَسْتَعْرِفُونَ 15 while they will realize not.¹

وَجَاءُوا 16. And they came

أَبَاهُمْ عِشَاءً to their father early at night²

يَبْكُونَ 17 weeping.³

قَالُوا يَا أَبَانَا 17. They said: "O our father,

إِنَّا ذَهَبْنَا نَسْتَبِقُ we went running races⁴

وَنَرَكُنَا يَوْسُفَ and left Yûsuf

عِنْدَ مَتْلَعِنَا with our baggage;⁵

فَأَكَلَهُ الذِّئْبُ so the wolf ate him;

وَمَا نَتَّيْمُونَ لَكَ but you will not believe us

وَلَوْ كُنَّا even though we are

صَادِقِينَ speaking the truth."⁶

وَجَاءُوا وَعَلَى قَيْصِيهِ 18. And they brought his

يَدْمِ كَذِبٍ shirt⁷ with false blood on it.

قَالَ بَلْ سَوَّلَتْ He said: "Nay, your selves

لَكُمْ أَنْفُسُكُمْ أَمْرًا have seduced⁸ you to a deed.

فَصَبِّرْ جَمِيلٌ Hence patience is good

وَاللَّهُ الْمُسْتَعَانُ and help is sought⁹ of Allah

عَلَى مَا نَصِفُونَ on what you describe."¹⁰

1. يَشْعُرُونَ *yash'urûna* = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 6:123, p. 443, n.5).

2. After having carried out their plan of throwing Yûsuf into the well they came back home early at night and they were falsely weeping to show their grief over the loss of Yûsuf. They also made up a false story about how he was lost (see the next *'ayah*. عِشَاءً '*ishâ*' = evening, early night.

3. يَبْكُونَ *yabkûna* = they weep, cry (v. iii. m. pl. impfct. from *bakâ* [*bukâ*/'*bukan*], to cry. See *li-yabkû* at 9:82, p. 613, n. 3).

4. نَسْتَبِقُ *nastabiqu* = we try to outdo one another, get ahead of one another, run races (v. i. pl. impfct. from *istabaqa*, from VIII of *sabaqa* [*sabq*], to go before, to precede. See *sabaqu* at 8:59, p. 568, n. 11).

5. مَتَاع *matâ'* (pl. '*amti'ah*)= goods, chattel, wares, baggage, equipment, gear, necessities of life, object of delight, enjoyment. See at 10:23, p. 645, n. 7.

6. صَادِقِينَ *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq*/'*ṣidq*], to speak the truth. See at 11:32, p. 689, n. 8).

7. قِيمِيس *qamîṣ* (s.; pl. *qumus*/'*aqmîṣah*/'*qumṣân*) = shirt, cover, dress, gown.

8. سَوَّلَتْ *sawwalat* = she or it seduced, enticed (v. iii. f. s. past from *sawwala*, form II of *sawila* [*sawl*], to become loose, soft).

9. مُسْتَعَان *musta'ân* = the one whose help is sought (passive participle from *ista'âna*, form X of '*âna* [*'awn*], to assist, help. See *ista'inû* at 7:128, p. 511, n. 9).

10. Note the difference of the Qur'anic account from that of the Old Testament which says that Yûsuf's father, Ya'qûb, peace be on them, readily believed his sons' false story, became despaired of getting back Yûsuf, and mourned his loss for a long time (Gen. 37:33-34). تَصِفُونَ *tasîfûna* = you describe, depict, ascribe, attribute, praise (v. ii. m. pl. impfct. from *waṣafa* [*wasf*], to describe, to praise).

وَجَاءَتْ سَيَّارَةٌ 19. And there came a caravan

فَأَرْسَلُوا and they sent out¹

وَأَرَادَهُمْ their water-drawer²

فَأَذَلَّ دَلْوَهُ who let down³ his bucket.

قَالَ يَبْنَورِيُّ He said: "O good news,⁴

هَذَا غُلَامٌ here is a young man."

وَأَسْرَوْهُ And they hid⁵ him

بِضْعَةٍ as a commodity⁶;

وَاللَّهُ عَلِيمٌ but Allah is All-Knowing

بِمَا يَعْمَلُونَ of what they did.

﴿١٩﴾

وَسَرَّوْهُ 20. And they sold⁷ him

بِشَعْرٍ بَخِيسٍ for a price too little,⁸ of

دِرْهَمٍ مَعْدُودٍ dirhams limited in number⁹

وَكَاثُوفِهِ and they were about him

مِنَ الرَّاهِدِينَ of those keen to give up.¹⁰

Section (Rukû') 3

وَقَالَ 21. And there said the one

الَّذِي اشْتَرَاهُ who had bought him

مِنْ مِصْرَ لَا مَرَأَتَهُ of Egypt to his wife:

أَكْرَمِي مَثْوَاهُ "Be generous in his lodging;

عَسَى أَنْ يَنْفَعَنَا maybe he will benefit¹¹ us

1. The company of merchants were Ismâ'îlîte Arabs carrying their merchandise to Egypt (See Gen. 37:25). أَرْسَلُوا 'arsalû = they sent out, despatched, discharged (v. iii. pl. past in form IV of rasila [rasaf], to be long and flowing. See at 'arsala at 9:33, p. 580, n. 8).

2. i. e., on coming near the well they sent out their water-drawer for drawing water from the well. وَارَدَ wârid (s.; pl. wurrâd) = water-drawer, one who arrives/ goes down (act. participle from warada [wurûd], to come, to arrive. See wîrd at 11:98, p. 713, n. 4).

3. أَذَلَّى 'adlâ = he let down, cast down, dropped, delivered, expressed (v. iii. m. s. past in form IV of dalâ [dalw], to drop down, bucket. See lâ tudlû at 2:188, p. 90, n. 10).

4. i. e., he exclaimed by picking up Yûsuf from the depth of the well. Note here another difference of the Qur'ânic account from that of the Old Testament which says that Yûsuf's brothers first threw him into a pit and then took him out and sold him to a passing company of merchants (Gen. 37:23-28). بَشَرَى bushrâ = glad tidings, good news. See at 11:78, p. 704, n. 7.

5. أَسْرَوْا 'asarrû = they concealed, secreted, hid (v. iii. m. pl. past from 'asarra, form IV of sarra [surûr/ tasirrah/ masarrah], to make happy. See at 5:52, p. 356, n. 8).

6. بِضَاعَةٍ biḍâ'ah (s.; pl. baḍâ'i') = merchandise, commodity, goods.

7. شَرَوْا sharaw = they sold/bought (v. iii. m. pl. past from sharâ [shirâ/ 'shiran], to sell, to buy. See at 2:102, p. 49, n. 3).

8. بَخِيسٍ bakhs = too little, very low. See lâ tabkhasû at 11:85, p. 708, n. 9.

9. مَعْدُودَةٍ ma'dûdah (f.; m. ma'dûd) = limited in number, countable, some. See ma'dûd at 11:104, p. 715, n. 4.

10. زَاهِدِينَ zâhidîn (pl. acc./genitive of zâhidân; s. zâhid) = abstinent, abstemious, keen to give up (act. participle from zahada/ zahida /zahuda [zuhd], to abstain, to renounce).

11. يَنْفَعُ yanfa'a (u) = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from nafa'a [naf], to be of use. See yanfa'u at 11:34, p. 669, n. 1).

أَوْ نَخِذَهُ or we will take¹ him
وَلَدًا as a son.
وَكَذَلِكَ مَكَّنَّا² And thus did We establish²
يُوسُفَ فِي الْأَرْضِ Yūsuf in the land,
وَلِنُعَلِّمَهُ and that We might teach him
مِنْ تَأْوِيلِ some of the interpretations³
الْأَحَادِيثِ of reports.⁴
وَاللَّهُ عَلِيمٌ And Allah is All-Prevailing⁵
عَلَى أَمْرِهِ over His affair⁶
أَكْثَرَ النَّاسِ but most men
لَا يَعْلَمُونَ do not know.

وَلَمَّا بَلَغَ 22. And when he attained⁷
أَشُدَّهُ his majority⁸
ءَاتَيْنَاهُ حُكْمًا We gave him judgement⁹
وَعِلْمًا and knowledge.
وَكَذَلِكَ نَجْزِي And thus do We reward¹⁰
الْمُحْسِنِينَ the righteous.¹¹

وَرَزَوْتَهُ 23. And there sought to lure¹²
الَّتِي هُوَ فِي بَيْتِهَا him she in whose house he
عَنْ نَفْسِهِ was from his self
وَعَلَقَتْ الْأَبْوَابَ and she shut¹³ the doors

1. Yūsuf was bought by 'Azīz, the Finance minister of the Egyptian ruler (Al-Ṭabarī, Pt. XIII, 174-175; Ibn Kathīr, IV, 305). نَخَذَ

nattakhidha(u) = we adopt, take to ourselves, take, assume (v. i. pl. impfct. from ittakhadha, form VIII of 'akhadha ['akhdh], to take. See ittakhadhū at 9:106, p. 623, n. 7).

2. مَكَّنَّا makkannā = we put in a position, established firmly, strengthened (v. i. pl. past in form II of makuna [makānah], to be strong. See at 7:10, p. 467, n. 12).

3. تَأْوِيلَ ta'wīl (s.; pl. تَأْوِيلَات ta'wīlāt) = interpretation, explanation (verbal noun in form II of 'āla ['awl/ma'āl], to return, to revert. See at 12:6, p. 723, n. 11).

4. i. e., dreams (See Al-Ṭabarī, XII, 153, 176; Ibn Kathīr, IV, 299, 306). أَحَادِيث 'ahādīth (pl.; s. ḥadīth) = speeches, talks, reports, tales, narratives, Prophetic traditions. See at 12:6, p. 724, n. 1.

5. غَالِب ghālib (s.; pl. ghālibūn) = All-Prevailing, victorious, conquerors, dominant (active participle from ghalaba [ghalib/ghalbah], to subdue, to conquer. See ghālibūn at 5:23, p. 340, n. 10).

6. i. e., whatever He wills and commands it happens. Nothing can prevent it.

7. بَلَغ balagha = he or it reached, came to, attained (v. iii. m. s. past from bulāgh, to reach. See at 6:19, p. 398, n. 5).

8. أَشَد 'ashudd = physical maturity, virility. balagha 'ashuddahu, he came of age, attained majority.

9. حُكْم ḥukm (pl. ḥukam) = judgement, order, decree, wisdom, judiciousness, rule. See at 6:89, p. 426, n. 10.

10. نَجْزِي najzi = we reward, recompense, requite, repay (v. i. pl. impfct. from jazā [jazā'], to recompense. See at 10:13, p. 641, n. 1).

11. Herein is a consolation for the Prophet and the Muslims.

12. رَاوَدت rāwadāt = she sought to lure, tempt, seduce, entice, win (v. iii. f. s. past from rāwada, form III of rāda [rawd], to walk about. See yurīdu at 11:34, p. 690, n. 4).

13. غَلَقَتْ ghallaqāt = she closed, shut (v. iii. f. s. past from ghallaqa, form II of ghalaqa [ghalq], to close, shut).

وَقَالَتْ هَيْتَ لَكَ and said: 'Come on, take me'.

قَالَ مَعَاذَ اللَّهِ He said: "Allah save me."¹

إِنَّهُ رَبِّي Verily he² is my master; he

أَحْسَنَ مَثْوًى has made good my abode.³

إِنَّمَا يَفْلِحُ Verily there succeed⁵ not

الظَّالِمُونَ the transgressors."

وَلَقَدْ هَمَّتْ بِهِ 24. And she did desire⁶ him

وَهُمْ بِهَا and he would have thought

لَوْلَا أَن رَّءَا of her had he not seen

بُرْهَانَهُ the evidence⁷ of his Lord.

كَذَلِكَ Such was it, that

لِنَصْرِفَ عَنْهُ We might divert⁸ from him

الْأَسْوَاءَ وَالْفَحِشَاءَ the evil and the vile deed.⁹

إِنَّهُ مِنْ عِبَادِنَا He was indeed one of Our

الْمُخْلِصِينَ pure-hearted¹¹ servants.

وَأَسْبَقَا 25. And the two raced¹¹ for

الْأَبَابَ وَقَدَّتْ the door and she tore¹²

فَيْصَهُ مِنْ دُبُرٍ his short from the back;

وَالْفَيَّاسِدَهَا and the two found¹³ her

لَدَا الْأَبَابِ master at the door.

1. معاذ *ma'âdh* = to seek protection, refuge, place of refuge. *ma'âdh* Allah, Allah save me, Allah forbid. See 'a'ûdh at 11:47, p. 694, n. 7.

2. The pronoun refers to 'Azîz, the minister (Al-Tabarî, XII, 182). Yûsuf feared Allah and did not want to betray his master.

3. مَثْوًى *mathwan* (s.; pl. مَثَاوٍ *mathâwin*) = abode, dwelling place, resting place. See at 6:128, p. 445, n. 10.

4. يَفْلِحُ *yuflihu* = he succeeds, prospers (v. iii. m. s. impct. from 'aflaha, form IV of *falaḥa* [*falḥ*], to split. See at 10:77, p. 665, n. 6).

6. هَمَّتْ *hammat* = she designed, she thought of doing, desired, was concerned, worried (v. iii. f. s. past from *hamma* [*hamm*], to worry, to be important. See at 4:113, p. 294, n. 6).

7. i. e., Allah gave him the knowledge of the sinfulness of the evil deed (Al-Bahr, VI, 259). بُرْهَانٍ *burhân* (s.; pl. *barâhîn*) = proof, evidence. See at 4:174, p. 323, n. 3.

8. نَصَرَفَ *naşrifâ* (u) = we divert, turn away, distract (v. i. pl. impct. from *şarafa* [*şarf*], to turn, to turn away. The final letter takes *fathah* for a hidden 'an in II (of motivation) coming before the verb. See *maşrûf* at 11:8, p. 680, n. 6).

9. فَحِشَاءٍ *fahşâ'* = vile deeds, sins, atrocious crimes, adultery, fornication (see at 2:169, p. 79, n. 14).

10. مُخْلِصِينَ *mukhlashîn* (pl.; acc./genitive of *mukhlashûn*; s. *mukhlash*) = pure-hearted, made unblest (pass. participle from 'akhlaşa, form IV of *khalasha* [*khulâş*], to be pure, unmixed, unadulterated. See at 7:29, p. 474, n. 9).

11. Yûsuf ran towards the door to escape from her and she also ran to prevent her from going away. اِسْتَبَقَا *istabaqâ* = they (two) raced, tried to outdo

one another, get ahead of one another (v. iii. dual. impct. from *istabaqa*, from VIII of *sabaqa* [*sabq*], to go before, to precede. See *nastabiqu* at 12:17, p. 727, n. 4).

12. i. e., she caught Yûsuf's shirt from behind and it was torn. قَدَّتْ *qaddat* = she tore, carved out (v. iii. f. s. past from *qadda* [*qadd*], to cut off).

13. اَلْفَيَّاهُ *'alfayâ* = they (two) found, met coincidentally and unexpectedly (v. iii. m. dual past from 'alfâ, form IV of *lafâ* [*lafw*], to diminish).

قَالَتْ She said:

مَا جَزَاءُ "What is the retribution¹ for

مَنْ أَرَادَ the one who intended doing

بِأَهْلِكَ سُوءًا to your family an evil deed

إِلَّا أَنْ يُسَجَّنَ save that he be imprisoned²

أَوْ عَذَابٌ or a punishment

أَلِيمٌ^(١٥) most painful?"

قَالَ هِيَ 26. He³ said: "She

رَوَدَّتْنِي عَنْ نَفْسِي attempted to entice³ me."

وَشَهِدَ شَاهِدٌ And there testified⁴ a witness

مِنْ أَهْلِهَا from among her household:

إِنْ كَانَ قَمِيصُهُ "If it is that his shirt has been

قُطِعَ مِنْ قُدَمٍ torn⁵ from the front⁶

فَصَدَقَتْ she has spoken the truth⁷

وَهُوَ مِنَ الْكَاذِبِينَ and he is of the liars."⁸

كَذِبَ

وَأِنْ كَانَ 27. "And if it is that

قَمِيصُهُ قُذِيَ his shirt has been torn

مِنْ دُبُرٍ فَكَذَبَتْ from the back⁹ she has lied

وَهُوَ مِنَ الصَّادِقِينَ and he is of the truthful."¹⁰

صَادِقِينَ

فَلَمَّا رَأَى قَمِيصَهُ 28. So when he saw his shirt

1. Seeing her husband unexpectedly at the door she hastened to allege that Yûsuf had attempted to violate her honour and, without waiting for her husband's opinion, demanded that he be put in prison or be appropriately punished. This account differs from that of the Old Testament which says that 'Azîz came back home afterwards when his wife informed him of Yûsuf's alleged offence, saying further that when she cried out for help he left his clothes and fled (Gen. 39:14-18). جَزَاءُ *jazâ* = retribution, repayment, recompense, requital. See at 9:82, p. 613, n. 4).

2. يُسَجَّنُ *yusjana(u)* = he is imprisoned, jailed (v. iii. m. s. impfct. passive from *sajana* [*sajn*], to imprison. The final letter takes *fathah* for the particle 'an coming before the verb.

3. Yûsuf defended himself then and there telling the truth that it was she who had attempted to seduce him. The Old Testament does not mention this. رَوَدَّتْ *râwadat* = she sought to lure, tempt, seduce, entice, win (v. iii. f. s. past from *râwada*, form III of *râda* [*rawd*], to walk about. See at 12:23, p. 729, n. 12).

4. There is no mention of this fact in the Old Testament. شَهِدَ *shahida* = he bore witness, testified, witnessed (v. iii. m. s. past from *shuhûd*, to witness. See at 3: 18, p. 161, n. 6).

5. قُذِيَ *qudda* = he or it is torn, cut (v. iii. m. s. past passive from *qadda* [*qadd*], to cut off). See *qaddat* at 12:25, p. 730, n. 12.

6. قُبُل *qubul* = front, front part, fore, face.

7. صَدَقَتْ *šadaqat* = she spoke the truth (v. iii. f. s. past from *šadaqa* [*šadq/šidq*], to speak the truth. See *šadaqat* at 5:113, p. 387, n. 3).

8. كَاذِبِينَ *kâdhibîn* (acc./gen. of *kâdhibûn*, sing. كَاذِب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhîb/ kadhbah/ kidhbah*], to lie. See at 7:66, p. 491, n.11).

9. دُبُر *dubur* (s.; pl. 'adbâr) = back, rear, backside, hindpart. See 'adbâr at 8:50, p. 566, n. 4.

10. صَادِقِينَ *šâdiqîn* (pl.; acc./gen. of *šâdiqûn*; s. *šâdiq*) = truthful, those who speak the truth (active participle from *šadaqa* [*šadq/ šidq*], to speak the truth. See at 12:17, p. 727, n. 6).

قَدِمَ مِنْ دُبُرٍ قَالَ torn from the back he said:

إِنَّهُ "It is indeed

مِنْ كَيْدِكُنَّ a plot¹ of you women.

إِنَّ كَيْدَكُنَّ عَظِيمٌ Verily your plot is grave."²



يُوسُفُ 29. "O Yûsuf,

أَعْرِضْ عَنْ هَذَا turn away³ from this;

وَأَسْتَغْفِرِي and you woman beg forgive-

لِدُنْيَاكِ ness⁴ for your sin.

إِنَّكَ كُنْتَ You have indeed been

مِنَ الْخَاطِئِينَ of those in error."⁵

Section (Rukû') 4

30. And women⁶ in the city

أَمْرَأَتُ الْعَزِيزِ said: "The wife of 'Azîz

تُرَاوِدُنِي seeks to seduce⁷ her slave⁸

عَنْ نَفْسِهِ from himself.

قَدْ شَغَفَهَا He has just infatuated⁹ her

حُبًّا إِنَّا لَنَرَاهَا in love. We indeed see her

فِي ضَلَالٍ مُّبِينٍ in obvious¹⁰ error."

فَلَمَّا سَمِعَتْ 31. So when she heard

بِمَكْرِهِمْ of their wiliness¹¹

1. As the shirt was torn in the backside 'Azîz realized the truth of Yûsuf's statement, asked him to pass it over in silence and also asked her to seek Allah's forgiveness for her sinful conduct. Note the difference of this account from that of the Old Testament which says that 'Azîz's anger shot up as soon as he heard his wife's complaint and instantly put Yûsuf into prison (Gen. 39:19-20).

كيد *kayd* = scheme, plot, plan, stratagem. See at 8:18, p. 553, n.2.

2. عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 10:64, p. 660, n. 9).

3. أعرض *'a'riḍ* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa* / *'aruḍa* ['ard], to be wide, to become visible. See at 11: 76, p. 705, n. 1).

4. استغفري *istaghfirî* = you (woman) ask forgiveness, pray for pardon (v. ii. f. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr* / *maghfirah* / *ghufrân*], to forgive. See *istaghfirû* at 11:90, p. 710, n. 8).

5. خاطئين *khâṭi'in* (pl.; acc./gen. of *khâṭi'ân*; s. *khâṭi'*) = those in error, sinners, mistaken, at fault (act. participle from *khâṭi'a* [*khaṭa'*], to be mistaken, to sin. See *khaṭa'* at 4:92, p. 282, n. 13).

6. Note that the account of reaction of the ladies of the town when they heard of the incident and what 'Azîz's wife did to clear her position as related in 'âyahs 30-32 finds no mention in the Old Testament.

7. تراود *turâwidu* = she attempts to seduce, entice, tempt, lure (v. iii. f. s. impfct. from *râwada*, from III of *râda* [*rawd*], to walk about. See *râwadat* at 12:26, p. 731, n. 3).

8. فتى *fatan* (s.; pl. *fityân*) = young man, youth, slave. See *fatayât* at 4:25, p. 251, n. 3.

9. شغف *shaghafa* = he infatuated, enamoured, filled with passion (v. iii. m. s. past from *shaghf*, to affect, infatuate).

10. مبين *mubîn* = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn* / *bayân*], to be clear, evident. See at 12:1, p. 722, n. 3.

11. مكر *makr* = plan, ruse, plot, scheme, wiliness. See at 10:21, p. 644, n. 4.

أَرْسَلَتْ إِلَيْهِمْ she sent for them
وَأَعَدَّتْ لَهُمْ and prepared¹ for them
مُتَّكَا a banquet;²
وَوَاتَتْ كُلَّ وَجْدٍ وَتَهَنَّنَ and she gave each of them
سِكِّينًا وَقَالَتْ a knife³ and said:
أَخْرُجْ عَلَيْهِمْ "Come out⁴ before them."
فَلَمَّا رَأَوْهُ So when they saw him
أَكْبَرْنَهُ they admired⁵ him
وَقَطَعْنَ أَيْدِيَهُنَّ and cut⁶ their hands
وَقُلْنَ حَاشَ لِلَّهِ and said: "Allah forbid!"⁷
مَا هَذَا بَشَرًا This is not a human being;
إِنْ هَذَا إِلَّا مَلَكٌ this is naught but an angel
كَرِيمٌ most noble."⁸

قَالَتْ فَذَلِكُنَّ 32. She said: "This is he
الَّذِي لَمْتَنِي فِيهِ about whom you blamed⁹ me;
وَلَقَدْ رَوَدْتُهُ and I indeed tried to seduce¹⁰
عَنْ نَفْسِهِ him from himself
فَأَسْتَعْصِمُ but he resisted;¹¹
وَلَكِنْ لَمْ يَفْعَلْ but if he does not do
مَا أُمِرْتُ what I bid him to he
لَيَسْجُنَ will surely be imprisoned¹²
وَلَيَكُونَا and will certainly be
مِنَ الصَّاعِقِينَ of those humiliated."

1. أعدت 'a'tadat = she prepared, got ready (v. iii. f. s. past from 'a'tada, form IV of 'atada ['atād], to be ready. See 'a'tadnā at 5:107, p. 383, n. 9).

2. متكاً 'muttaka' = couch, sofa, prop, support; figuratively, banquet, feast (passive participle from ittaka'a, form VIII of waka'a).

3. i. e., she gave them foods to eat and a knife to each to cut what needed to be cut, such as fruit. Note the brevity and beauty of the description which tells the story in details without mentioning each and every act. سكين sikkīn (s.; pl. sakākin) = knife.

4. She asked Yūsuf to come out before them. اخرج ukhrij = come out, leave, move out (v. ii. m. s. imperative from kharaja [kharūj], to go out. See at 7:13, p. 469, n. 2).

5. أكبرن 'akbarna = they (fem.) deemed great, admired (v. iii. f. pl. past from 'akbara, form IV of kabura [kubr/ kibār/ kabārah], to be big. See istakbarū at 10:75, p. 665, n. 1).

6. i. e., they were so impressed by Yūsuf's beauty and personality that they cut their hands instead of the pieces of food they were holding with their hands, for their gazes were fixed on him. قطعن qaṭṭa'na = they (fem.) cut, carved, ripped (v. iii. f. pl. past from qaṭṭa'a, form II of qaṭa'a [qaf], to cut. See qaṭṭa'nā at 7:168, p. 531, n. 1).

7. حاشا ḥāshā = except, save. ḥāshā lillāh is an idiom meaning Allah forbid.

8. كريم karīm (s.; pl. kirām/kuramā') = noble, generous, liberal, munificent, decent, gracious, abundant, in profusion. See at 8:74, p. 575, n. 9).

9. لمتن lumtunna = you (fem.) blamed, censured, rebuked (v. iii. f. pl. past from lāma [lawm/malām/malāmah], to blame, to censure).

10. رادوت rāwadtu = I tried to seduce, entice, lure (v. i. s. past from rāwada, from III of rāda [rawd], to walk about. See rāwadat at 12:26, p. 731, n. 3).

11. استعصم ista'sama = he resisted (a temptation), sought refuge, preserved, guarded (v. iii. m. s. past in form X of 'ašama [ašm], to protect, to restrain. See ya'simu at 11:43, p. 693, n. 2).

12. ليسجن la-yusjananna = he will surely be imprisoned, jailed (v. iii. m. s. impfct. passive, emphatic, from sajana [sajn], to imprison. See yusjana at 12:25, p. 731, n. 2).

33. قَالَ رَبِّ 33. He said: "My Lord, the
الَّتِي جِئْتُ أَحَبُّ إِلَيَّ prison is preferable¹ to me
وَمَا يَدْعُونَكَ إِلَيْهِ to what they call² me to;
وَلَا أَنْصَرِفَ and if you divert³ not
عَنِّي كَيْدَهُنَّ from me their design⁴
أَصْبُ إِلَيْهِنَّ I may turn⁵ to them
وَأَكُنَّ مِنَ الْجَاهِلِينَ and be of the fools."⁶

﴿٣٣﴾

34. فَاسْتَجَابَ لَهُ رَبُّهُ 34. So his Lord responded⁷ to
فَصَرَفَ عَنْهُ him and diverted from him
كَيْدَهُنَّ their design.
إِنَّهُ سَمِيعٌ Verily He is the All-Hearing,
الْعَلِيمُ All-Knowing.

35. ثُمَّ بَدَأَهُمْ 35. Then it became clear⁸ to
مِنْ بَعْدِ مَا رَأَوْا them⁹ after they had seen
الْآيَاتِ the evidences¹⁰ that
لَيَسْجُنَهُ he must put him in prison¹⁰
حَتَّىٰ يَبْرُؤَ for a time.

Section (Rukû') 5

36. وَدَخَلَ 36. And there entered¹²
مَعَهُ السِّجْنَ along with him the prison

1. Yûsuf himself preferred going to prison in view of the persistence of 'Azîz's wife in her design. Note that the Old Testament does not mention this fact, nor the fact of 'Azîz's having decided to put Yûsuf in prison for a time, as mentioned at 'âyah 35 below. أحب 'ahabb = dearer, preferable, more desirable (relative of habîb). See at 12:8, p. 724, n. 9.

2. يَدْعُونَ yad'ûna = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from da'â [du'â'], to call, to summon. See at 10:66, p. 661, n. 2).

3. تَصْرِفُ taşrif(u) = you divert, turn away, distract (v. ii. m. s. impfct. from şarafa [şarf]., to turn, to turn away. The final letter is vowelless because the verb is in a conditional clause preceded by 'in ('in+lâ = 'illâ). See nasrifa at 12:24, p. 730, n. 8).

4. كَيْد kayd = scheme, plot, plan, design. See at 12:28, p. 732, n. 1.

5. أَصْبُ aşbu(û) = I turn, incline (v. i. s. impfct. from şaba'a [şubû'], to turn, to grow. The final waw is dropped because the verb is conclusion of a conditional clause).

6. جَاهِلِينَ jāhilîn (accusative/genitive of jāhilîn, sing. jāhil) = ignorant ones, fools (active participle from jahala [jah], to be ignorant. See at 11:46, p. 694, n. 6).

7. اسْتَجَابَ istajâba = he responded, answered (v. iii. m. s. past in form X of jâba [jawb], to travel. See at 8:8, p. 548, n. 12).

8. بَدَأَ badâ = he or it became clear, open, evident (v. iii. m. s. past from budâww/badâ', to appear, to become clear. See tubdâna at 6:91:428, n. 3).

9. i. e., it became clear to 'Azîz and his men that Yûsuf was innocent and that he was the target of a foul design. Hence 'Azîz decided that he must put Yûsuf in prison in order to avoid an imminent scandal.

10. آيَات 'âyât (sing. 'âyah) = signs, miracles, revelations, evidences. See at 12:7, p. 724, n. 5.

11. لَيَسْجُنْ la-yusjununna = he must imprison, put in prison jail (v. iii. m. s. impfct. emphatic, from sajana [sajn], to imprison. See la-yusjananna at 12:32, p. 733, n. 12).

12. دَخَلَ dakhala = he entered, went in (v. iii. m. s. past from dukhâl, to enter. See at 3:37, p. 170, n. 1).

فَتَيَّانَ two young men.¹
 قَالَ أَحَدُهُمَا One of them said:
 "إِنِّي أَرَدْتِي "I saw myself in dream
 أَغْصِرُ خَمْرًا pressing² wine";
 وَقَالَ الْآخَرُ and the other said:
 "إِنِّي أَرَدْتِي "I saw myself in dream
 أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا carrying³ on my head a bread
 تَأْكُلُ الْعُرَمُوتُ whereof birds were eating.
 تَدْنِيَابُ أَيُّوبَ You tell⁴ us its interpretation;⁵
 إِنَّا نَرَىكَ for we indeed see you are
 مِنَ الْمُعْصِينَ of the righteous⁶ persons."
 قَالَ 37. He said: "There shall
 لَا يَأْتِيَكُمَا طَعَامٌ not come to you a meal⁷
 تُرْزَقَانِي you are provided⁸ with
 إِلَّا أَنَا تُنَاقِمَا but that I shall inform⁹ you
 مِنَّا of its interpretation
 قَبْلَ أَنْ يَأْتِيَكُمَا before it comes to you.
 ذَلِكُمَا مِمَّا This is of what
 عَلَّمَنِي رَبِّي my Lord has taught¹⁰ me.
 إِنِّي تَرَكْتُ I have forsaken¹¹
 مِلَّةَ قَوْمٍ the religion¹² of a people
 لَا يَبُوءُونَ بِاللَّهِ that do not believe in Allah

1. فتَيَّانَ *fatayân* (dual; s. فتَيَّ *fatan*; pl. *fityân*) = two young men, youths, slaves. See *fatan* at 12:30, p. 732, n. 8.

2. i. e., pressing grapes for making wine. أَغْصِرُ *'a'gīru* = I press, squeeze, wring (v. i. s. impfct. from *'asara* [*'asr*], to press, squeeze).

3. أَحْمِلُ *'ahmilu* = I carry, bear, transport, mount (v. i. s. impfct. from *hamala* [*haml*], to carry. See *tahmila* at 9:92, p. 617, n. 1).

4. تَدْنِيَابُ *nabbi* = you inform, tell, notify, make known (v. ii. s. imperative from *nabba* 'a, form II of *naba* 'a [*nab* /*nubū*'], to be prominent. See *nunabbi* 'u at 10:23, p. 645, n. 9).

5. تَأْوِيلُ *ta'wīl* (s.; pl. تَأْوِيلَاتُ *ta'wīlāt*) = interpretation, explanation (verbal noun in form II of *'āla* [*'awl* /*ma'āl*], to return, to revert. See at 12:21, p. 729, n. 13).

6. مُحْسِنِينَ *muhsinīn* = (pl.; acc. /gen. of *muhsinūn*, sing. *muhsin*) = those who do right things, righteous, charitable (active participle from *'ahsana*, form IV of *hasuna* [*husn*], to be good. See at 9:120, p. 631, n. 8).

7. طَعَامٌ *ta'ām* (s.; pl. أَطْعَمَةٌ *at'imah*) = food, diet, meal. See at 5:96, p. 377, n. 13.

8. تُرْزَقَانِي *turzaqāni* = you (two) are provided, given the means of subsistence, bestowed (v. ii. m. dual impfct. passive from *razaqa* [*razq*], to give the means of subsistence. See *razaqa* at 11:88, p. 709, n. 10).

9. نَبَأْتُ *nabba* 'tu = I informed, notified, told, made known (v. i. s. past from *nabba* 'a, form II of *naba* 'a. See n. 4 above).

10. عَلَّمَ *'allama* = he taught, instructed, informed (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 4:113, p. 294, n. 11).

11. تَرَكْتُ *taraktu* = I forsook, abandoned, gave up, left (v. i. s. past from *taraka* [*tark*], to leave. See *taraktum* at 6:94, p. 430, n. 5).

12. Yûsuf told his fellow inmates of the prison that he was a believer in Allah as the One and the Only Lord and that He had given him the knowledge of interpreting dreams. مِلَّةٌ *millah* (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 6:161, p. 462, n. 8).

وَهُمْ بِالْآخِرَةِ and they are about the here-
 ۞ هُمْ كَافِرُونَ after the ones unbelieving."¹

وَاتَّبَعْتُ مِلَّةَ 38. "And I follow² the religion
 ءَابَائِي إِبْرَاهِيمَ of my fathers Ibrâhîm
 وَإِسْحَاقَ وَيَعْقُوبَ and Ishâq and Ya'qûb.
 مَا كُنَّا لَنَا أَنْ It behoves not us that
 نُشْرِكَ بِاللَّهِ we set partnerts³ with Allah
 مِنْ شَيْءٍ of anything.

ذَٰلِكَ مِنْ فَضْلِ اللَّهِ This is of Allah's grace⁴
 عَلَيْنَا وَعَلَى النَّاسِ on us⁵ and on mankind,
 وَلَكِنَّ أَكْثَرَ النَّاسِ but most men

لَا يَشْكُرُونَ ۞ do not express gratitude."⁶

يَصْنَعِي السِّجْنِ 39. "O my two prison-mates,
 ءَأَرْيَاكَ مُتَفَرِّقُونَ are divers⁶ gods
 خَيْرٌ أَمِ اللَّهِ better or Allah,
 الْوَاحِدَ الْقَهَّارُ the One, the All-Mighty?"
 ۞

مَا تَعْبُدُونَ 40. "You worship naught
 مِنْ دُونِهِ إِلَّا أَسْمَاءَ besides Him except names
 سَمَّيْتُمُوهَا that you have designated,⁸
 أَنْتُمْ وَءَابَاؤُكُمْ you and your fathers.

1. Yûsuf, peace be on him, emphasized on the two main aspects of belief, namely, belief in Allah Alone as Lord (*tawhîd*, monotheism) and belief in the hereafter. كَافِرُونَ *kâfirûn* = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufir* / *kufirân* / *kufûr*], to disbelieve, to cover. See *kâfirin* at 6:130, p. 446, n. 8).

2. اتَّبَعْتُ *ittaba'tu* = I followed, pursued (v. i. s. past from *ittaba'a*, form VIII of *tabi'a* [*taba'* / *tabâ'ah*], to follow. See *ittaba'a* at 11:116, p. 719, n. 7).

3. Yûsuf, peace be on him, preached *tawhîd* to his fellow inmates of the prison, stressing that he belonged to a family of Prophets and that all the previous Prophets had delivered the same message of *tawhîd*. نَشْرَكَ *nushrika(u)* = we associate, set partner, give a share (v. i. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk* / *sharikah*], to share. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 3:64, p. 180, n. 6).

4. i. e., this guidance to the truth, to belief in Allah as the Only Lord and in the hereafter, is Allah's grace. فَضْلٌ *fadl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 11:27, p. 687, n. 7.

5. i. e., the Messengers of Allah, and through them to mankind as a whole.

6. Most men do not express gratitude by following the guidance given to them and by worshipping Him Alone to the exclusion of all imaginary gods and goddesses. يَشْكُرُونَ *yashkurûna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr* / *shukrân*], to thank. See at 10:60, p. 658, n. 12).

7. Yûsuf, peace be on him, drew his companions' attention to the futility of worshipping divers gods who have no power of doing good or harm and who are nothing but names invented by their worshippers. مُتَفَرِّقُونَ *mutafarriqûn* (pl.; s. *mutafarriq*) = divers, several, scattered (act. participle from *tafarraqa*, to be separated, form V of *faraqa* [*faraḡ* / *furḡan*], to separate. See *tafarraqa* at 6:153, p. 458, n. 14).

8. سَمَّيْتُمْ *sammaytum* = you designated, named, called, nominated (v. ii. pl. past from *sammâ*, form II of *samâ* [*sumuww* / *samâ'*], to be high. See at 7:71, p. 493, n. 9).

مَا أَنزَلَ اللَّهُ بِهَا Allah has not sent down¹ for

مِنْ سُلْطَانٍ it any sanction.²

إِنَّا نَحْكُمُ None has the command³

إِلَّا بِاللَّهِ except Allah.

أَمَرَ He commands⁴ that

أَلَّا تَعْبُدُوا you do not worship aught

إِلَّا إِيَّاهُ but Him;

ذَٰلِكَ الدِّينُ الْقَيِّمُ this is the straight⁵ religion;

وَلَكِنَّ أَكْثَرَ النَّاسِ but most men

لَا يَعْلَمُونَ do not know.

يَصْنَعِ الْبَنِينَ 41. "O my two prison-mates.

أَمَّا أَحَدُكُمَا as for the one of you

فَيَسْقِي رَبَّهُ he will pour⁶ for his master

خَمْرًا وَأَمَّا الْآخَرُ wine;⁷ and as to the other,

فَيُصَلَّبُ he will be crucified⁸

فَتَأْكُلُ الطَّيْرُ and birds will eat

مِنْ رَأْسِهِ of his head.

فُضِيَ الْأَمْرُ Decreed⁹ has been the matter

الَّذِي فِيهِ about which

تَسْتَغِيثَانِ you two seek information."¹⁰

وَقَالَ لِلَّذِي 42. And he said to the one

1. أنزل 'anzala = he sent down (v. iii. m. s. past in form IV ['inzāl] of nazala [nuzāl], to come down, get down. See at 10:59, p. 658, n. 4).

2. سلطان *sulṭān* = authority, mandate, rule, sanction. See at 10:68, p. 662, n. 1.

3. While the previous clause of the 'āyah states that Allah has not sent down any sanction and authorization for worshipping many gods and goddesses, the present clause emphasizes that in matters of religion and worship there is none except Allah to give directives and lay down rules. Man-made rules cannot be a religion. حكم *ḥukm* (pl. أحكام 'aḥkām) = judgement, order, decree, command, authority, rule. See at 6:89, p. 426, n. 10.

4. It is Allah's command that you do not worship anything or being except Him. أمر 'amara = He commanded, ordered, bid, enjoined (v. iii. m. s. past from 'amr, order, command. See at 7:28, p. 474, n. 6).

5. قيم *qayyim* = right, straight, precious. See at 9:36, p. 592, n. 7.

6. i. e., he will be taken out of the prison and will be employed to serve wine to his master يسقى *yasqī* = he gives a drink, waters, irrigates (here, he pours) (v. iii. m. s. impfct. from saqā [saqy], to give a drink. See *tasqī* at 2:71, p. 33, n. 9).

7. خمر *khamr* (pl. *khumûr*) = wine, intoxicating liquor, intoxicant. See at 5:90, p. 374, n. 5.

8. يصلب *yuslabu* = he is crucified (v. iii. m. s. impfct. passive from *ṣalaba* [ṣalb], to crucify. See 'usallibanna at 7:124, p. 510, n. 9).

9. i. e., it has been so decreed by Allah. قضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍā* [qaḍā'], to settle, to decide. See at 11:110, p. 717, n. 4).

10. تستغيثان *tastaftiyāni* = you (two) seek opinion, ruling, information (v. ii. m. dual. impfct. from *istaftā*, form X of *fatā* [fatw/fatā], to be youthful, young. See *yastaftūna* at 4:176, p. 323, n. 14).

ظَنَّ أَنَّهُ he believed¹ was going to
 نَجَّاهُ مِنَ هُمَاهُ be saved² of the two:
 أَذْكُرْنِي "Mention me
 عِنْدَ رَبِّكَ to your master";
 فَأَنَسَهُ الشَّيْطَانُ but Satan made him forget³
 ذِكْرَ رَبِّهِ to mention to his master.
 فَلَبِثَ فِي السِّجْنِ Hence he remained⁴ in prison
 بَعْضَ سِنِينَ for some⁵ years.

Section (Rukû') 6

وَقَالَ الْمَلِكُ 43. And the King said:
 إِنِّي أَرَأَيْتُ "I saw in dream"⁶
 سَبْعَ بَقَرَاتٍ سِمَانٍ seven fat⁷ cows,
 يَأْكُلُهُنَّ يَأْكُلُهُنَّ there eating them
 سَبْعَ عِجَافٍ وَسَبْعَ seven lean⁸ ones, and seven
 سُبُلَاتٍ خُضْرٍ ears⁹ of green grain
 وَأُخْرَى يَابَسَاتٍ and seven others dried out.¹⁰
 يَا أَيُّهَا الْمَلَأَ O you the notables,¹¹
 أَفْتُونِي فِي رُؤْيَايَ counsel¹² me about my dream
 إِن كُنْتُمْ لِلرُّؤْيَا if you can of dreams
 تَعْبُرُونَ give the interpretation.¹³

قَالُوا أَضْغَتْ 44. They said: "Confused"¹⁴
 أَحْلَامُ وَمَا نَحْنُ dreams¹⁵ but we are not

1. Yûsuf, peace be on him, said to the person he believed would be released. ظَنَّ *zanna* = he thought, supposed, believed, presumed (v. iii. m. s. past from ظَنَّ *zann*, to think, to suppose. See at 10:24, p. 646, n. 6).
2. نَجَّاهُ *nâjin* = one who is going to be saved, get away, be delivered (act. participle from *najâ* [*najw/ najâ' / najâh*], to be saved. See 'anjayta at 10:22, p. 645, n. 4).
3. أَنَسَى *'ansâ* = he made (someone) forget (v. iii. m. s. past in form IV of *nasiya* [*nasy/ nisyân*], to forget. See *yunsiyanna* at 6:68, p. 418, n. 2).
4. لَبِثَ *labitha* = he tarried, lingered, stayed, remained (v. iii. m. s. past from *labth / lubth/ labath/ lubâth*), to tarry, to remain. See at 11:69, p. 703, n. 2).
5. بَعْضَ *bid'a* = some, a few, several.
6. أَرَى *'arâ* = I see, see in dream (v. i. s. impfct. from *ra'â* [*ra'y / ru'yah*], to see, to see in dream. See *ra'aytu* at 12:3, p. 723, n. 2).
7. سِمَانٍ *simân* (pl.; s. *samîn*) = fat, obese.
8. عِجَافٍ *'ijâf* (pl.; s. *'a'jaf*) = lean, slim, slender.
9. سُبُلَاتٍ *sunbulât* (pl.; s. *sunbulah*) = ears, spikes (of grain). See *sanâbil* at 2:261, p. 136, n. 11).
10. يَابَسَاتٍ *yâbisât* (fem. pl.; s. *yâbisah*) = dried, dried out. See *yâbis* at 6:59, p. 414, n. 13.
11. مَلَأَ *mala'* = crowd, host, grandees, council of elders, chiefs, notable. See at 11:97, p. 712, n. 9).
12. The king asked his nobles to interpret for him his dreams. أَفْتُوا *'aftû* = you counsel, give opinion, advise (v. ii. m. pl. imperative from *aftâ*, form IV of *fatâ* [*fatw/fatâ*], to be youthful, young. See *tastaftiyânî* at 12:41, p. 737, n. 10).
13. تَعْبُرُونَ *ta'burûna* = you interpret, give out the sense, state clearly, traverse, cross (v. ii. m. pl. impfct. from *'abara* [*'abr / ubûr / 'ibârah*], to cross, to interpret).
14. The nobles could not interpret the king's dreams but remarked that those were confused dreams. أَضْغَتْ *'aḡhâth* (pl.; s. *ḡhith*) = bunches, mazes, muddles, confused. *'aḡhâth* *'ahlâm*, confused dreams.
15. أَحْلَامٍ *'ahlâm* (pl.; s. *hulm*) = dreams.

بِأَيِّدِ الْأَحْلَمِ about interpreting¹ dreams

بِعَالِمِينَ any the experts."²

وَقَالَ الَّذِي 45. And there said the one

نَجَّاهُمَا who was released³ of the two

وَأَذْكُرَ بَعْدَ أَمَةٍ and recalled⁴ after a period:⁵

أَنَا أَنْبِئُكُمْ "I may inform⁶ you

بِأَيِّدِهِ of its interpretation,

فَأَرْسِلُونِ so despatch me."⁷

يُوسُفُ أَيُّهَا الصَّادِقُ 46. "Yûsuf, the truthful,

أَقْبِئْنَا expound⁸ to us about the

سَبْعَ بَقَرَاتٍ سِمَانٍ seven fat cows that

يَأْكُلْنَ سَبْعَ عِجَافٍ seven lean ones devour,

وَسَبْعَ سُنبُلَاتٍ خُضْرٍ and seven green ears of corn

وَأُخْرَى يَابِسَتٍ and seven others dried up,

لَعَلِّي أَرْجِعُ إِلَى النَّاسِ that I may return to the men

لَعَلَّهُمْ يَعْلَمُونَ so that they may know."⁹

قَالَ تَزْرَعُونَ 47. He said: "You will sow⁹

سَبْعَ سِنِينَ دَابًّا seven years as usual;¹⁰

فَمَا حَصَدْتُمْ but what you reap¹¹

فَذَرُوهُ فِي سُنبُلِهِ leave that in the ears

1. تأويل *ta'wil* (s.; pl. تَاوِيلَات *ta'wilât*) = interpretation, explanation (verbal noun in form II of 'âla ['awl/ma'âl], to return, to revert. See at 12:36, p. 735, n. 5.

2. عالِمِينَ *'âlimîn* (acc./gen. of عالِمُونَ *'âlimûn*; sing. عالم *'âlim*) = those who know, learned ones, scholars, experts (active participle from 'âlima ['ilm], to know. See *ya'lamu* at 8:72, p. 573, n. 2).

3. نجا *najā* = he got away, escaped, was saved, delivered, released (v. iii. m. s. past from *najw/najā* ' *najāh*, to be saved. See *nâjin* at 12:42, p. 738, n. 2).

4. اذكر *iddakara* = he recalled, remembered, recollected (v. iii. m. s. past in form VIII of *dhakara* [*dhikr/tadhkâr*], to remember. See *tadhakkarûna* at 11:30, p. 688, n. 10).

5. أمة *'umma* (pl. أُمَم *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. See at 11:118, p. 719, n. 12.

6. أنبئ *'unabbî'u* = I inform, notify, advise, tell, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab/nubû*], to be high, prominent. See at 3:49, p. 175, n. 7).

7. i. e., he sought permission to go to Yûsuf, peace be on him, who knew the interpretation of dreams. أرسلون *'arsilû +ni(ni)* = send me out, despatch me (v. ii. m. pl. imperative from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsalû* at 12:19, p. 728, n. 1).

8. The person went to the prison and asked Yûsuf, peace be on him, to interpret the dreams. أفئ *'aftî* = expound, give opinion, give information (v. ii. m. s. imperative from *'aftâ*, form IV of *fatâ* [*fatw/fatâ*], to be youthful, young. See *'aftû* at 12:46, p. 739, n. 8).

9. تزرعون *tazra'ûna* = you sow, cultivate, plant (v. ii. m. pl. impfct. from *zara'a* [*zar*'], to sow).

10. داب *da'b* = habit, wont, usual practice, persistence, eagerness. See at 8:54, p. 567, n. 6.

11. حصدتم *hasadtum* = you reaped, harvested (v. ii. m. pl. past from *hasada* [*haşd/haşâd/hişâd*], to harvest, to reap).

إِلَّا قَلِيلًا مِّنَّا except a little of which

تَأْكُلُونَ ﴿١٧﴾ you will consume."¹

ثُمَّ يَأْتِي 48. "Then there will come

مِّن بَعْدِ ذَلِكَ after that

سَبْعَ شِدَادٍ seven hard² years that

يَأْكُلْنَ will consume³ what

مَا قَدَّمْتُمْ you have laid by in advance⁴

لَهُمْ إِلَّا قَلِيلًا مِّنَّا for them save a little of what

تُحْصِنُونَ ﴿١٨﴾ you make inaccessible."⁵

ثُمَّ يَأْتِي 49. " Then there there will

مِّن بَعْدِ ذَلِكَ come after that

عَامٌ فِيهِ a year in which

يُعَاثُ النَّاسُ people will be relieved⁶

وَفِيهِ and during it

يَعْصِرُونَ ﴿١٩﴾ they will be pressing."⁷

Section (Rukû') 7

وَقَالَ لِلَّذِئ 50. And the king said:⁸

آتُونِي بِهِ "Bring him to me."

فَلَمَّا جَاءَهُ So when the messenger⁹

الرَّسُولُ قَالَ came to him he¹⁰ said:

ارْجِعْ إِلَىٰ رَبِّكَ " Go back¹¹ to your master

1. Yûsuf, peace be on him, advised them to husk only the crops they needed to eat and to leave the rest in the ears and to save it for the years of scarcity that were to follow according to the indication of the dream.

2. i. e., years of scarcity and hardship شِدَاد *shidâd* (pl.; s. *shadid*) = hard, severe, stern, difficult. See *shadid* at 11:102, 714, n. 11).

3. يَأْكُلْنَ *ya'kulna* = they (fem.) consume, eat, devour (v. iii. f. pl. impfct. from 'akala ['akl/ma'kal], to eat. See *ya'kulûna* at 9:34, p. 591, n. 1).

4. مَا قَدَّمْتُمْ *qaddamtum* = you (all) advanced, laid in advance, sent ahead, forwarded (v. ii. m. pl. past from *qaddama*, form II of *qadama* / *qadima* [*qadm* / *qudûm* / *qidmân* / *maqdam*] to precede, to arrive. See *qaddamat* at 8:51, p. 556, n. 7).

5. i. e., you keep stored. تُحْصِنُونَ *tuhşinûna* = you (all) make inaccessible, fortify, entrench, keep guarded (v. ii. m. pl. impfct. from 'ahşana, form IV of *haşuna* [*haşānah*], to be inaccessible, chaste. See *muḥşanât* at 5:5, p. 329, n. 7).

6. i. e., they will have abundance in rains and crops. يُعَاثُ *yughâthu* = he is relieved, succoured, helped, aided (v. iii. m. s. impfct. passive from 'aghâtha, form IV from the root *ghawth*, help, aid. See *tastaghithûna* at 8:8, p. 548, n. 11).

7. i. e., they will be pressing their fruits and corns for making juice, oil, wine, etc. يَعْصِرُونَ *ya'şirûna* = they press, squeeze, wring (v. iii. m. pl. impfct. from 'aşara ['aşr], to press, squeeze. See 'a'şiru at 12:35, p. 735, n. 2).

8. On hearing the interpretation of his dream and the wise advice given by Yûsuf, peace be on him, the king ordered his release and sent his officer to bring him to court.

9. رَسُول *rasûl* (s.; pl. *rusul*) = messenger, envoy, emissary, delegate. See 'arsilûni at 12:45, p. 739, n. 7.

10. i. e., Yûsuf, peace be on him, said.

11. Yûsuf, peace be on him, did not jump at the king's offer to release him and demanded that the affair which had brought him into prison be first enquired and his innocence publicly vindicated.

ارْجِعْ *irji'* = you go back, return (v. ii. m. s. imperative from *raja'a* (*rujû'*), to return, go back. See *yurja'u* at 11:122, p. 721, n. 5).

فَسْأَلْهُمَا and ask him what is the
بِأَلِ الْيَسُوءِ الَّتِي state¹ of the ladies who

قَطَّعْنَ أَيْدِيَهُنَّ cut² their hands?

إِنِّي رَّبِّي Verily my Lord is

بِكَيْدِهِنَّ about their plot³

عَلِيمٌ All-Knowing."

قَالَ 51. He said:⁴

مَا خَطْبُكَ "What was the matter⁵ with you

إِذْ رَاوَدْتَنِي when you sought to seduce⁶

يُوسُفَ عَنْ نَفْسِهِ?" Yûsuf from himself?"

قُلْنَ حَاشَ لِلَّهِ They said: "Allah forgive,⁷

مَا عَلِمْنَا عَلَيْهِ we do not know against him

مِنْ سُوءٍ any bad deed'.⁸

قَالَتِ امْرَأَتُ الْعَزِيزِ The wife of 'Azîz said:

الْآنَ حَصْحَصَ الْحَقُّ "Now has emerged⁹ the truth.

أَنَا رَاوَدْتُهُ I sought to seduce¹⁰ him

عَنْ نَفْسِهِ وَإِنَّهُ from himself; and he indeed

لَمِنَ الصَّادِقِينَ is of the truthful."¹¹

٥١

ذَلِكَ لِمَعْلَمٍ 52. "This is for his¹² knowing

أَنِّي لَمْ أَخْنُثُ that I did not betray him

بِالْغَيْبِ in secrecy

1. *bâl* = state, condition, mind, attention.

2. *qatṭa'na* = they (fem.) cut, carved, ripped (v. iii. f. pl. past from *qatta'a*, form II of *qata'a* [*qaf*], to cut. See at 12:31, p. 733, n. 6).

3. *kayd* = scheme, plot, plan, stratagem. See at 12:28, p. 732, n. 1.

4. i. e., the king said in the course of investigating the matter.

5. *khaṭb* (s.; pl. *khuṭûb*) = matter, affair, conditions, circumstances, situation, concern.

6. *râwadtunna* = you (fem.) sought to seduce, entice, tempt (v. iii. f. pl. past from *râwada*, form III of *râda* [*rawd*], to walk about. See *râwadu* at 12:32, p. 733, n. 10).

7. *hâshâ* = except, save. *hâshâ lillâh* is an idiom meaning Allah forbid. See at 12:31, p. 733, n. 7.

8. *sâ'* (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 7:188, p. 359, n. 5).

9. *ḥaṣḥaṣa* = he or it became clear, plain, came to light (v. iii. m. s. past, a quadrilateral verb).

10. This public confession by the wife of 'Azîz of her role was a vindication of the innocence of Yûsuf, peace be on him. It is to be noted that there is no mention of this fact in the Old Testament.

râwadu = I tried to seduce, entice, lure (v. i. s. past from *râwada*, from III of *râda* [*rawd*], to walk about. See n. 6 above and at 12:32, p. 733, n. 10).

11. i. e., in saying that "She attempted to seduce me". *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq*/ *ṣidq*], to speak the truth. See at 12:26, p. 731, n. 10).

12. i. e., for 'Azîz's knowing.

13. Al-Tabarî (XII, 237-238) says that this statement is of Yûsuf, peace be on him, who said so in explaining his demand for an enquiry into the affair. Ibn Kathîr (IV, 319-320), on the other hand, says that it was a statement of 'Azîz's wife who said so while confessing her attempt to seduce Yûsuf, peace be on him, stressing that though she had attempted to seduce him, she had not ultimately committed the vile deed. The next 'âyah is a continuation of her statement.

وَأَنَّ اللَّهَ لَا يَهْدِي
كَيْدَ الْخَائِنِينَ ﴿٥٢﴾ and that Allah guides¹ not
the plot of the betrayers."²

PART (JUZ') 13

﴿٥٣﴾ وَمَا أُنْفِقُ 53. "Nor do I absolve³ myself.

إِنَّ النَّفْسَ Indeed the human self

لَأَمَّارَةٌ بِالسُّوءِ does incite⁴ the doing of evil

إِلَّا مَا رَجِمَ رَبِّي save such as my Lord graces.

إِنَّ رَبِّي Verily my Lord is

عَفُورٌ Most Forgiving,

رَحِيمٌ ﴿٥٤﴾ Most Merciful."

وَقَالَ الْمَلِكُ 54. And the king said:

آتُونِي بِهِ "Bring him to me;

أَسْتَخْلَصُهُ لِنَفْسِي I shall select⁵ him for myself."

فَلَمَّا كَلَّمَهُ So when he spoke to him he

قَالَ إِنَّكَ الْيَوْمَ لَدِينَا said: "You are today unto us

مَكِينٌ أَمِينٌ ﴿٥٥﴾ one of rank⁶ and trusted."⁷

قَالَ أَجْعَلْنِي 55. He said: "Appoint⁸ me

عَلَى خَزَائِنِ الْأَرْضِ over the land's treasuries;"

إِنِّي حَفِيفٌ I am indeed attentive,¹⁰

عَلِيمٌ ﴿٥٦﴾ well informed."¹¹

1. يَهْدِي *yahdî* = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 10:35, p. 650, n. 16).

2. خَائِنِينَ *khâ'inîn* (pl.; acc./gen. of *khâ'inân*; s. *khâ'in*) = traitors, the treacherous, betrayers, deceivers. Active participle in the acc./gen. from *khâna* [*khawn/ khiyânah*], to be treacherous. See at 4:105, p. 291., n. 11.

3. أُبْرِئُ *'ubarri'u* = I acquit, absolve, exculpate, clear (v. i. s. impfct. from *bari'a* [*barâ'ah*], to be clear, free. See *tabarra'a* at 9:113, p. 627, n. 12).

4. أَمَّارَةٌ *'ammârah* (fem. s.) = one who constantly urges, demands, incites, instigates (act. participle in the intensive form of *fa'âl* from *'amara* [*'amr*], to command, to order. See *'umara* at 12:40, p. 737, n. 4).

5. The king, on knowing Yûsuf's innocence, quality of character and intelligence, decided not only to release him from prison but to appoint him as one of his select body of ministers and advisers.

استخلص *astakhliş(u)* = I select, choose, derive, extract, deduce (v. i. s. impfct. from *istakhlaşa*, form X of *khalasha* [*khulûş*], to be pure, unmixed, unadulterated. The final letter is vowelless because the verb is conclusion of a conditional clause. See *mukhlashîn* at 12:24, p. 730, n. 10.

6. مَكِين *makîn* (s.; pl. *mukanâ'*) = firmly established, distinguished, of rank, influential (act. participle in the scale of *fa'il* from *makuna* [*makânah*], to be strong. See *makkannâ* at 7:21, p. 729, n. 2).

7. آمِن *'amin* = faithful, trustworthy, trusted, trustee, loyal, honest (active participle on the scale of *fa'il* from *'amuna* [*'amânah*], to be faithful. See at 7:68, p. 492, n. 3).

8. اجعل *ij'al* = appoint, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 7:138, p. 516, n. 2).

9. خَزَائِن *khazâ'in* (pl.; s. *khizânah*) = treasuries, vaults, coffers. See at 6:50, p. 410, n. 4.

10. حَفِيفٌ *hafiz* = attentive, mindful, preserving, guarding, guard, (act. participle in the scale of *fa'il* from *hafiza* [*hifz*], to preserve, to guard. See at 11:86, p. 709, n. 1).

11. عَلِيم *'alim* (s.; pl. *'ulamâ'*) = well informed, erudite, learned, All-Knowing, Omniscient. See at 10:79, p. 666, n. 2.

وَكَذَلِكَ مَكَّنَّا 56. Thus We gave firm posi-
لِيُوسُفَ فِي الْأَرْضِ tion¹ to Yûsuf in the land
يَسْبُوا مِنْهَا to settle down² therein
حَيْثُ يَشَاءُ wherever he wished.
فَنُصِيبُ بِرَحْمَتِنَا We bestow³ Our mercy on
مَنْ نَشَاءُ whomsoever We will;
وَلَا نُضِيعُ and We let not slip⁴ the
أَجْرَ الْمُحْسِنِينَ reward⁵ of the righteous.⁶

وَلَا جُرْ 57. And indeed the reward of
الْآخِرَةِ خَيْرٌ the hereafter is the best⁷
لِلَّذِينَ آمَنُوا for those who believe
وَكَانُوا يَتَّقُونَ and use to fear Allah.⁸

Section (Rukû') 8

وَجَاءَ 58. And there came
إِخْوَةُ يُوسُفَ the brothers of Yûsuf⁹
فَدَخَلُوا عَلَيْهِ and entered unto him;
فَعَرَفَهُمْ so he recognized⁹ them
وَهُمْ لَهُ but they were of him
مُنْكَرُونَ non-cognizant.¹⁰

وَلَمَّا جَهَّزَهُمْ 59. And when he supplied¹¹

1. مَكَّنَّا *makkannâ* = we put in a position, established firmly, strengthened (v. i. pl. past in form II of *makuna* [*makânah*], to be strong. See at 12:21, p. 729, n. 2).

2. يَسْبُوا *yatabawwa'u* = he provides, settles down (v. iii. m. s. impfct. from *tabawwa'a*, form V of *bâ'a* [*baw'*], to return, to be back. See *tabawwa'a* at 10:87, p. 668, n. 2).

3. نُصِيبُ *nuṣību* = we hit, reach, afflict, bestow, allot, make to fall to (v. i. pl. impfct. from *'aṣāba*, form IV of *ṣāba* [*ṣawb / ṣaybūbah*], to hit the mark, to be right. See *yusību* at 10:107, p. 675, n. 8).

4. نُضِيعُ *nuḍī'u* = we ruin, let perish, let go in vain, let slip, frustrate, thwart (v. i. s. impfct. from *'aḍā'a*, form IV of *ḍā'a* [*ḍay' / ḍiyā'*], to get lost. See at 7:170, p. 532, n. 6).

5. أَجْرُ *'ajr* (pl. *'ujūr*) = reward, recompense, remuneration. See at 11:51, p. 696, n. 4).

6. مُحْسِنِينَ *muḥsinīn* = (pl.; acc. / gen. of *muḥsinūn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 12:36, p. 735, n. 6).

7. خَيْرٌ *khayr* = good / better / best, benefit, advantage, charity, wealth, property, affluence. See at 11:84, p. 708, n. 5.

8. يَتَّقُونَ *yattaqūna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy / wiqāyah*], to guard, to protect. See at 10:63, p. 660, n. 2).

9. They came to Egypt, following a season of scarcity in their land, for buying food and provisions (Al-Tabarī, XIII, 8).

10. عَرَفَ *'arafa* = he recognized, knew (v. iii. m. s. past from the root *ma'rifah / 'irfān*), to know. See *yata' arafūna* at 10:45, p. 653, n. 11).

11. مُنْكَرُونَ *munkirūn* (pl.; s. *munkir*) = non-cognizant, those that pretend not to know, disavow, deny (act. participle from *'ankara*, form IV of *nakira* [*nakar / nukr / nukūr / nakir*], not to know. See *munkar* at 9:71, p. 608, n. 5).

11. جَهَّزَ *jahhaza* = he supplied, provided, prepared, furnished (v. iii. m. s. past in form II of *jahaza*, to finish off).

يَحْمِلُونَهُمْ قَالِ them with their gear¹ he said:

آتُونِي "Bring to me a consan-

بَاحَ لَكُمْ مِنْ أَيْكُمُ guine² brother of yours.³

أَلَا تَرَوْنَ Do you not see that

أَتَى أَوْفَى الْكَيْلِ I give full⁴ measure⁵ and

وَأَنَا خَيْرُ الْمُنْزِلِينَ that I am the best of hosts?"⁶



فَإِنْ لَمْ تَأْتُونِي بِهِ 60. "But if you bring him not

فَلَا كَيْلَ to me, you shall have no

لَكُمْ عِنْدِي measure with me nor shall

وَلَا تَقْرُبُونِ you come near me."⁷

قَالُوا سَتَرُوهُ 61. They said: "We will seek

عَنْهُ أَبَاهُ to win⁸ him from his father,⁹

وَأِنَّا لَفَاعِلُونَ and we indeed will do.

وَقَالَ لِفَتْيَانِهِ 62. And he said to his

أَجْعَلُوا بَضْعَهُمْ slaves:¹⁰ "Put their stock¹¹

فِي رِحَالِهِمْ in their baggage¹² that

لَعَلَّهُمْ يَعْرِفُونَهَا they might recognize¹³ it

إِذَا انْقَلَبُوا when they returned¹⁴

إِلَى أَهْلِهِمْ to their people;

لَعَلَّهُمْ يَرْجِعُونَ maybe they will come back.



1. جهاز *jahaz* (s.; pl. *jahâzât/ajhizah*) = gear, equipment, appliance.

2. من أَيْكُم *min 'abikum* = from your father, i. e., consanguine (step-brother through father).

3. Yûsuf, peace be on him, demanded of them to bring to him his full brother, Binyâmîn.

4. أَوْفَى *'âft* = I give in full, fulfil (v. i. s. impfct. from *'awfâ*, form IV of *wafâ* [wafâ]), to fulfil. See *'awfû* at 11:8, p. 708, n. 7).

5. كَيْل *kayl* (s.; pl. *akyâl*) = measure. See at 7:85, p. 498, n. 9.

6. مُنْزِلِينَ *munzilîn* (pl.; acc./gen. of *munzilûn*; s. *munzil*) = those who send down, make (someone/something) descend, receive guests, hosts (act. participle from *'anzala*, form IV of *nazala* [nazâl], to come down. See *'anzalnâ* at 12:2, p. 722, n. 4).

7. لَا تَقْرُبُوا *lâ taqrabû* [+ *ni(nî)*] = you do not come near approach [me] (v. ii. m. pl. imperative [prohibition] from *qaruba* [qurb / maqrabah], to go near. See at 6:151, p. 457, n. 5).

8. نُرَاوِدُوهُ *nurâwîdu* = we seek to seduce, entice, tempt, lure, win (v. i. pl. impfct. from *râwada*, from III of *râda* [rawd], to walk about. See *râwadat* at 12:26, p. 731, n. 3).

9. They said so because after the loss of Yûsuf, peace be on him, his father did not like to let Binyâmîn go away from him.

10. فِتْيَانِ *fitayân* (p.l.; s. *fatân*) = young men, youths, slaves. See *fatayân* at 12:36, p. 735, n. 1.

11. Yûsuf, peace be on him, secretly returned their stock in order to make them all the more grateful and therefore inclined to come back to him with his brother Binyâîn. بَضَاعَةٌ *bidâ'ah* (s.; pl. *badâ'i'*) = goods, merchandise, stock).

12. رِحَالِ *rihâl* (pl.; s. *rahîl*) = baggage, saddlebags, camel saddles).

13. يَعْرِفُونَهَا *ya'rifûnâ* = they know, recognize, are aware of (v. iii. m. pl. impfct. from *'arafa* [ma'rifah/ 'irfân], to know, to recognize. See 'at 7:46, p. 483, n. 3).

14. انْقَلَبُوا *inqalabû* = they (all) returned, turned round, turned, retreated (v. iii. m. pl. past from *inqalaba*, form VII of *qalaba* [qalb], to turn, to turn about. See at 7:119, p. 509, n. 8).

فَلَمَّا رَجَعُوا 63. So when they returned
إِلَىٰ آبَائِهِمْ قَالُوا to their father they said:
يَا أَبَانَا "O our father,
مُنِعَ مِنَّا embargoed¹ to us has been
الْكَيْلُ the measure.²
فَأَرْسِلْ مَعَنَا أَخَانَا So send³ with us our brother
نَكْتَلُ that we may get the measure;⁴
وَأَنَّا لَنَحْفِظُونَ and we will of him
بِكَيْلِ الْكَافِرِينَ be surely taking care."⁵

قَالَ 64. He said:
هَلْ آمَنُكُمْ عَلَيْهِ "Can I trust⁶ you over him
إِلَّا كَمَا آمَنُكُمْ otherwise than as I trusted
عَلَىٰ أَخِيهِ مِنْ قَبْلُ you over his brother before?
فَاللَّهُ خَيْرٌ But Allah is the best
حَافِظًا as Protector;
وَهُوَ أَرْحَمُ and He is the Most Merciful
الرَّاحِمِينَ of the merciful."

وَلَمَّا فَتَحُوا 65. And when they opened⁷
مَتَاعَهُمْ their baggage⁸
وَجَدُوا بِضَاعَهُمْ they found their stock⁹

1. منع *muni'a* = he or it was prevented, forbidden, embargoed, barred, hindered, obstructed, restrained, stopped from (v. iii. m. s. past passive from *mana'a* [man'], to prevent. See *mana'a* at 9:54, p. 600, n. 8).

2. i. e., the giving of the measure of provisions. كيل *kayl* (s.; pl. *akyâl*) = measure. See at 12:59, p. 744, n. 5.

3. أرسل *'arsil* = send, despatch (v. ii. m. s. imperative from *'arsala*, form IV of *rasala* [rasal], to be long and flowing. See at 7:105, p. 506, n. 8).

4. نكل *naktal* (originally *naktâlu*) = we get measure (v. i. pl. impfct. from *iktâla*, form VIII of *kâla* [kayl/makâl/makîl], to measure, to weigh. The final letter becomes vowelless [and hence the 'alif' before it is dropped to avoid the meeting of two *sâkins*] because the verb is conclusion of an implied conditional clause. See *kayl* at n. 2 above).

5. حافظون *ḥāfiẓûn* (pl.; s. *ḥāfiẓ*) = keepers, preservers, observers, upholders, those who take care, protectors (act. participle from *ḥafiza* [ḥifẓ], to preserve, to protect. See at 12:12, p. 726, n. 1).

6. The allusion here is to what the brothers of Yûsuf, peace be on him, did with him when they had brought him with them under the pretext of playing and pasturing. آمن *'amanu* = I trust, feel safe (v. i. s. impfct. from *'amina* [ʾamn/ʾamân], to feel safe. See *'amina* at 7:98, p. 504, n. 1).

7. فتحوا *fataḥû* = they opened, disclosed, granted victory (v. iii. m. pl. past from *fataḥa* [farḥ], to open. See *tastaṭīḥû* at 8:19, p. 553, n. 3).

8. متاع *matâ'* (pl. *'amti'ah*) = goods, chattel, wares, baggage, equipment, gear, necessities of life, object of delight, enjoyment. See at 12:17, p. 727, n. 5.

9. بضاعة *bidâ'ah* (s.; pl. *badâ'i'*) = goods, merchandise, stock. See at 12:62, p. 744, n. 11.

رُدَّتْ إِلَيْهِمْ¹ returned¹ to them.
 قَالُوا يَا أَبَانَا مَا نَبْغِي² They said: "O our father,
 مَا نَبْغِي What can we desire?²
 هَذِهِ بَصْعَتُنَا³ This our stock
 رُدَّتْ إِلَيْنَا⁴ has been returned to us;
 وَنَمِيرُ⁵ so we shall get provision³
 أَهْلَنَا⁶ for our family and
 وَنَحْفَظُ أَخَانَا⁷ shall take care of our brother
 وَنَزِدَادُ⁸ and shall get an increase⁴ in
 كَيْلَ بَعِيرٍ⁹ measure of a camel's load.
 ذَلِكَ كَيْلٌ بَسِيرٌ¹⁰ That is an easy⁵ measure."
 ﴿٦٥﴾
 قَالَ لَنْ أَرْسِلَهُ¹¹ 66. He said: "I shall not send
 مَعَكُمْ حَتَّى¹² him out⁶ with you until you
 تُؤْتُونِ مَوْثِقًا¹³ give me a covenant⁷
 بِرَبِّ اللَّهِ¹⁴ by Allah that you will surely
 لَأَنْتَنِي بِهِ وَلَا¹⁵ bring him back to me except
 أَنْ يُحَاطَ بِكُمْ¹⁶ if you were surrounded."⁸
 فَلَمَّا آتَوْهُ¹⁷ So when they gave him
 مَوْثِقَهُمْ قَالَ¹⁸ their covenant he said:
 اللَّهُ عَلَى مَا نَقُولُ¹⁹ "Allah is over what we say
 وَكِيلٌ²⁰ the Guardian-Protector."⁹

1. i. e., what more can we desire? رُدَّتْ *ruddat* = she or it was returned, sent back, brought back (v. iii. f. s. past passive from *radda* [radd], to send back. See *yuraddûna* at 9:101, p. 621, n. 13).

2. i. e., what more can we desire? نَبْغِي *nabghî* = we desire, seek, seek to attain, wish, covet (v. i. pl. impfct. from *baghâ* [baghâ]), to seek, desire. See *yabghûna* at 11:19, p. 685, n. 1).

3. They tried to persuade his father to let Binyâmîn go with them by saying that if he did so they would be able to get provisions for their family and shall get in addition another camel-load, for they were given each a camel-load. نَمِيرُ *namîru* = we get provision, provide (v. i. pl. impfct. from *mâra* [mayr], to provide).

4. نَزِدَادُ *nazdâdu* = we get in addition, get an increase, grow, compound (v. i. pl. impfct. from *izdâda*, form VIII of *zâda* [ziyâdah], to increase. See *izdâdû* at 4:137, p. 305, n. 6).

5. i. e., easy for the Egyptian minister (Yûsuf, peace be on him) to give. يَسِيرٌ *yasîr* = easy, simple, insignificant. See at 4:169, p. 320, n. 2.

6. أَرْسِلَ *ursila(u)* = I send, send out, despatch (v. i. s. impfct. from 'arsala, form IV of *rasila* [rasal], to be long and flowing. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 'arsalû at 12:19, p. 728, n. 1).

7. مَوْثِقٌ *mawthiq* (s.; pl. *mawâthiq*) = covenant, agreement, pledge, pact, treaty. See *mithâq* at 8:72, p. 574, n. 7).

8. i. e., overpowered by enemies. يُحَاطُ *yuhâta(u)* = he or it is surrounded, encompassed, encircled, (v. iii. m. s. impfct. passive from 'ahâta, form IV of *hâta* [hawt/ hîtah/ hiyâtah], to encircle, enclose, guard. The final letter takes *fathah* because of the particle 'an coming before the verb. See 'uhîta at 10:22, p. 644, n. 13).

9. وَكِيلٌ *wakîl* (s.; pl. *wukalâ*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [wakl/ wukâl], to entrust. See at 11:12, p. 682, n. 1).

67. And he said: "O my sons,

لَا تَدْخُلُوا do not enter¹

مِنْ بَابٍ وَاحِدٍ by one gate

وَادْخُلُوا but enter

مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ by different² gates;

وَمَا أَغْنِي عَنْكُمْ and I cannot avail³ you

مِنْ اللَّهِ مِنْ شَيْءٍ against Allah whatsoever.

إِنَّ الْحُكْمَ Decree belongs to none

إِلَّا لِلَّهِ but Allah.

عَلَيْهِ تَوَكَّلْتُ On Him I rely;⁴

وَعَلَيْهِ فَلْيَتَوَكَّلْ and on Him let there reply

الْمُتَوَكِّلُونَ all the relying ones."⁵

68. And when they entered

مِنْ حَيْثُ according as

أَمَرَهُمْ آبَاؤُهُمْ their father had asked⁶ them,

مَا كَانَ يُغْنِي عَنْهُمْ it was not to avail them

مِنْ اللَّهِ مِنْ شَيْءٍ against Allah whatsoever

إِلَّا حَاجَةً except for a wish⁷

فِي نَفْسِ يَعْقُوبَ in the mind of Ya'qûb

قَضَاهَا which he carried⁸ out.

وَإِنَّهُ And verily he was

لَذَوِيلٍ endowed with knowledge

1. Ya'qûb, peace be on him, asked his sons to enter by different gates in order to avoid the envy and suspicion of any person, for his eleven sons were a handsome and impressive group of young men, emphasizing at the same time that nothing can avail against Allah's decree and on Him should rely all believers in spite of taking the necessary care (Al-Ṭabarī, XIII, 13-14). لَا تَدْخُلُوا *lā tadkhukû* = you (all) do not enter, go in (v. ii. m. pl. imperative {prohibition} from *dakhala* [*dukhāl*], to enter. See *dakhala* at 12:36, p. 734, n. 12).

2. متفرقة *mutafarriqah* (f.; s.; pl. *mutafarriqât*) = different, divers, several, scattered (act. participle from *tafarraqa*, to be separated, form V of *faraqa* [*faraq/ furqân*], to separate. See *mutafarriqûn* at 12:39, p. 73, n. 7).

3. أغنى *'ughnî* = I avail, become of use, enrich, suffice (v. i. s. impfct from *'aghna*, form IV of *ghaniya* [*ghinan / ghanâ*], to be free from want, to be rich. See *'aghnat* at 11:101, p. 714, n. 3).

4. توكلت *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See at 11:88, p. 710, n. 2).

5. متوكلون *mutawakkilûn* (pl.; s. *mutawakkil*) = relying ones (active participle from *tawakkala*. See n. 4 above).

6. أمر *'amara* = He commanded, ordered, bid, asked (v. iii. m. s. past from *'amr*, order, command. See at 12:40, p. 437, n. 4).

7. حاجة *hâjah* (s.; pl. *hâjât/ hawâ'ij*) = need, object of need, desire, wish, concern.

8. قضى *qadâ* = he decreed, adjudicated, decided, judged, settled, executed, carried out (v. iii. m. s. past from *qadâ*, to conclude. See at 62, p. 392, n. 1).

لَمَّا عَلَّمْنَاهُ وَلَكِنَّ for We had taught¹ him;

أَكْثَرُ النَّاسِ but most men

لَا يَعْلَمُونَ do not know.²

Section (Rukû') 9

وَلَمَّا دَخَلُوا 69. And when they called

عَلَى يُونُسَ on Yûsuf

وَأَوْدَعَ إِلَيْهِ he lodged³ unto him

أَخَاهُ قَالِ his brother⁴ and said:

إِنِّي أَنَا أَخُوكَ "I am indeed your brother;

فَلَا تَبْتَئِسْ بِمَا so do not be distressed⁵ at

كَانُوا يَعْمَلُونَ what they used to do."



فَلَمَّا جَهَّزَهُمْ 70. Then when he furnished⁶

بِجَهَّازِهِمْ them with their gear⁷

جَعَلَ السِّقَايَةَ he put the drinking cup⁸ in

فِي رَحْلِ أَخِيهِ the baggage⁹ of his brother.

ثُمَّ أَدَّانَ Then there announced¹⁰

مُؤَدِّنٌ an announcer:¹¹

أَيُّهَا الْغَرِيرُ "O you the caravan,¹²

إِنَّكُمْ لَسَّرِقُونَ you indeed are thieves."¹³

قَالُوا وَقَبِلُوا 71. They said, turning¹⁴ to

عَلَيْهِمْ them:

1. Ya'qûb, peace be on him, received knowledge from Allah through wahy. علَّمنا 'allamnâ = we taught, instructed, informed (v. i. pl. past from 'allama, form II of 'alima ['ilm], to know. See 'allama at 12:37, p. 735, n. 10).

2. i. e., most men do not know that everything happens according to Allah's plan and dispensation.

3. عَاوَى 'âwâ = he gave shelter, housed, lodged, accommodated (v. iii. m. s. past in form IV of 'awâ ['awy], to seek shelter. See at 8:26, p. 555, n. 10).

4. i. e., Binyâmîn.

5. لَا تَبْتَئِسْ lā tabta'is = do not be sad, do not grieve, be distressed (v. ii. m. s. imperative [prohibition] from ibta'asa, form VIII of ba'usa [bu's], to be miserable. See at 11:36, p. 681, n. 1).

6. جَهَّزَ jahhaza = he supplied, provided, prepared, furnished (v. iii. m. s. past in form II of jahaza, to finish off. See at 12:59, p. 743, n. 11).

7. جِهَازَ jahaz (s.; pl. jahâzât/ajhizah) = gear, equipment, appliance. See at 12:59, p. 744, n. 1.

8. The object of doing this, as is clear from the rest of the narrative, was to retain Binyâmîn with Yûsuf, peace be on him, and to cause his brothers to come back with their father. سَقَايَةَ siqâyah =

watering, irrigation, giving of drink, drinking cup/bowl, the traditional office connected with the Ka'ba of providing water for the pilgrims. See at 9:19, p. 584, n. 6.

9. رَحْلَ rahl = (s.; pl. riḥâl) = baggage, saddlebag, camel saddle. See riḥâl at 12:62, p. 744, n. 12).

10. أَدَّانَ 'adhdhana = he called out, made call, (to prayer), announced, (v. iii. m. s. past in form II of 'adhina ['idhn], to allow, to permit).

11. مُؤَدِّنٌ mu'adhdhin = caller, announcer (active participle from 'adhdhana. See. n. 10 above).

12. غَرِيرَ 'ir (s.; pl. 'irât) = caravan.

13. سَارِقُونَ sâriqân (pl.; s. sâriq) = thieves (active participle from saraqa [saraq/ sariq/ saraqah/ sariqah/surqân], to steal). See sâriq at 5:38, p. 347, n. 1.

14. أَقْبَلُوا 'aqbalû = they turned to, turned forward, approached (v. iii. m. pl. past from 'aqbala, form IV of qabila [qabâl/qubâl], to accept, to receive. See yaqbalu at 9:104, p. 622, n. 11).

مَاذَا تَفْقِدُونَ "What is it that you miss?"¹

﴿٧٦﴾

قَالُوا نَفْقِدُ 72. They said: "We miss²

صُوعَ الْمَلِكِ the the king's beaker;³

وَلِمَن جَاءَ بِهِ and whoever produces it will

حَمْلَ بَعِيرٍ have the load⁴ of a camel;⁵

وَأَنَا بِهِ رَعِيمٌ and I am for it a guarantor.⁶

﴿٧٧﴾

قَالُوا تَاللَّهِ 73. They said: "By Allah,

لَقَدْ عَلِمْتُمْ you indeed know we did not

مَاجِئَنَا الْفُسَادَ come to make mischief⁷ in

فِي الْأَرْضِ وَمَا كُنَّا the land nor are we thieves."⁸

سَرِقِينَ ﴿٧٨﴾

قَالُوا فَمَا 74. They said: "Then what

جَزَاؤُهُ will be the penalty⁹ for it

إِنْ كُنْتُمْ كَاذِبِينَ if you are lying?"¹⁰

﴿٧٩﴾

قَالُوا جَزَاؤُهُ 75. They said: "Its penalty is:

مَنْ وَجِدَ فِي رَحْلِهِ he in whose baggage¹¹ it is found,¹²

فَهُوَ جَزَاؤُهُ he shall be its penalty.¹³

كَذَلِكَ نَجْزِي Thus do we punish¹⁴

الظَّالِمِينَ the wrong-doers."¹⁵

1. نفقدون *tafqidûna* = you miss, lose (v. ii. m. pl. impfct. from *faqada* [*faqd/fiqdân/fuqd*], to lose).

2. نفقد *nafqidu* = we miss, lose (v. i. pl. impfct. from *faqada*. See n. 1 above).

3. صوع *suwa'* = cup, beaker.

4. حمل *himl* (s.; pl. *ahmâl*) = load, burden, cargo.

5. بعير *ba'ir* (s.; pl. *ab'irah/ bu'rân/ abâ'ir/ ba'ûrin*) = camel.

6. زعيم *za'im* (s.; pl. *zu'amâ'*) = leader, guarantor.

7. نفد *nufsida(u)* = we cause corruption, make mischief (v. i. pl. impfct. from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. The final letter takes *fathah* because of a hidden 'an in *li* (Of motivation) coming before the verb. See *mufsidin* at 10:81, p. 666, n. 9).

8. سارقين *sâriqîn* (pl.; acc./genitive of *sâriqûn*; s. *sâriq*) = thieves (active participle from *saraqâ* [*saraq/ sariq/ saraqah/ sariqah/surqân*], to steal). See *sâriqûn* at 12:70, p. 748, n. 13.

9. جزاء *jazâ'* = retribution, penalty, repayment, recompense, requital. See at 12:25, p. 731, n. 1).

10. كاذبين *kâdhibîn* (pl.; acc./gen. of *kâdhibûn*, sing. *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhâba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 12:26, p. 731, n. 8).

11. رحل *rahl* = (s.; pl.; *rihâl*) = baggage, saddlebag, camel saddle. See at 12:70, p. 748, n. 9).

12. وجد *wujida* = he or it was found (v. iii. s. m. past passive from *wajada* [*wujâd*], to find. See *'ajidu* at 9:92, p. 617, n. 2).

13. i. e., he shall be given in bondage for the offence.

14. نجزي *najzi* = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 12:22, p. 729, n. 10).

15. ظالمين *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 11:31, p. 689, n. 4).

76. So he started¹ with their
bags² before his brother's bag,
then he brought it out³
from the bag of his brother.
Thus did We plan⁴
for Yûsuf;

he could not seize his brother
by the law⁵ of the king
except that Allah so willed.
We raise⁶ in ranks⁷
whomsoever We will; and
above every knowing person
is one more knowing.⁸

77. They said: "If he steals,⁹
there indeed had stolen
a brother of his before."¹⁰
But Yûsuf suppressed¹¹ it
within himself and
did not disclose¹¹ it to them.
He said:

"You are worse in position;
and Allah is the Best Aware

1. i. e., Yûsuf, peace be on him, started searching their bags. بدأ *badâ'a* = he started, began, initiated (v. iii. m. s. past from the root *bad'*, to start. See *yabda'u* at 10:34, p. 650, n. 3).

2. أوعية *'aw'iyah* (pl.; s. *wi'd'*) = bags, containers, vessels.

3. استخرج *istakhraja* = he brought out, took out, got out, extracted, removed, derived, deduced, drew (v. iii. m. s. past in form X of *kharaja* [*khurûj*], to go out. See *ukhruj* at 12:31, p. 733, n. 4).

4. This shows that what Yûsuf, peace be on him, did to retain his brother with him was according to Allah's plan. كدنا *kidnâ* = we planned, contrived, set a strategy (v. i. pl. past from *kâda* [*kayd*], to contrive, to set a strategy. See *yakidû* at 12:5, p. 723, n. 7).

5. The then law of Egypt did not permit enslavement of a thief. دين *dîn* = religion, creed, faith, code, law, worship. See at 10:22, p. 645, n. 3.

6. نرفع *narfa'u* = we raise, elevate, lift up (v. i. pl. impfct. from *rafa'a* [*raf'*], to raise, to lift up. See *rafa'a* at 6:83, p. 425, n. 1).

7. i. e., in knowledge and intelligence, as in the case of Yûsuf, peace be on him. درجات *darajât* (sing. درجة *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 8:4, p. 547, n. 12).

8. عليم *'alîm* (s.; pl. *'ulamâ*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 12:55, p. 742, n. 11.

9. يسرق *yasriq(u)* = he steals, commits theft (v. iii. m. s. impfct. from *sarqa* [*saraq/ sariq/ saraqah/ sariqah/surqân*], to steal). The final letter is vowelless because of the particle *'in* coming before the verb. See *sariqin* at 12:73, p. 749, n. 8.

10. They falsely alleged that a brother of his (i. e., Yûsuf's, peace be on him) had stolen before.

11. أسر *'asarra* = he hid, concealed, secreted, suppressed (v. iii. m. s. past in form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See *'asarrû* at 12:19, p. 728, n. 5).

﴿٧٥﴾ بِمَا تَصِفُونَ of what you are describing."¹

قَالُوا 78. They said:

يَا أَيُّهَا الْعَزِيزُ "O you the mighty one,"²

إِنَّ لَهُ أَبًا indeed he has a father,

شَيْخًا كَبِيرًا old and great.³

فَخُذْ أَحَدَنَا So take one of us

مَكَانَهُ in his place.

إِنَّا نَرَىٰ We indeed consider⁴ you

مِنَ الْمُحْسِنِينَ a generous person."⁵

﴿٧٦﴾

قَالَ مَعَاذَ اللَّهِ 79. He said: "Allah forbid⁶

أَنْ نَأْخُذَ إِلَّا that we seize anyone but

مَنْ وَجَدْنَا مَتَاعًا the one we found⁷ our goods⁸

عِنْدَهُ with

إِنَّا إِذَا We shall in that case

﴿٧٧﴾ نَفْعِلُ الْفَاسِقِينَ be indeed wrong-doers."⁹

Section (Rukû') 10

فَلَمَّا 80. So when

أَسْتَيْسَسُوا مِنْهُ they lost hope¹⁰ of him

حَاصُوا بِجَيْشٍ they retired¹¹ to confer.¹²

قَالَ كَبِيرُهُمْ The senior of them said:

1. تصفون *taṣifûna* = you describe, depict, ascribe, attribute, praise (v. ii. m. pl. impfct. from *waṣafa* [waṣf], to describe, to praise. See at 12:18, p. 727, n. 10).

2. عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 11:91, p. 711, n. 5.

3. كبير *kabîr* = big, great, enormous, grave thing. See at 2:219, p. 107, n. 3.

4. نرى *narâ* = we see, consider, are of the view (v. i. pl. impfct. from *ra'â* [ra'y, ru'yah], to see. See at 11:27, p. 687, n. 3).

5. محسنين *muḥsinîn* = (pl.; acc. / gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [ḥusn], to be good. See at 12:56, p. 743, n. 5).

6. معاذ *ma'âdh* = to seek protection, refuge, place of refuge. *ma'âdh Allāh*, Allāh save me, Allāh forbid. See at 12:23, p. 730, n. 1.

7. وجدنا *wajadnâ* = we found, got (v. i. pl. past from *wajada* [wujād], to find. See at 7:101, p. 505, n. 7).

8. متاع *matâ'* (pl. *'amti'ah*) = goods, chattel, wares, baggage, equipment, gear, necessities of life, object of delight, enjoyment. See at 12:65, p. 745, n. 8.

9. ظالمون *ẓālimûn* (pl.; sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [ẓalm/ẓulm], to do wrong. See at 6:93, p. 429, n. 8).

10. استيسسوا *istay'asû* = they lost hope, became disappointed, despaired, (v. iii. m. pl. past from *istay'asa*, form X of *ya'isa* [ya's/ya'āsah], to give up hope).

11. خلاصوا *khalasû* = they became alone, retired (v. iii. m. pl. past from *khalasa* [khalûṣ], to be pure, unmixed, unadulterated. See *astakhliṣu* at 12:53, p. 742, n. 5).

12. نجي *najīyy* = consulting, conferring (act. participle from *najā* [najw/najwan], to be saved, to confide a secret. See *najwâ* at 9:78, p. 611, n. 7).

أَلَمْ تَعْلَمُوا أَنَّ
 "Do you not know that your
 أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ
 father had taken from you
 مَوْثِقًا مِنَ اللَّهِ
 a covenant¹ by Allah,
 وَمِنْ قَبْلُ
 and previously
 مَا فَرَّطْتُمْ
 what you had failed²
 فِي يُونُسَ
 in respect of Yûsuf?
 فَلَنْ أَبْرَحَ الْأَرْضَ
 So I will not leave³ the land
 حَتَّى يَأْذَنَ لِي أَبِي
 till my father gives me leave⁴
 أَوْ يَحْكُمَ اللَّهُ لِي
 or Allah decides⁵ for me; and
 وَهُوَ خَيْرُ الْحَاكِمِينَ
 He is the Best of judges."

﴿٨٠﴾

أَرْجِعُوا إِلَى آبَائِكُمْ
 81. "You return to your father
 فَقُولُوا أَبَانَا
 and say: "O our father,
 إِنَّكَ ابْنُكَ سَرَقَ
 your son committed theft,⁶
 وَمَا شَهِدْنَا إِلَّا
 and we testify⁷ not but to
 بِمَا عَلَّمْنَا
 what we have come to know;
 وَمَا كُنَّا لِلْغَيْبِ
 nor can we be of the unseen
 حَافِظِينَ
 wardens."⁸

﴿٨١﴾

وَسَلِّ الْفَرِيقَ
 82. "And ask the town⁹
 الَّتِي كُنَّا فِيهَا
 wherein we have been
 وَالْعِيرَ الَّتِي
 and the caravan¹⁰ which
 أَقْبَلْنَا فِيهَا
 we have come back¹¹ in;

1. مَوْتِقٌ *mawthiq* (s.; pl. *mawâthiq*) = covenant, agreement, pledge, pact, treaty. See at 12:66, p. 746, n. 7).

2. فَرَطْتُمْ *farrat-tum* = you failed, missed, neglected, forsook (v. ii. pl. past from *farrata*, form II of *farata* [*fart/furûf*], to rush, to escape. See *farratnâ* at 6:38, p. 405, n. 15).

3. أَمَرَ *'abraha(u)* = leave, depart (v. i. s. impfct. from *bariha* [*barâh*], to leave. The final letter takes *fathah* because of the particle *lan* coming before the verb).

4. يَأْذَنُ *ya'dhana(u)* = he gives leave, permits, allows (v. iii. m. s. impfct. from *'adhina* [*idhn*], to allow, to listen. The final letter takes *fathah* because of a hidden 'an in *hattâ* coming before the verb. See *yasta'dhinûna* at 9:93, p. 617, n. 8).

5. يَحْكُمُ *yahkuma(u)* = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *hakama* [*hukm*], to pass judgement. The last letter takes *fathah* because the verb is conjunctive to the previous verb which is governed by a hidden 'an in *hattâ* coming before it. See at 10:109, p. 676, n. 6).

6. سَرَقَ *saraqa* = he stole, committed theft (v. iii. m. s. past from the root *suraq/ sariq/ saraqah/ sariqah/surqân*, to steal). The final letter is vowelless because of the particle 'in coming before the verb. See *yasriq* at 12:76, p. 750, n. 9).

7. شَهِدْنَا *shahidnâ* = we bore witness, witnessed, testified (v. i. pl. past from *shahida* [*shuhûd/ shahâdah*], to witness, to testify. See at 6:130, p. 446, n. 6).

8. حَافِظِينَ *hâfizîn* (pl.; acc. /genitive of *hâfizûn*; s. *hâfiz*) = keepers, preservers, observers, upholders, protectors, wardens (act. participle from *hafiza* [*hifz*], to preserve, to protect. See *hâfizûn* at 12:63, p. 745, n. 4).

9. قَرْيَةً *qaryah* (s.; pl. *qurayn*) = habitation, town, village, hamlet. See at 10:98, p. 672, n. 1.

10. عِيرٌ *'ir* (s.; pl. *'irât*) = caravan. See at 12:70, p. 748, n. 12.

11. أَقْبَلْنَا *'aqbalnâ* = we turned forward, came to, came back, approached (v. i. pl. past from *'aqbala*, form IV of *qabila* [*qabûl/qubûl*], to accept, to receive. See *aqbalû* at 12:71, p. 748, n. 14).

وَأَنَا and we are

لَصَدِّقُونَ indeed speaking the truth.¹

قَالَ بَلْ 83. He said: "Nay, but there

سَوَّلَتْ لَكُمْ have seduced² you

أَنْفُسَكُمْ أَنْتُمْ yourselves into something.

فَصَبِّرْ حَسْبُ Hence patience is good.³

عَسَى اللَّهُ أَنْ Maybe that Allah will

يَأْتِيَنِي بِهِمْ جَمِيعًا bring them all to me.

إِنَّهُ هُوَ الْعَلِيمُ Verily He is the One

الْحَكِيمُ All-Knowing, All-Wise."⁴

وَوَلَّى 84. And he turned away⁵

عَنْهُمْ وَقَالَ from them and said:

يَا أَسْفَى عَلَى يُوسُفَ "Alas my grief⁶ for Yûsuf!"

وَأَبْيَضَتْ عَيْنَاهُ And his eyes turned white⁷

مِنْ الْحُزَنِ on account of grief⁸

فَهُوَ كَظِيمٌ for he was suppressing.⁹

قَالُوا تَأَلَّى 85. They said: "By Allah,

تَفْتَوًا you will not cease¹⁰

تَذَكُّرُ يُوسُفَ remembering¹¹ Yûsuf

حَتَّى تَكُونَ حَرَصًا until you become debilitated¹²

1. صادقون *ṣādiqūn* = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadaq/ṣidq*], to speak the truth. See *ṣādiqīn* at 12:51, p. 741, n. 11).

2. Ya'qûb, peace be on him, found it difficult to believe them because of his sad experience with them about Yûsuf, peace be on him. سَوَّلَتْ *sawwalat* = she or it seduced, enticed (v. iii. f. s. past from *sawwala*, form II of *sawila* [*sawil*], to become loose, soft. See at 12:18, p. 727, n. 8).

3. جميل *jamil* = beautiful, handsome, comely, good.

4. It is to be noted that Ya'qûb, peace be on him, did not give up hope and believed that Allah would bring his sons back to him.

5. تَوَلَّى *tawallâ* = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 7:93, p. 502, n. 4).

6. يَا أَسْفَى *yâ 'asfâ* = O my sorrow, Alas my grief.

7. أَبْيَضَتْ *abyaḍḍat* = she or it became white, brightened up (v. iii. f. s. past from *abyaḍḍa*, form IX of *bāḍa* [*bayḍ*], to lay eggs, to settle down. See *tabyaḍḍu* at 3:106, p. 197, n. 11).

8. حُزْن *huzn* = grief, sadness, sorrow, affliction. See *yahzunu* at 12:13, p. 726, n. 2).

9. كَظِيمٌ *kazīm* = one who suppresses anger/grief (act. participle in the scale of *fa'il* from *kazama* [*kazm/kuzūm*], to suppress, conceal. See *kāzīmīn* at 3:134, p. 207, n. 13).

10. تَفْتَوًا *tafta'û* = you cease not, desist not (v. ii. m. s. impfct. from *fata'a* [*fat'*], not to cease to be).

11. تَذَكُّرٌ *tadhkuru* = you remember (v. ii. m. s. impfct. from *dhakara* [*dhikr/tadhkâr*], to remember. See *iddakara* at 12:45, p. 739, n. 4).

12. حَرَصٌ *haraḍ* = debilitated, decayed, sick to the point of death.

- أَوْتَكُونُ مِنَ
 86. He said: " I but complain²
 of my distress³ and my grief⁴
 to Allah;
 and I know from Allah
 what you do not know."
 87. "O my sons, you all go
 and make enquiries⁵
 about Yûsuf and his brother
 and never give up hope⁶
 of Allah's mercy.⁷
 Verily there despair not
 of Allah's mercy except
 the unbelieving⁸ people."
 88. So when they entered
 unto him they said:
 "O you the venerable, there
 has hit⁹ us and our people
 deprivation¹⁰

1. هَالِكِينَ *hâlikîn* = those who perish, die, are dead (act. participle from *halaka* [*halk/ hulk/halâk/ tahlukah*], to perish, to die. See *yuhlika* at 11:117, p. 719, n. 10).

2. أَشْكُوا *'ashkû* = I complain (v. i. s. impfct. from *shakâ* [*shakw/ shikâyah/ shakiyah*], to complain).

3. بَثْ *bathth* = distress, grief, sorrow, dissemination, spreading. See *baththa* at 4:1, p. 236, n. 6.

4. حُزْنٌ *huzn* = grief, sadness, sorrow, affliction. See at 12:84, p. 753, n. 8).

5. تَحَسَّسُوا *tahassasû* = you (all) make enquiries, probe, investigate, touch, perceive (v. ii. m. pl. imperative from *tahassasa*, form V of *hassa*, [*hass*], to feel, to sense. See *tahussûna* at 3:152, p. 214, n. 1).

6. لَا تَيْأَسُوا *lâ tay'asû* = do not give up hope, despair (v. ii. m. pl. imperative {prohibition} from *ya'isa* [*ya's/ya'âsah*], to give up hope. See *istay'asû* at 12:80, p. 751, n. 10).

7. رَوْحٌ *rawḥ* = refreshment, comfort, goodness, mercy.

8. كَافِرُونَ *kâfirân* = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufir /kufirân / kufûr*], to disbelieve, to cover. See at 12:37, p. 736, n. 1).

9. The sons of Ya'qû, peace be on him, travelled again to Egypt as suggested by their father and approached Yûsuf, peace be on him, as described in this *'âyah*. مَسَّ *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masis*, to feel, to touch. See at 10:12, p. 640, n. 3).

10. ضَرٌّ *ḍurr* = harm, damage, detriment, disadvantage, deprivation. See at 10:12, p. 640, n. 4.

- وَجِئْنَا and we have come
 بِرِضْعَةٍ مُّزَجَّجَةٍ with a stock² of a little value.²
 فَأَوْفِ لَنَا الْكَيْلَ So give us the full³ measure⁴
 وَنَصِدِّقْ عَلَيْنَا and be charitable⁵ to us.
 إِنَّ اللَّهَ يَجْزِي Verily Allah rewards⁶
 الْمُصَدِّقِينَ the charitable."⁷
- ﴿٨٨﴾
89. He said:⁸ " Do you know
 مَا فَعَلْتُمْ بِيُوسُفَ what you did with Yûsuf
 وَأَخِيهِ إِذْ أَنْتُمْ and his brother while you
 جَاهِلُونَ were ignorant?"⁹
- ﴿٨٩﴾
90. They said: " Are you
 لَأَنْتَ يُوسُفُ indeed Yûsuf?"
 قَالَ أَنَا يُوسُفُ He said: "I am Yûsuf
 وَهَذَا أَخِي and this is my brother.
 قَدْ مَنَّ اللَّهُ عَلَيْنَا Allah has indeed graced¹⁰ us.
 إِنَّهُ مَنْ يَتَّقِ Verily he who fears¹¹ Allah
 وَنَصِرِ and bears with patience,
 فَإِنَّ اللَّهَ لَا يَضِيعُ Allah does not let slip¹²
 أَجْرَ الْمُحْسِنِينَ the reward of the righteous."
 ﴿٩٠﴾
91. They said: "By Allah,

1. بضاعة *bidâ'ah* (s.; pl. *badâ'i'*) = goods, merchandise, stock. See at 12:65, p. 745, n. 9.
2. مزججہ *muzjâh* (f. s.; m. *muzjan*) = of little value, trivial, that which is pushed out or disposed (passive participle from 'azjâ, from IV of *zajâ* [zajw], to drive, to press).
3. أوف *'awfi* = give in full, fulfil (v. ii. m. s. imperative from 'awfâ, form IV of *wafâ* [wafâ], to fulfil. See 'awfî at 11:85, p. 708, n. 7).
4. كيل *kayl* (s.; pl. *akyâl*) = measure. See at 12:63, p. 745, n. 2.
5. تصدق *taşaddaq* = be charitable, bestow charitably, donate (v. ii. m. s. imperative from *taşaddaqa* [*tataşaddaqa*], form V of *şadaqa* [*şadq*/*şidq*], to speak the truth, to be sincere. See *naşşaddaqanna* at 9:75, p. 610, n. 9).
6. يجزي *yajzi* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جاء *jazâ*], to reward. See *yajziya* at 10:4, p. 637, n. 1).
7. متصدقين *mutaşaddiqîn* (pl.; acc. /gen. of *mutaşaddiqûn*, s. *mutaşaddiq*) = charitable, generous, those who make charitable gifts (act. participle from *taşaddaqa*, form V. of *şadaqa*. See n. 5 above).
8. i. e., Yûsuf, peace be on him, said by way of disclosing his identity.
9. i. e., of the consequences of committing an act contrary to the code of conduct prescribed by Allah. Hence "ignorance" in its technical sense means the practice of committing such prohibited acts, not simply lack of knowledge. جاهلون *jâhilân* (pl.; sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant. See *jâhilîn* at 12:33, p. 734, n. 6).
10. من *manna* = he bestowed grace, graced, favoured, (v. iii. m. s. past from *mann*, to be kind, gracious. See at 6:53, p. 411, n. 10).
11. ياتق *yattaqi*(f) = he fears Allah, protects himself, is on his guard, (v. iii. m. s. impfct. from *ittaqa*, form VIII of *waqa* [*waqy*/*wiqâyah*], to guard, to protect. See *yattaqûna* at 12:57, p. 743, n. 8).
12. يضييع *yudî'u* = he ruins, lets perish/slip/go in vain, frustrates (v. iii. m. s. impfct. from 'adâ'a, form IV of *dâ'a* [*day*/*diyyâ*] to get lost. See at 12:90, p. 755, n. 12).

لَقَدْ مَّا تَرَكَ اللَّهُ 1 Allah has indeed preferred¹
 عَلَيْكَ وَإِنْ كُنَّا you over us; and surely we
 لَخَطِئِينَ 2 have been sinners."²

92. He said: "No censure³ is
 عَلَيْكُمْ الْيَوْمَ is on you today.
 يَغْفِرُ اللَّهُ لَكُمْ May Allah forgive⁴ you;
 وَهُوَ أَرْحَمُ and He is the Most Merciful
 93. "You all go
 بِمِثْقَلِ هَذِهِ with this shirt⁵ of mine
 فَارْتَفِقُوا and throw⁶ it
 عَلَى وَجْهِ أَبِي on the face of my father,
 يَأْتِ بِصِيرَةٍ he will regain sight;⁷
 وَأَتُونِي بِأَهْلِكُمْ and bring to me your family⁸
 أَجْمَعِينَ 9 all together."

Section (Rukû') 11

94. And when the caravan
 وَلَمَّا فَصَلَتِ الْعِيرُ went away,⁹ their father said:
 قَالَ آبُوهُمْ "I indeed get¹⁰
 إِلَيَّ لَأَجِدَ the smell¹¹ of Yûsuf; if you
 95. لَوْلَا أَنْ تُفَنِّدُونِ do not prove me wrong."¹²

1. *'athara* = he preferred, chose, liked (v. iii. m. s. past in form IV of *'athara* [*'athr*/*athârah*], to transmit, report, relate).
2. *khâṭi'in* (pl.; acc./gen. of *khâṭi'ân*; s. *khâṭi'*) = those in error, sinners, mistaken, at fault (act. participle from *khâṭi'a* [*khaṭa'*], to be mistaken, to sin. See at 12:29, p. 732, n. 5).
3. *tathrib* = censure, blame, reproof.
4. Yûsuf, peace be on him, excused his brothers. *yaghfiru* (u) = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr* /*maghfirah* /*ghufrân*], to forgive. See *istaghfirî* at 12:29, p. 732, n. 4).
5. Yûsuf, peace be on him, came to know from his conversation with his brothers that their father had lost his sight due to extreme sorrow and weeping. (Al-Tabarî, XIII, 57). So he asked his brothers to return with his shirt to their father, telling them that his father would regain his sight after it was thrown on his face. *qamīṣ* (s.; pl. *qumūṣ* / *'aqmīṣah* / *qumṣân*) = shirt, cover, dress, gown. See at 12:18, p. 627, n. 7.
6. *'alqâ* = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [*liqâ'* / *luqyân* / *luqy* / *luqyah* / *luqan*], to meet. See at 12:93, p. 756, n. 6).
7. *baṣīr* = one who sees/observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣura*/*baṣira* [*baṣar*], to see). See at 11:112, p. 718, n. 1).
8. *'ahl* (s.; pl. *'ahlân* / *'ahâlîn*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 9:120, p. 630, n. 4.
9. *faṣalat* = she or it went away, departed, moved away, left, parted, separated (v. iii. f. s. past from *faṣala*/*faṣl*, to go away, to depart. See *faṣṣilat* at 11:1, p. 677, n. 4).
10. Allah made him get the smell of Yûsuf (see 'ayah 96 below). *'ajidu* = I find, get (v. i. s. impfct. from *wajada* [*wujûd*], to find. See at 9:92, p. 617, n. 2).
11. *riḥ* (s.; pl. *riyâḥ* / *arwâḥ* / *aryâḥ*) = wind, smell, spirit. See at 8:46, p. 564, n. 4).
12. *tufannidûni* (nî) = you disapprove, refute, confuse, rebut, prove wrong (v. ii. m. pl. impfct. from *fannada*, form II of *fanida* [*fanad*], to be weak in opinion due to senility, to lie).

فَالْوَأَنَّا 95. They said:¹ "By Allah,
إِنَّكَ لَفِي ضَلَالٍ you indeed are in your error²
الْعَدِيمِ of former time."³

فَلَمَّا أَتَاهُ 96. Then when there came
الْبَشِيرُ the bearer of the good news⁴
أَلْقَاهُ عَلَى وَجْهِهِ he threw⁵ it on his face and
فَارْتَدَّ بَصِيرًا he got back⁶ his eyesight.

قَالَ أَلَمْ أَقُلْ لَّكُمْ He said: "Did I not tell you
إِنِّي أَعْلَمُ مِنَ اللَّهِ I know from Allah
مَا لَا تَعْلَمُونَ what you do not know?"

فَالْوَأَنَّا 97. They said: "O our father,
أَسْتَغْفِرُ لَنَا ذُنُوبَنَا ask forgiveness⁷ for our sins.
إِنَّا كُنَّا خَاطِئِينَ We have truly been sinners."⁸

فَالسَّوَفَ 98. He said : "I shall
أَسْتَغْفِرُ لَكُمْ seek forgiveness for you
رَبِّي from my Lord.
إِنَّهُ هُوَ Verily He is the One
أَلْفُورُ Most Forgiving,
الرَّحِيمُ Most Merciful.

1. i. e., those near him said.

2. i. e., the habit of not forgetting Yûsuf, peace be on him, and feeling his presence. ضَلَالٌ *ḍalāl* = error, straying from the right path. See at 3:164, p. 220, n. 9.

3. قديم *qadīm* (s.; pl. *qudamā'/qudamā'*) = old, ancient, of former time (act. participle in the scale of *fa'il* from of *qadama / qadima* [*qadm / qudūm / qidmān / maqdam*] to precede, to arrive. See *qaddamtun* at 12:48, p. 740, n. 4).

4. بشير *bashir* (pl. *busharā'*) = conveyer of glad tidings, bearer of good news. See at 11:2, p. 677, n. 7.

5. i. e., the son who had brought the shirt threw it on the face of his father (Ya'qûb, peace be on him). أَلْقَى *'alqā* = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqā' / luqyān / luqy / luqyah / luqan*], to meet. See *'alqaw* at 4:171, p. 321, n. 3).

6. ارتد *irtadda* = he reverted, returned, relapsed, retreated, went back (v. iii. m. s. past in form VIII of *radda* [*radd*], to send back. See *ruddat* at 12:65, p. 746, n. 1).

7. استغفر *istaghfir* = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr / maghfirah / ghufirān*], to forgive. See *istaghfirī* at 12:29, p. 732, n. 4).

8. خاطئين *khāṭi'īn* (pl.; acc./gen. of *khāṭi'ūn*; s. *khāṭi'*) = those in error, sinners, mistaken, at fault (act. participle from *khāṭi'a* [*khata*]), to be mistaken, to sin. See at 12:91, p. 756, n. 2).

فَلَمَّا دَخَلُوا 99. So, when they went in¹
 عَلَى يُونُسَ وَأَوَىٰ to Yûsuf he lodged² with him
 إِلَيْهِ أَبُوَيْهِ وَقَالَ his parents and said:
 "ادْخُلُوا مِصْرَ إِن شَاءَ "Enter Egypt, Allah willing,
 اللَّهُ أَمِينٌ safe and secure."³

وَرَفَعَ 100. And he raised⁴
 أَبُوَيْهِ عَلَى الْعَرْشِ his parents on the throne;⁵
 وَخَرُّوا لَهُ and they fell down⁶ to him
 سُجَّدًا prostrate.⁷
 وَقَالَ يَتَابَتَ And he said: "O my father,
 هَذَا تَأْوِيلُ this is the interpretation⁸
 رُؤْيَايَ مِنْ قَبْلُ of my dream afore.
 فَدَجَّعَلَهَا رَبِّي My Lord has indfeed made it
 حَقًّا come true;⁹
 وَقَدْ أَحْسَنَ بِي and He has been good¹⁰ to
 إِذَا أَخْرَجَنِي me as He brought me out¹¹
 مِنَ السِّجْنِ وَجَاءَهُ of the prison and brought
 بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ you from the desert¹² after
 أَنْ تَزْعَ الشَّيْطَانُ Satan had caused discord¹³
 بَيْنِي وَبَيْنَ إِخْوَتِي between me and my brothers.
 إِنَّ رَبِّي لَطِيفٌ Verily My Lord is Most Fine
 لِمَا يَشَاءُ in what He will.

1. Note the brevity of the narration which omits mentioning that the sons took their father and other members of the family to Egypt, which is easily understood from what is stated next. *دَخَلُوا dakhlatû* = they entered, went in (v. iii. m. pl. past from *dakhala* [dukhûl], to enter. See *lâ tadkhulû* at 12:67, p. 747, n. 1).

2. *أَوَى 'awâ* = he gave shelter, housed, lodged, accommodated (v. iii. m. s. past in form IV of 'awâ ['awy], to seek shelter. See at 12:69, p. 748, n. 2).

3. *'aminîn* (pl.; s. *'amin*) = peaceful, safe and secure (act. participle from *'amana*, form IV of *'amina* ['amn/'amân/'amânah], to be safe. See *'amanu* at 12:64, p. 745, n. 6).

4. *رَفَعَ rafa'a* = he raised, took up, lifted up, hoisted up (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 6:165, p. 464, n. 2).

5. *عَرِش 'arsh* = throne. See at 11:7, p. 679, n. 8.

6. *خَرُّوا kharrû* = they fell down, fell, dropped (v. iii. m. pl. past from *kharra* [kharr/khurûr], to fall, fall down).

7. *سُجَّد sujjad* (pl.; s. *sâjid*) = those who prostrate themselves, prostrate ones (active participle from *sajada* [sujûd], to prostrate oneself. See at 7:161, p. 528, n. 3).

8. *تَأْوِيل ta'wîl* (s.; pl. *ta'wîlât*) = interpretation, explanation (verbal noun in form II of *'âla* ['awl/ma'âl], to return, to revert. See at 12:44, p. 739, n. 1).

9. The Qur'ân, unlike the Old Testament, mentions how Yûsuf, peace be on him, was finally united with his father and brothers and also mentions how his dream proved true.

10. *أَحْسَن 'ahsana* = he did good, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of *hasuna* [husn], to be good. See *muhsinin* at 12:78, p. 751, n. 5).

11. *أَخْرَج 'akhraja* = he ousted, dislodged, brought out, made [someone] set out (v. iii. m. s. past in form IV of *kharaja* [khurûj], to go out, to leave. See at 8:5, p. 548, n. 3).

12. *بَدْو badw* = desert, nomads.

13. *نَزَعَ nazagha* = he caused discord, incited evil (v. iii. m. s. past from the root *nazgh*, to incite evil. See *yanzaghanna* at 7:200, p. 543, n. 1).

إِنَّهُ هُوَ Verily He is the One

الْعَلِيمُ الْحَكِيمُ All-Knowing, All-Wise.

رَبِّ 101. "My Lord,

قَدْ آتَيْتَنِي You have indeed given me

مِنَ الْمُلْكِ of the dominion¹

وَعَلَّمْتَنِي مِنْ and have taught² me of the

تَأْوِيلِ الْأَحَادِيثِ interpretation³ of reports⁴—

فَإِظِرْ أَسْمَاكَ O Originator⁵ of the heavens

وَالْأَرْضِ and the earth,

أَنْتَ وَلِيَّ فِي You are my Protector⁶ in

الدُّنْيَا وَالْآخِرَةِ the world and the hereafter.

وَوَفِّقْ مُسْلِمًا Make me die⁷ as a Muslim

وَأَلْحِقْنِي and join⁸ me

بِالصَّالِحِينَ with the righteous."⁹

ذَلِكَ مِنْ 102. This is of the

أَنْبَاءِ الْغَيْبِ tidings¹⁰ of the unseen

نُوحِيهِ إِلَيْكَ We communicate¹¹ to you;

وَمَا كُنْتَ لَدَيْهِمْ you were not with them

إِذْ أَجْمَعُوا أَمْرَهُمْ when they agreed¹² on their

وَهُمْ يَمْكُرُونَ plan while conspiring.¹³

1. The 'āyah records the prayer and expression of thanks by Yûsuf, peace be on him. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 9:116, p. 628, n.6.

2. علمت *'allamta* = you taught, instructed (v. ii. m. s. past, in form II of 'alima ['ilm], to know. See ya'lamu at 8:72, p. 573, n. 2). 3. تأويل *ta'wîl* (s.; pl. تأويلات *ta'wîlât*) = interpretation, explanation (verbal noun in form II of 'āla ['awl/ma'āl], to return, to revert. See at 12:100, p. 758, n. 8.

4. i. e., dreams. أحاديث *'ahādīth* (pl.; s. ḥadīth) = speeches, talks, reports, tales, narratives, Prophetic traditions. See at 12:21, p. 729, n. 4.

5. فاطر *Fātir* = Creator, Maker, Originator, Initiator, one who splits, one who brings into being (active participle from *faṭara* [fajr], to split, to create) See at 6:14, p. 396, n. 8.

6. ولي *waliyy* (s.; pl. أولياء *'awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 9:116, p. 628, n. 9).

7. توف *tawaffa* = (you) take in full, cause to die, let die (v. ii. m. s. imperative from *tawaffā*, form V of *wafā* [wafā/'wafy], to be perfect, to fulfil. See at 7:126, p. 511, n. 2).

8. ألحق *'alhiq* = join, attach, cling, unite (v. ii. m. s. imperative. from *'alhaqa*, form IV of *laḥiqa* [laḥq/laḥāq], to catch up with, to join. See yaḥlaḥu at 3:170, p. 222, n. 11).

9. صالحين *ṣāliḥīn* (pl.; acc./gen. of *ṣāliḥūn*; s. *ṣāliḥ*) = righteous, virtuous (act. participle from *ṣalaḥa* [ṣalāḥ/ ṣulūḥ/ maṣlaḥah], to be good, right, proper. See at 12:9, p. 725, n. 5).

10. أنباء *'anbā'* (pl.; s. *naba'*) = news, tidings, intelligence. See at 11:120, p. 720, n. 9.

11. نوحى *nūḥf* = we communicate (v. i. pl. impfct. from *'awḥā*, form IV of *wahā* [waḥy], to communicate. See at 11:49, p. 695, n. 9).

12. أجمعوا *'ajma'ū* = they resolved on a plan, made a joint decision, agreed (v. ii. m. pl. imperative from *'ajma'a*, form IV of *jama'a* [jam'], to gather, to collect. *'ajma'ū* 'amrahum is an idiom meaning they all agreed on a plan).

13. يَمْكُرُونَ *yamkurūna* = they plot, conspire (v. iii. m. pl. impfct. from *makara* [makr], to deceive, to delude. See *tamkurūna*, p. 10:21, p. 644, n. 6).

103. وَمَا أَكْثَرُ النَّاسِ

even though you desire,¹

﴿١٠٣﴾ **بِمُؤْمِنِينَ** believers.

104. وَمَا تَسْأَلُهُمْ

for it any remuneration.³

﴿١٠٤﴾ **إِنْ هُوَ إِلَّا ذِكْرٌ**

to all beings.⁵

Section (Rukû') 12

105. وَكَأَيِّنْ مِنْ آيَاتِهِ

﴿١٠٥﴾ **فِي السَّمَوَاتِ وَالْأَرْضِ**

they pass⁷ by

وَهُمْ عَنْهَا

﴿١٠٦﴾ **مُعْرِضُونَ** evasive.⁸

106. وَمَا يُؤْمِنُ

﴿١٠٧﴾ **أَكْثَرُهُمْ بِاللهِ**

except that they set partners.⁹

﴿١٠٨﴾

107. وَأَتَمَتُّوا

﴿١٠٩﴾ **أَنْ تَأْتِيَهُمْ**

of an overwhelming calamity¹⁰

﴿١١٠﴾ **مِنْ عَذَابِ اللَّهِ**

1. The 'āyah is a consolation to the Prophet, peace and blessings of Allah be on him, and through him to all sincere preachers of the dīn. حرصت

ḥarāṣta = you desired, coveted, intended, wished (v. ii. m. s. past from ḥarāṣa/harīṣa [hīrṣ], to covet. See ḥarīṣ at 9:128, p. 634, n. 7).

2. This 'āyah is a refutation of the misgivings on the part of unbelievers that the Prophet, peace and blessings of Allah be on him, acted from a motive of personal gain. تسأل tas'altu = you ask, demand, enquire (v. ii. m. s. impfct. from sa'ala [su'āl/mas'alah/tas'āl], to ask. See sa'alta at 9:65, p. 604, n. 11).

3. أجر 'ajr (pl. أجر 'ujūr) = reward, recompense, remuneration. See at 12:56, p. 743, n. 5).

4. ذكرى dhikrā = recollection, remembrance, memory, reminder. See at 11:114, p. 718, n. 12.

5. عالمين 'ālamīn (acc./gen. of العالمون 'ālamūn; sing. عالم 'ālam, i.e., any being or object that points to its Creator; sing. 'ālam) = all beings, creatures. See at 10:37, p. 651, n. 7).

6. آية 'āyah (pl. آيات 'āyāt) = sign, revelation, miracle. See at 11:64, p. 701, n. 5.

7. يمرون yamurrūna = they pass by, pass, walk past, elapse, run out (v. iii. m. pl. impfct. from marra [marr/murrū/mamarr], to pass, go by. See at 10:12, p. 640, n. 7).

8. معرضون mu'riḍūn (sing. mu'riḍ) = those who turn away/ avert/ evade/ fall back (active participle from 'a'raḍa, form IV of 'aruḍa ['arḍ], to be broad, wide, to appear, to show. See at 9:75, p. 760, n. 12).

9. The 'āyah emphasizes the very important fact that the polytheists are not atheists. They believe in Allah but they set partners with Him worshipping them for various purposes. مشركون

mushrikūn (pl.; s. mushrik) = polytheists, those who set partners with Allah (active participle from 'ashraka, form IV of sharika [shirk/ shirkah/ sharikah], to share. See mushrikīn at 10:105, p. 674, n. 8).

10. غاشية ghāshiyah (f. s.; pl. ghawāsh) = overwhelming calamity, disaster, stupor, that which covers/envelopes/encompasses/overwhelms (act. participle from ghashiya [ghishāwah/ ghashyān/ ghishyān], to cover, to overwhelm. See yughashshī at 8:11, p. 550, n. 2).

أَوْتَانَهُمْ or the coming to them

السَّاعَةِ of the Hour¹ all of a sudden²

وَهُمْ لَا يَشْعُرُونَ while they realize not?³



قُلْ هَذِهِ سَبِيلِي 108. Say: "This is my way."⁴

أَدْعُو إِلَى اللَّهِ I call to Allah

عَلَى بَصِيرَةٍ with perception⁵ –

أَنَا وَمَنْ أَتَّبَعْنِي I and who follows⁶ me.

وَسُبْحَانَ اللَّهِ Sacrosanct⁷ is Allah;

وَمَا أَنَا مِنَ and I am not of

الْمُشْرِكِينَ the polytheists.

وَمَا أَرْسَلْنَا 109. And We sent out not

مِنْ قَبْلِكَ إِلَّا رَجُلًا before you except men

نُوحِي إِلَيْهِمْ whom We communicated⁸ to

مِنْ أَهْلِ from among the inhabitants

الْقُرَى of the townships.⁸

أَفَلَمْ يَسِيرُوا فِي Do they not then go about⁹

الْأَرْضِ فَيَنْظُرُوا in the land and then see

كَيْفَ كَانَتْ عَاقِبَةُ how was the end¹⁰ of

الَّذِينَ مِنْ قَبْلِهِمْ those before them?

وَلَدَارُ Surely the abode of

الْآخِرَةِ the hereafter is the best

1. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 9:117, p. 629, n. 2.

2. بغتة *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 7:187, p. 538, n. 7.

3. يشعرون *yash'urûna* = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'aru* [*shu'âr*], to realize, to know. See at 12:15, p. 727, n. 1).

4. i. e., the way of belief and conduct, *dîn*. This is explained in the rest of the 'ayah which mentions that the Prophet, peace be on him, called to Allah with understanding, i. e., *wahy*, and that he called to monotheism (*tawhîd*). سبيل *sabil* (m. & f.; pl. *subul/usbilah*) = way, path, road, means, means of proceeding, plaint. See at 9:91, p. 616, n. 12.

5. بصيرة *baṣīrah* (f. s.; pl. *baṣā'ir*) = perception, insight, discernment, understanding. See *baṣā'ir* at 7:203, p. 544, n. 2.

6. اتبع *ittaba'a* = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'* / *tabā'ah*], to follow. See at 11:116, p. 719, n. 7).

7. The word سبحان *Subhān* is derived from *sabbaha*, form II of *sabaha* [*sabhy/sibāhah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 10:18, p. 643, n. 1.

8. The 'ayah stresses the fact that Allah always raised Messengers from among the inhabitants of specific places. Never was a stranger from an unknown place and people sent to another place and people. This is a reply to the unbelievers' objection why an angel or an unusual person was not sent as Allah's Messenger. The only distinction of a Messenger from among his own people was that he received communication (*wahy*) from Allah.

9. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 11:102, p. 714, n. 9.

10. عاقبة *āqibah* (s.; pl. *awāqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 11:49, p. 695, n. 11.

لِّلَّذِينَ اتَّقَوْا¹ for those who fear Allah.¹
 أَفَلَا تَعْقِلُونَ² Do you not then understand?²
 حَتَّىٰ إِذَا 110. Till³ when the
 أَسْتَيْسِرَ الرُّسُلُ Messengers gave up hope⁴
 وَظَنُوا أَنَّهُمْ and thought⁵ that they
 قَدْ كُذِّبُوا had been rejected,
 جَاءَهُمْ نَصْرُنَا there came to them Our help
 فَنَجَّيْنَا and there were rescued⁶
 مَن نَّشَاءُ those whom We willed.
 وَلَا يَرْدُ Nor can there be repulsed⁷
 بِأَسْنَا Our retribution⁸
 عَنِ الْقَوْمِ الْمُجْرِمِينَ from the sinful people.
 لَقَدْ كَانَتْ 111. There is indeed
 فِي قَصَصِهِمْ عِبْرَةٌ in their narrative⁹ a lesson¹⁰
 لِأُولِي الْأَلْبَابِ for those who understand.¹¹
 مَا كَانَ حَدِيثًا It is not an account
 يُفْتَرَى that is made up¹²
 وَلَكِنَّ تَصْدِيقَ but it is a confirmation¹³
 الَّذِي بَيْنَ يَدَيْهِ وَ of what is before it and an
 تَفْصِيلَ كُلِّ شَيْءٍ elaboration¹⁴ of everything;
 وَهُدًى وَرَحْمَةً and guidance and mercy
 لِّقَوْمٍ يُؤْمِنُونَ for a people that believe.

1. اتَّقَوْا *ittaqaaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqa*, form VIII of *waqa* [*wagya/wiqāyah*], to guard, to preserve. See at 7: 201, p. 543, n. 4).
2. تَعْقِلُونَ *ta'qilūna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'uql*], to be endowed with reason. See at 12:2, p. 722, n. 5).
3. This is in continuation of what is said in the previous 'ayah about Allah's sending of Messengers and what happened in respect of them.
4. اسْتَيْسَرَ *istay'asa* = he gave up hope, despaired, became disappointed (v. iii. m. pl. past in form X of *ya'isa* [*ya's/ya'āsah*], to give up hope. See *istay'asu* at 12:80, p. 751, n. 10).
5. ظَنُوا *ẓannū* = they thought, thought for certain, supposed, believed, presumed (v. iii. m. pl. past from *ẓanna* [ظن *ẓann*], to think, to suppose. See at 9:118, p. 629, n. 10).
6. نَجَّيْنَا *najjiya* = he was saved, rescued, delivered (v. iii. m. s. past passive from *najjā*, form II of *najā* [*najw/ najā' / najāh*], to save. See *najā* at 12:45, p. 739, n. 3).
7. يَرْدُ *yuraddu* = he or it is repulsed, returned (v. iii. m. s. impfct. passive from *radda* [*radd*], to send back. See *muraddu* at 6:147, p. 455, n. 2).
8. بِأَسْنَا *ba's* = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 7:98, p. 504, n. 2).
9. قَصَصَ *qashaṣ* = narrative, tale, story, clippings. See at 3:62, p. 179, n. 10).
10. عِبْرَةٌ *'ibrah* (pl. *'ibar*) = lesson, example, warning, advice, rule, admonition. See at 3:13, p. 159, n. 7).
11. أَلْبَابٍ *'albāb* (sing. لب *lubb*) = heart, acumen, understanding. See at 5:100, p. 379, n. 12).
12. يُفْتَرَى *yuftarā* = he or it is trumped up, fabricated, made up, invented falsely, slandered (v. iii. m. s. impfct. passive from *iftarā*, form VIII of *farā* [*fary*], to cut lengthwise, to fabricate. See *iftarā* at 10:37, p. 651, n. 2).
13. تَصْدِيقٍ *taṣdiq* = confirmation, attestation, authentication, verification (verbal noun in form II of *ṣadaqa* [*ṣadq/sidq*], to tell the truth. See *muṣaddiq* at 6:92, p. 428, n. 11).

13. SŪRAT AL-RĀ'D (THE THUNDER)

Madinan: 43 'āyahs

This is a Madinan *sūrah*. It deals with the fundamentals of the faith, namely, monotheism, the truth of Messengership (*risālah*), the Book (Qur'ān), Resurrection, Judgement, Reward and punishment. It draws attention to the existence of Allah and His wonderful creation of the heavens and the earth, the sun and the moon, the stars and everything in them of living and non-living beings, to His Absolute Power over life and death and the inevitability of death, resurrection, reward and punishment. The distinction between the truth and falsehood is also emphasized by appropriate similes. The *sūrah* is named *al-Rā'd* with reference to its 'āyahs 12-13 wherein mention is made of lightning and thunder (*al-ra'd*) as illustrative of Allah's Power and wondrous creation, mentioning specifically that thunder itself and the angels sing His glory and that it is He Who sends the thunderbolts and strikes therewith whomsoever He wills. Such natural phenomena are as well His creation as are all the other things and beings in existence. Therefore these natural phenomena should not be deified and worshipped as gods.

سُورَةُ الرَّعْدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif - Lām - Mīm - Rā.¹

تِلْكَ آيَاتُ These are the signs²

الْكِتَابِ of the Book;

وَالَّذِي and that which

أُنْزِلَ إِلَيْكَ has been sent down³ to you

مِنْ رَبِّكَ الْحَقُّ from your Lord is the truth;⁴

وَلَكِنَّ أَكْثَرَ النَّاسِ but most men

لَا يُؤْمِنُونَ do not believe.

2. Allah is He Who

رَفَعَ السَّمَوَاتِ raised⁵ the heavens

بِغَيْرِ عَمَدٍ تَرْوَاهَا without pillars⁶ you can see.

ثُمَّ اسْتَوَى Moreover⁷ He took position⁸

عَلَى الْعَرْشِ on The Throne;⁹

1. Allah Alone knows the meaning and significance of these disjointed letters.

2. آيات 'āyāt (sing. 'āyah) = signs, miracles, revelations, evidences. See at 12:35, p. 734, n. 10.

3. أنزل 'unzila = he or it was sent down, descended, brought down (v. iii. m. s. past passive from 'anzala, form IV ['inzāl] of nazala [nuzāl], to come down, get down. See at 11:14, p. 682, n. 7).

4. i. e., it is the truth that the Qur'ān has been sent down by Allah and that it contains the truth.

5. رفع rafa'a = he raised, took up, lifted up, elevated (v. iii. m. s. past from raf', to raise, to lift up. See at 12:100, p. 758, n. 4).

6. 'amad (pl.; s. 'imād) = pillars, posts, support, props.

7. ثم thumma = moreover, then, thereupon, furthermore. See at 2:29, p. 15, n. 12.

8. i. e., in such manner as befits the Sublimity of Allah. استوى istawā = he became even (i. e., took position), straight, equal, regular, upright (v. iii. m. s. past in form VIII of sawiya [siwan], to be equal. See at 103, p. 636, n. 7).

9. The emphasis is on the fact that His function is not limited to creation alone, but His is the dominion and He owns, maintains, governs and controls everything. Nothing happens without His will, direction and regulation, as mentioned in the next clause of the 'āyah. عرش 'arsh = throne. See at 12:100, p. 758, n. 5.

وَسَخَّرَ and He reduced to service¹

الْشَّمْسِ وَالْقَمَرِ the sun and the moon,

كُلٌّ يَجْرِي each running²

لِأَجَلٍ مُّسَمًّى for a term³ specified.⁴

يُذِيرُ الْأُمُورَ He directs⁵ the affairs;

يُفَصِّلُ الْآيَاتِ He elaborates⁶ the signs,

لَعَلَّكُمْ يَلْقَآءُ that you may in the meeting

رَبِّكُمْ with your Lord

تُوقِنُونَ be believing with certitude.⁷

وَهُوَ الَّذِي 3. And He it is Who

مَدَّ الْأَرْضَ laid out⁸ the earth

وَجَعَلَ فِيهَا and set therein

رَوَاسِيَ وَأَنْهَارًا firm mountains⁹ and rivers;

وَمِنْ كُلِّ الشَّجَرِ and of every fruits

جَعَلَ فِيهَا He made therein

زَوْجَيْنِ اثْنَيْنِ pairs in twos.¹⁰

يُغْشِي اللَّيْلَ He makes the night wrap¹¹

النَّهَارَ the day.

إِنِّي فِي ذَلِكَ لَآيَاتٍ Verily in these are sure signs

لِقَوْمٍ يَتَفَكَّرُونَ for a people that reflect.

وَفِي الْأَرْضِ قِطْعٌ 4. And in the earth are tracts

1. The sun and the moon are set by Allah for the benefit of the creation. سَخَّرَ *sakhkhara* = he reduced to service, brought to submission, made subservient, subjected, subdued, made serviceable (v. iii. m. s. past in form II of *sakhira* [sukhr/maskhar], to ridicule, deride. See *musakhkharât* at 7:54, p. 487, n.2).

2. Every heavenly body goes on according to Allah's plan and purpose for specified periods of time.

3. اجل *'ajal* (pl. *'ajâl*) = appointed time, term, date, deadline. See at 11:104, p. 715, n. 3.

4. مسمى *musamman* (s.; pl. *muṣammayât*) = specified, stipulated, named, designated, defined. (Passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [sumuww/ samâ'], to be high. See at 113, p. 678, n. 4).

5. يدير *yudabbiru* = he arranges, organizes, regulates, directs, conducts (v. iii. m. s. impfct. from *dabbara*, form II of *dabara* [dubûr], to turn one's back, to pass. See at 10:31, p. 649, n. 7).

6. i. e., He elaborates the signs all around us that point to Him as the Creator and Lord. يفصل *yufaṣṣilu* = he spells out, elaborates, elucidates,

sets out in detail (v. iii. m. s. impfct. from *faṣṣala*, form II of *faṣala* [faṣl], to separate, set apart. See *faṣṣalnâ* at 10:5, p. 637, n. 11).

7. تُوقِنُونَ *tûqinûna* = you believe with certitude, have firm conviction, know for certain, are sure (v. ii. m. pl., impfct. form *'ayaqana*, form IV of *yaqina* [yaqni/yaqîn], to be sure, be certain. See *yûqinûna* at 5:51, p. 355, n.7).

8. مَدَّ *madda* = he laid out, stretched out, spread out, extended, lengthened, prolonged (v. iii. m. s. past from *madd*, to extend. See *yumiddu* at 3:124, p. 205, n. 3).

9. رَوَاسِيَ *rawâsin* (pl.; s. *râsin*) = firm, anchored, fixed, towering mountains.

10. i. e., two kinds, male and female, sweet and sour, nourishing and non-nourishing, etc.

11. Note the expression which indicates that the night and the day each gradually overlaps the other, thus indicating the rotation of the earth.

يُغْشِي *yughshi* = he wraps, makes (someone) cover (v. iii. m. s. impfct. from *'aghshâ*, form IV of *ghashiya* [ghashâwah], to cover. See at 7:54, p. 486, n. 9).

مُتَجَوِّرَاتٍ adjacent one to another¹
وَجَنَّاتٍ مِّنْ أَعْنَابٍ and orchards of grapes and
وَزُرُوعٍ وَنَخِيلٍ crop fields² and date-palms,³
صِنُونٍ of a single stem⁴ and
وَعِصْمُونٍ other than of a single stem,
يُسْقَىٰ بِمَاءٍ وَاحِدٍ watered⁵ by the same water,
وَنُفِصِلُ بَعْضَهَا over others
عَلَىٰ بَعْضٍ in fruit.⁷
إِن فِي ذَٰلِكَ Verily in these are
لَّآيَاتٍ لِّقَوْمٍ sure signs for a people
يَعْقِلُونَ that understand.⁸

5. And if you are amazed,⁹
فَعَجَبٌ قَوْلُهُمْ then amazing is their saying:
أَوَإِذَا كُنَّا تُرَابًا "Is it when we will be dusts,¹⁰
أَوْ إِنَّا لَنَاقِلُونَ will we then surely be in
خَلْقٍ جَدِيدٍ a creation anew?"
أُولَٰئِكَ الَّذِينَ They are the ones who
كَفَرُوا بِرَبِّهِمْ disbelieve in their Lord;
وَأُولَٰئِكَ and such ones
لَّأَعْلَلُ will have fetters¹¹
فِي أَعْنَاقِهِمْ in their necks;¹²

1. متجاورات *mutajāwirāt* (pl.; s. *mutajāwirah*) = adjacent one to another, neighbouring to one another, side by side (act. participle in form VI from *jāra* [jawr], to stray, to commit a wrong. See *istajāra* at 9:6, p. 579, n. 13).
2. زرع *zar'* (s.; pl. *zurā'*) = seed, green crop, plantation, fields. See *tazra'ūna* at 12:47, p. 719, n. 9.
3. نخيل *nakhil* = palm, date palm. See at 6:99, p. 433, n. 1.
4. صنوان *ṣinwān* = two or more from a single stem.
5. يسقى *yusqā* = he or it is watered, irrigated, given to drink (v. iii. m. s. impfct. passive from *saqā* [saqy], to give a drink. See *yasqī* at 12:41, p. 737, n. 6).
6. نفضل *nufaddilu* = we prefer, give precedence, make excel (v. i. pl. impfct. from *faḍḍala*, form II of *faḍala* [faḍl /fuḍlū], to excel, to be in excess. See *faḍḍala* at 7:140, p. 516, n. 8).
7. أكل *'ukul* = fruit, food. See at 2:265, p. 139, n. 7.
8. The variety of produce from the same earth and the same water is ample proof of Allah's power and Hand behind it. يتفكرون *yatafakkaru* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [fakr], to reflect. See at 10:24, p. 646, n. 13).
9. i. e., if you are amazed at their unbelief and ingratitude, then far more amazing is their saying that they could not be resurrected after their death and decomposition; for Allah Who creates in the first instance can create again. تعجب *ta'jab(u)* = you are amazed, wonder, are astonished (v. ii. m. s. impfct. from *'ajiba* ['ajab], to wonder, to be astonished. The final letter is vowelless because the verb is in a conditional clause preceded by 'in. See *ta'jabīna* at 11:73, p. 704, n. 3).
10. i. e., after death and decomposition. تراب *turāb* (pl. *atribah/tirbān*) = soil, dust, dirt, earth. See at 2:264, p. 138, n. 4.
11. i. e., in the hereafter as punishment for their unbelief, while they will be put in the fire. أغلال *'aghlāl* (pl.; s. *ghull*) = fetters, shackles, manacles, chains, iron collars.
12. أعناق *'a'nāq* (pl.; s. *'unuq*) = necks. See at 8:12, p. 551, n. 3.

وَأُولَٰئِكَ and such ones will be

أَصْحَابُ النَّارِ inmates¹ of the fire –

هُمْ فِيهَا they in there

۞ خَالِدُونَ abiding for ever.²

وَسْتَخِرُونَكَ 6. And they ask you to hurry³

بِالسَّيِّئَةِ the evil⁴

قَبْلَ الْحَسَنَةِ before the good,

وَقَدْ خَلَتْ while there have gone by⁵

مِنْ قَبْلِهِمْ before them the

الْمَثَلَاتِ⁶ exemplary punishments.⁶

وَإِنَّ رَبَّكَ And verily your Lord is

لَذُوْ مَغْفِرَةٍ indeed full of forgiveness⁷

لِلنَّاسِ for men

عَلَىٰ ظُلْمِهِمْ in spite of their wrong-doing,

وَإِنَّ رَبَّكَ and indeed your Lord is

لَشَدِيدُ الْعِقَابِ⁸ most severe⁸ in punishing.

وَيَقُولُ الَّذِينَ 7. And there say those who

كَفَرُوا وَلَا disbelieve: "Why is not there

أُنْزِلَ عَلَيْهِ sent down on him

آيَةٌ مِنْ رَبِّهِ⁹ a sign⁹ from his Lord?"

۞ إِنَّمَا أَنْتَ مُنْذِرٌ You are but a warner;¹⁰

1. أَصْحَابُ 'aṣḥāb (pl.; sing. سَابِ ṣāhib) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 11:23, p. 686, n. 2).

2. خَالِدِينَ khālīdīn (pl.; acc./gen. of khālīdūn, s. khālīd) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from khalada [khalūd], to live for ever. See at 11:106, p. 715, n. 11).

3. The unbelievers, in their extreme unbelief, asked for expediting the threatened punishment on them. (see also 8:32, 15:6-8, 29:53-54, 38:16, 42:18, 46:33 and 78:1). The 'āyah points out that such was the case with the previous unbelievers who similarly wished for the punishment and who had therefore been given exemplary punishments.

يَسْتَعْجِلُونَ yasta'jilūna = they ask to hasten, expedite, hurry (v. iii. m. pl. impfct. from ista'jala, form X of 'ajila ['ajal/'ajalah], to hasten. See yasta'jilu at 10:50, p. 655, n. 10).

4. i. e., the punishment, سَيِّئَةٍ sayyi'ah (pl. سَيِّئَاتٍ sayyi'āt) = sin, offence, misdeed, bad deed, evil. See at 7:131, p. 513, n. 4.

5. خَلَتْ khalat = she passed, passed away, went by, became empty, became alone, went privately (v. iii. f. s. past from khalā [khalū/'khalā]). See at 7:38, p. 478, n. 12).

6. مَثَلَاتٍ mathulāt (pl.; s. mathulah) = exemplary punishments.

7. It is reminded here that in spite of men's transgression and sins Allah continues to bestow His mercy on them and it is stressed at the same time that Allah is severe in punishing so that they should fear Him and hope for His forgiveness and mercy. Of similar import are the 'āyahs 6:147, 7:167, 15:49 and 35:45 (See Ibn Kathīr, IV, 355).

8. شَدِيدٍ shadīd (pl. أَشْدَادٍ 'ashiddā/'shidād) = most severe, stern, rigorous, hard, harsh, strong. See at 11:102, p. 714, n. 11).

9. i. e., a miracle according to their suggestion, such as turning the Ṣafā and Marwah hills into mounds of gold.

10. i. e., against Allah's displeasure and punishment. نَذِيرٍ nadhīr (pl. nudhur) = warner (active participle in the scale of fa'il from nadhara [nadhar/'nadhūr], to vow, to pledge). See at 7:188, p. 539, n. 6.

وَلِكُلِّ قَوْمٍ and there is for every people

هَادٍ a guide.¹

Section (Rukū') 2

اللَّهُ يَعْلَمُ 8. Allah knows

مَا تَحْمِلُ كُلُّ أُنْثَىٰ what every female carries²

وَمَا تَقْصُصُ الْأَرْحَامُ and what the wombs³ shrink⁴

وَمَا تَزِدْنَ and what they exceed.⁵

وَكُلُّ شَيْءٍ عِنْدَهُ And everything is to Him

بِمِقْدَارٍ according to measure.⁶

عَلِيمٌ 9. The All-Knowing

الْغَيْبِ وَالشَّهَادَةِ of the unseen and the seen;⁷

الْكَبِيرُ the All-Great,

الْمُعْتَالِ the All-Exalted.⁸

سَوَاءٌ مِنْكُمْ 10. It is the same⁹ of you,

مَنْ أَسَرَ الْقَوْلَ whoever conceals¹⁰ the saying

وَمَنْ جَهَرَ بِهِ and whoever expresses¹¹ it;

وَمَنْ هُوَ مُسْتَخْفٍ and whoever hides¹²

بِالْأَيْلِ by night

وَسَارِبٌ بِالنَّهَارِ and flows¹³ by day.

لَهُ 11. He has for him

1. i. e., a Prophet or Messenger to guide them to the way of Allah (See 35:24). هَادٍ *hādīn* (هادى *hādī*) = a guide, leader (act. participle from *hadā* [*hady*/ *hudan*/ *hidāyah*], to guide, to lead. See *yahdī* at 12:52, p. 742, n. 1).

2. تحمل *taḥmilu* = she carries, bears, transports mounts (v. iii. f. s. impfct. from *ḥamala* [*ḥaml*], to carry. See *taḥmila* at 9:92, p. 617, n. 1).

3. أرحام *'arḥām* (pl.; sing. رحم *raḥim*/rihm) = wombs, uterus, kinship, blood relationships. See at 8:75, p. 575, n. 10.

4. i. e., do not complete the full time and abort. تغيض *taghīḍu* = she decreases, diminishes, recedes, shrinks (v. iii. f. s. impfct. from *ghāḍa* [*ghayḍ*/maghāḍ], to decrease, diminish).

5. i. e., carry for a longer time than the usual period. تزداد *tajdādu* = she exceeds, gets an increase, grows, compounds (v. iii. f. s. impfct. from *izdāda*, form VIII of *zāda* [*ziyādah*], to increase. See *izdādū* at 4:137, p. 305, n. 6).

6. i. e., the measure in all respects set by Allah for each of His creation. *miqdār* (s.; pl. *maqādir*) = measure, amount, scale, extent in space and time. See *qaddarnā* at 10:4, p. 637, n. 6.

7. شهادة *shahādah* = testimony, evidence, witness, visible, that which is open to the senses. See at 9:105, p. 623, n. 4.

8. متعال *muta'ālīn* = exalted, elevated, lofty, the All-Exalted.

9. i. e., it is the same to Allah whether one does anything secretly or openly; for He knows everything (see 10:61, 11:5, 20:7).

10. أسر *'asarra* = he hid, concealed, secreted, suppressed (v. iii. m. s. past in form IV of *sarra* [*surār*/ *tasirrah*/ *masarrah*], to make happy. See at 12:76, p. 750, n. 11).

11. جهر *jahara* = he declared openly, expressed, announced (v. iii. m. s. past from *jahr*/jihār, to declare publicly, to come out. See *jahr* at 6:3, p. 392, n. 8).

12. مستخف *mustakhfin* = one who hides, seeks to conceal (act. participle from *istakhfā*, from X of *khafīya* [*khafā* / *khīfah* / *khufyah*], to be hidden. See *yastakhfū* at 11:5, p. 678, n. 10).

13. سارب *sārib* = one who flows, goes freely, flows, is conspicuous, visible (act. participle from *saraba* [*sarab*], to flow, to run out).

مُعَقِّبَاتٌ angels in rotation¹
 مِنْ بَيْنَ يَدَيْهِ in his front
 وَمِنْ خَلْفِهِ and in his rear,
 يَحْفَظُونَهُ They guard² him
 مِنْ أَمْرِ اللَّهِ by Allah's command.
 إِنَّ اللَّهَ لَا يُغَيِّرُ Verily Allah changes³ not
 مَا يَقُومُ what is with a people
 حَتَّى يَغْيُرُوا until they change⁴
 مَا بِأَنْفُسِهِمْ what is with themselves;⁵
 وَإِذَا أَرَادَ اللَّهُ and if Allah intends⁶
 لِقَوْمٍ لِقَاءَ يَوْمٍ سَئِئٍ for a people an injury⁷
 فَلَا مَرَدٍّ there is no repulsion⁸ for it;
 وَمَا لَهُمْ and they do not have
 مِنْ دُونِهِ مِنْ وَاَلٍ besides Him any guardian.⁹

هُوَ الَّذِي يُرِيكُمْ 12. He it is Who shows¹⁰ you
 الْبَرْقَ the lightning¹¹
 خَوْفًا وَطَمَعًا as fear and hope;¹²
 وَيُنْشِئُ and He produces¹³
 السَّحَابَ الْثِقَالَ the clouds weighing heavy.¹⁴

وَيُسَبِّحُ الرَّعْدُ 13. The thunder¹⁵ sings
 بِحَمْدِهِ وَالْمَلَائِكَةُ His praise, and the angels,

1. معقبات *mu'aqqibât* (f. pl.; s. *mu'aqqibah*; m. *mu'aqqib*) = those who come one after another, successors, pursuers, trailers (here angels coming in rotation by night and day) (act. participle from 'aqqaba, form II of 'aqiba ['aqb], to follow. See 'a'qaba at 9:77, p. 611, n. 1).
2. يحفظون *yahfazu* = they guard, preserve, protect, observe (v. iii. m. pl. impfct. from *hafiza* [hif], to preserve, to guard. See *yuhâfizûna* at 6:92, p. 429, n. 2).
3. يغير *yughayyiru* = he changes, alters, modifies (v. iii. m. s. impfct. from *ghayyara*, from II of *ghâra* [ghayrah], to be jealous).
4. يغيروا *yughayyirû(na)* = they change, alter, modify (v. iii. m. pl. impfct. from *ghayyara*. See n. 3 above. The terminal *nûn* is dropped because of a hidden 'an in *hattâ* coming before the verb. See at 8:53, p. 567, n. 4).
5. i. e., by disbelieving and sinning.
6. أراد *'arâda* = he intended, desired, willed (v. iii. m. s. past. in form IV of *râda* [rawd], to walk about. See at 2:233, p. 117, n. 1).
7. i. e., punishment. سوء *sâ'u* (pl. 'aswâ') = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 12:51, p. 741, n. 8).
8. مرد *maradd* = repulsion, driving back, resistance.
9. وال *wâlin* (s.; pl. *wulâh*) = guardian, protector, defender, friend.
10. يري *yurî* = he shows, makes see (v. iii. m. s. impfct. from 'arâ, form IV of *ra'â* [ra'y/ru'yah], to see. See at 8:43, p. 562, n. 12).
11. برق *barq* (pl. *burâq*) = lightning. See at 2:19, p. 10, n. 8.
12. i. e., fear of being struck with it and hope of the coming of rains. طمع *ṭama'* (s.; pl. 'aṭmâ') = hope, craving, desire. See at 7:56, p. 487, n. 11.
13. ينشئ *yunshi'u* = he produces, brings into being, (v. iii. s. impfct. from 'ansha'a, form IV of *nasha'a* [nash'/nushû'/nash'ah], to rise, to emerge. See 'ansha'a at 11:61, p. 699, n. 10).
14. i. e., rain-bearing clouds. ثقال *thiqâl* (pl.; s. *thaqil*) = heavy, weighty. See at 9:41, p. 595, n. 6.
15. رعد *ra'd* (pl. *ru'ûd*) = thunder. See at 2:19, p. 10, n. 7.

مِنْ خِيفَتِهِ¹ out of his dread;
 وَيُرْسِلُ and He sends forth
 الصَّوَاعِقَ the thunderbolts²
 فَيَصِيبُ بِهَا and strikes³ therewith
 مَنْ يَشَاءُ whomsoever He will.
 وَهُمْ يُجَادِلُونَ Yet they dispute⁴
 فِي اللَّهِ وَهُوَ about Allah though He is
 شَدِيدُ الْحَالِ⁵ severe in might.⁵
 14. To Him is due
 دَعْوَةُ الْحَقِّ the prayer⁶ of truth;
 وَالَّذِينَ يَدْعُونَ and those whom they invoke⁷
 مِنْ دُونِهِ besides Him
 لَا يَسْتَجِيبُونَ لَهُمْ do not respond⁸ to them
 فِي شَيْءٍ in any matter
 إِلَّا كَبَيْطٍ except like the one stretching⁹
 كَتَيْبَهُ إِلَى الْمَاءِ his two palms¹⁰ to water
 لِيَبْلُغَ فَاهُ that it may reach¹¹ his mouth
 وَمَا هُوَ بِبَالِغٍ but it cannot reach it;¹²
 وَمَادَعَا and the invocation
 الْكَافِرِينَ of the unbelievers is naught
 إِلَّا فِي ضَلَالٍ¹³ but a straying in error.¹²

1. *khifah* = fear, dread, awe. See at 7:204, p. 544, n. 6.

2. *ṣawā'iq* (pl.; s. *ṣa'iqah*) = thunderbolts, lightning. See *sa'iqā* at 7:143, p. 518, n. 5.

3. *yusību* = he or it hits, reaches, afflicts, bestows, strikes, makes to fall to (v. iii. m. s. impfct. from *'aṣāba*, form IV of *ṣāba* [*ṣawb* / *ṣaybūbah*], to hit the mark, to be right. See at 10:107, p. 675, n. 8).

4. *yujādilūna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jādala*, form III of *jadala* [جل *jadl*], to tighten. See at 8:6, p. 548, n. 6).

5. So He may deal with and punish anyone. *ḥāl* *miḥāl* = might, power.

6. i. e., He Alone truly deserves to be worshipped and invoked. *da'wah* = prayer, call, supplication, invocation, appeal. See at 2:186, p. 88, n. 12. See also note 7 below.

7. *yad'ūna* = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'ā* [du'ā], to call, to summon. See at 12:33, p. 734, n. 2).

8. *yastajībūna* = they respond, answer (v. iii. m. pl. impfct. from *istajāba*, form X of *jāba* [*jawb*], to travel, to explore. See *yastajībū* at 11:14, p. 682, n. 6).

9. *bāsiṭ* (s.; pl. *bāsiṭūn*) = one who stretches, spreads out (act. participle from *basaṭa* [*bast*], to spread. See *bāsiṭū* at 6:93, p. 429, n. 10).

10. *kaffay(n)* (acc./gen. of *kaffān*; s. *kaff*; pl. *kufūf/akuff*) = two palms (of hands), paws.

11. *yablughā(u)* = he or it reaches, matures, brings to completion, comes of age, attains puberty (v. iii. m. s. impfct. from *balagha* [*bulūgh*], to reach. The final letter takes *fathah* for a hidden 'an in the *li* of motivation coming before the verb. See at 2:235, p. 118, n. 14).

12. The false and imaginary gods and goddesses invoked by the polytheists do not have any power to respond to prayers just as the lifeless water cannot reach the mouth of a thirsty person who stretches his palms to it expecting that it would reach his mouth.

13. *ḍalāl* = error, straying from the right path. See at 12:95, p. 754, n. 2.

وَلِلَّهِ 15. And to Allah
يَسْجُدُونَ do prostrate themselves¹
مَنْ فِي السَّمَوَاتِ whoever² are in the heavens
وَالْأَرْضِ and the earth
طَوْعًا وَكَرْهًا willingly³ and unwillingly,⁴
وَوُظِلَّائِهِمْ and their shadows,⁵
بِالْعُدُودِ by the mornings⁶
وَالْأَصَالِ and the evenings.^{7*}

قُلْ مَنْ رَبُّ 16. Say: "Who is the Lord of
السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth?"
قُلِ اللَّهُ Say: "Allah".
قُلْ أَتَأْخُذْتُمْ Say: "Do you then take⁸
مِنْ دُونِهِ أَوْلِيَاءَ besides Him protectors⁹
لَا يَمْلِكُونَ that do not have the power¹⁰
لِأَنْفُسِهِمْ to do to themselves
نَفْعًا وَلَا ضَرًّا any benefit¹¹ or any harm?"¹²
قُلْ هَلْ يَسْتَوِي Say: "Do there equalize¹³
الْأَعْمَى وَالْبَصِيرُ the blind¹⁴ and the seeing
أَمْ هَلْ يَسْتَوِي one¹⁵ or do there equalize
الظُّلُمَاتُ وَالنُّورُ the darkness and the light?"
أَمْ جَعَلُوا لِلَّهِ Or do they set for Allah
شُرَكَاءَ خَلْقُوا partners that create

1. يَسْجُدُ *yasjudu* = he prostrates himself, bows respectfully, pays obeisance (v. iii. m. pl. impfct. from *sajada* [*sujûd*], to prostrate oneself. See *yasjudûna* at 7:206, p. 545, n. 4).

2. Note the word *man* which is generally used in respect of living beings.

3. طَوْعًا *taw'an* = willingly, obediently (from *taw'*, to obey, be obedient. See at 9:53, p. 600, n. 4).

4. كَرْهًا *karhan* = against will, unwillingly, grudgingly. See at 9:53, p. 600, n. 5.

5. وَظِلَّالِهِمْ *zill* (pl.; s. *zill*) = shadows, shades. See *zill* at 4:57, p. 266, n. 3.

6. بِالْعُدُودِ *ghuduww* = morning. See at 7:205, p. 544, n. 8.

7. الْأَصَالِ *a'sâl* (pl.; s. *'asîl*) = afternoons. See at 7:205, p. 544, n. 9.

* One should prostrate oneself to Allah on reading this 'âyah.

8. أَتَأْخُذْتُمْ *ittakhadhtum* = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 2:92, p. 44, n. 2).

9. أَوْلِيَاءَ *'awliyyâ'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 11:113, p. 718, n. 5.

10. يَمْلِكُونَ *yamlikûna* = they possess, have the power, hold, dominate, own (v. iii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See *yamliku* at 10:31, p. 649, n. 4).

11. نَفْعَ *naf'* = benefit, use, usefulness, profit. See at 10:49, p. 655, n. 4.

12. ضَرَّ *ḍarr* = harm, damage, injury. See at 10:49, p. 655, n. 3.

13. يَسْتَوِي *yastawî* = he becomes equal, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 6:50, p. 410, n. 7).

14. أَعْمَى *'a'mâ* (s.; pl. *'umy*) = blind. See at 11:24, p. 686, n. 5.

15. بَصِيرَ *baṣîr* = one who sees/observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣura/baṣira* [*baṣar*], to see). See at 11:112, p. 718, n. 1).

كَخَلْقِهِ like His creation,
فَتَشَبَّهُهُ so that similar appears¹

الْخَلْقَ عَلَيْهِمُ the creation to them?
قُلِ اللَّهُ خَالِقُ Say: "Allah is the Creator

كُلِّ شَيْءٍ of everything;

وَهُوَ الْوَاحِدُ and He is the One,

الْقَهَّارُ the All-Mighty."²

أَنْزَلَ 17. He sends down³

مِنْ السَّمَاءِ مَاءً from the sky water,

فَسَالَتِ الْأُودِيَةُ so there flow⁴ the ravines⁵

بِقَدَرِهَا according to their capacity;

فَاحْتَمَلَ السَّيْلُ then the torrent⁶ carries⁷

زَبَدًا رَابِيًا the froth⁸ that swel up,⁹ and

وَمِمَّا يُوقِدُونَ عَلَيْهِ out of what they enkindle¹⁰

فِي النَّارِ آيَاتًا in the fire seeking¹¹

حِلْيَةً أَوْ مَتَاعٍ ornaments or wares,

زَبَدٌ مِثْلُهُ there is froth alike of it.

كَذَلِكَ يَضْرِبُ اللَّهُ Thus Allah gives instance of

الْحَقِّ وَالْبَاطِلِ the truth and the falsehood.

فَأَمَّا الزَّبَدُ So as to the froth,

فَيَذْهَبُ جُفَاءً it passes away uselessly;¹²

وَأَمَّا مَا يَنْفَعُ النَّاسَ and as to what benefits man,

1. *tashâbaha* = he or it became similar to another, appears ambiguous, equivocal, obscure (v. iii. m. s. past in form VI from the root *shibh*. See at 3:7, p. 156, n. 7).

2. 'Āyahs 15 and 16 constitute a very clear statement of monotheism. To Allah pays obeisance every being in the heavens and the earth. He is their Lord and Sole Creator. None of the imaginary gods and goddesses can create anything nor can do any harm or benefit. He is the All-Mighty and He Alone deserves to be worshipped and invoked. *qahhâr* = the Subduer, the Almighty.

3. In the previous 'āyah truth and falsehood have been compared with blindness and sight, darkness and light. Here follow two other parables for each. The truth is compared to pure water and pure metal, both of which are beneficial. Falsehood is compared to the froth of the flooding water and the impurities or froth of the metal, both of which are discarded and thrown away. *anzala* = he sent down (v. iii. m. s. past in form IV ['inzāl] of *nazala* [nuzāl], to come down, get down. See at 12:40, p. 737, n. 1).

4. *sālat* = she flows, streams, melts (v. iii. f. s. past from *sāla* [sayl/saylān], to flow).

5. *awdiyah* (pl.; s. *wādin*) = ravines, river beds, valleys, gorges.

6. *sayl* (s.; pl. *suyūl*) = flood, torrent, stream.

7. *ihtamala* = he burdened himself, bore, carried, undertook the burden (v. iii. m. s. past in form VIII of *hamala* [haml], to carry. See at 4:112, p. 294, n. 3).

8. *zabad* = froth, foam.

9. *rābiyan* (acc./ gen. of *rābī*) = growing up, swelling up (act. participle from *rabā* [rabā/rubūw], to grow).

10. i. e., of metals like iron, copper, gold, silver, etc. *yūqidūna* = they kindle, set fire (v. iii. m. pl. impfct. from 'awqada, form IV of *waqada* [waqd/ waqad/wuqūd], to take fire, to burn. See *awqadū* at 5:64, p. 362, n. 1).

11. *ibtighā* = to seek, desire, for the purpose of (verbal noun in form VIII of *baghā* [bughā], to desire. See at 4:114, p. 295, n. 6).

12. *jufā* = useless, vain, futile.

فَيَمُكُثُّ فِي الْأَرْضِ¹ that remains¹ in the earth.

كَذَلِكَ يَضْرِبُ اللَّهُ² Thus does Allah strike²

الْأَمْثَالَ^{١٧} the instances.

لِلَّذِينَ اسْتَجَابُوا³ 18. For those who respond³

لِرَبِّهِمْ to their Lord

الْحَسَنُ⁴ is the best outcome;⁴

وَالَّذِينَ⁵ and those who

لَمْ يَسْتَجِيبُوا لَهُ do not respond⁵ to Him –

لَوْ أَنَّ لَهُمْ even if they had

مَا فِي الْأَرْضِ جَمِيعًا all that is in the earth in toto,

وَمِثْلَهُ مَعَهُ⁶ and the like of it with it,⁶

لَافْتَدَوْا they would ransom

بِهِ⁷ themselves⁷ therewith –

أُولَئِكَ لَهُمْ such ones shall have

سُوءَ الْحِسَابِ the calamity⁸ of reckoning,

وَمَا أُولَئِكَ بِهِمْ and their abode⁹ will be hell,

وَيَسَّ لِلَّذِينَ^{١٨} and evil is the resting place.¹⁰

Section (Rukû') 3

أَفَمَنْ يَعْلَمُ^{١٩} 19. Is the one who knows

أَنَّمَا أُنْزِلَ that what has been sent down

إِلَيْكَ مِنْ رَبِّكَ to you from your Lord

1. i. e., yamkuthu = he or it remains, stays, abides, lives (v. iii. m. s. impfct. from makathu [makth/mukâth], to remain).

2. i. e., yadribu = he strikes, beats, hits (v. iii. m. s. impfct. from daraba [darb], to hit. See yadribûna at 8:50, p. 566, n. 2).

3. i. e., believe and follow the guidance given by their Lord. istajâbû = they responded, answered, complied with, acceded to, listened to (v. iii. m. pl. past from istajâba, form X of jâba [jâwb], to travel, to explore. See at 3:172. p. 223, n. 2).

4. i. e., the paradise and the pleasure of Allah. husnâ (f.; m. 'ahsan) the best outcome, the happy ending.

5. i. e., yastajîbû(na) = they respond, answer (v. iii. m. pl. impfct. from istajâba, form X of jâba [jâwb], to travel, to explore. The terminal nûn is dropped because of the particle lam coming before the verb. See at 11:14. p. 682, n. 6 and n. 3 above).

6. i. e., twice as much as all that is in the earth. The torment of the reckoning and Allah's punishment will be so tremendous that they would not hesitate to offer the double of all that is in the earth to ransom themselves therewith and thus escape the punishment.

7. i. e., iftadaw = they ransomed themselves, redeemed themselves, freed themselves, sacrificed (v. iii. m. pl. past from iftadâ, form VIII of fadâ [fidan/fidâ'], to redeem, ransom. See iftadat at 10:54, p. 556, n. 8).

8. i. e., sâ' (pl. 'aswâ') = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 13:11, p. 768, n. 7).

9. i. e., in the hereafter. ma'wan (s.; pl. ma'âwin) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from 'awâ ['âwi], to seek shelter. See at 10:8, p. 638, n. 11).

10. i. e., mihâd = bed, place of rest, fold that holds something. See at 7:41, p. 480, n. 11.

الْحَقُّ is the truth

كَمَنْ هُوَ أَعْمَى like the one who is blind?¹

إِنَّمَا يَذْكُرْ Verily there but take heed²

أُولَئِكَ الَّذِينَ هُمْ أُولَئِكَ those who have acumen –³

الَّذِينَ يُوَفُّونَ 20. Who fulfil⁴

بِعَهْدِ اللَّهِ the covenant⁵ of Allah and

وَلَا يَنْقُضُونَ الْعَيْثُقُ do not violate⁶ the pact;⁷



وَالَّذِينَ يَصِلُونَ 21. And who keep the link⁸

مَا أَمَرَ اللَّهُ بِهِ with what Allah has bidden

أَنْ يُوصَلَ that the link be kept,⁹

وَيَخْشَوْنَ رَبَّهُمْ and fear¹⁰ their Lord

وَيَخَافُونَ and dread¹¹

سُوءَ الْحِسَابِ the calamity of reckning;

وَالَّذِينَ صَبَرُوا 22. And who persevere,

إِبْتِغَاءَ desiring¹² the Countenance

رَبِّهِمْ of their Lord and

وَأَقَامُوا الصَّلَاةَ properly perform the prayers

وَأَنْفَقُوا مِمَّا and expend¹³ out of what

رَزَقْنَاهُمْ We provide for them

1. i. e. blind to the truth, the unbeliever.

2. يذكر *yata dhakkaru* = he takes heed, bears in mind, remembers, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See *tadhakkarûna* at 11:30, p. 688, n. 10).

3. ألب *'albâb* (sing. لب *lubb*) = heart, acumen, understanding. See at 12:111, p. 752, n. 11).

4. يوفون *yûfûna* = they fulfil, give in full (v. iii. m. pl. impfct. from *'awfâ*, form IV of *wafâ* [*wafâ*'], to fulfil. See *'awfi* at 12:88, p. 755, n. 3).

5. *Âyahs* 20-23 describe 8 qualities of the believer and person of understanding. عهد *'ahd* (s.; pl. عهد *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 9:12, p. 581, n. 6.

6. ينقضون *yanqudûna* = they break, violate, infringe (v. iii. m. pl. impfct. from *naqaḍa* [*naqḍ*], to break, to violate. See at 8:56, p. 568, n. 2).

7. ميثاق *mithâq* (pl. موائيق *mawâthiq*) = covenant, pact, treaty, agreement. See at 8:72, p. 574, n. 7).

8. i. e., the link with relatives and kinsfolk, the needy and fellow Muslims. يصلون *yaṣilûna* = they reach, go to, arrive, keep the link, join (v. iii. m. pl. impfct. from *waṣala* [*waṣûl*], to reach. See *taṣilu* at 11:81, p. 706, n. 8).

9. يوصل *yûṣala* = he or it is joined, reached, connected, linked (v. iii. m. s. impfct. passive from *waṣala* [*waṣl/silah*], to reach, connect, link, join. See at 2:27, p. 15, n. 2).

10. يخشون *yakhshawna* = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 4:77, p. 274, n. 11).

11. يخافون *yakhâfûna* = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [*khawf/makhâfah/khifâh*], to fear. See at 5:54, p. 357, n. 8).

12. i. e., desire the pleasure of Allah and persevere in the face of troubles and temptations. ابتغاء *ibtighâ'* = to seek, desire, for the purpose of (verbal noun in form VIII of *baghâ* [*bughâ*'], to desire. See at 13:17, p. 771, n. 11).

13. i. e., in charity and *zakâh*. أنفقوا *'anfaqu* = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See at 4:38, p. 258, n. 3).

سِرًّا وَعَلَانِيَةً secretly¹ and openly,²
وَيَذَرُوكَ بِالْحَسَنَةِ and ward off³ by the good
السَّيِّئَةِ deed⁴ the bad deed.⁵
أُولَئِكَ لَهُمُ Such ones, they shall have
عَقَبَى الدَّارِ the ultimate⁵ abode –⁶
جَنَّاتُ عَدْنٍ 23. The Gardens of Eternity⁷
يَدْخُلُونَهَا which they shall enter,
وَمَنْ صَلَحَ and those who were good⁸
مِنْ آبَائِهِمْ among their fathers and
وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ their spouses and progeny,⁹
وَالْمَلَائِكَةُ يَدْخُلُونَ and the angels will call on
عَلَيْهِمْ مِنْ كُلِّ بَابٍ them from every gate:
سَلَامٌ عَلَيْكُمْ 24. "Peace be on you, for
بِمَا صَبَرْتُمْ you bore with patience.¹⁰
فَنِعَمَ So how excellent¹¹ is
عَقَبَى الدَّارِ the ultimate abode!"
وَالَّذِينَ يَنْقُضُونَ 25. And those who violate¹²
عَهْدَ اللَّهِ the covenant of Allah
مِنْ بَعْدِ مِيثَاقِهِ after its ratification,¹³
وَيَقْطَعُونَ and cut off¹⁴

1. i. e., giving in charity secretly and openly. سرا *sirran* = secretly, privately, confidentially, hiddenly. See at 2:274, p. 143, n. 12.
2. علانية *'alâniyatan* = openly, overtly, publicly, patently. See at 2:274, p. 143, n. 13.
3. يذرون *yadra'ûna* = they ward off, avert, reject, keep at bay (v. iii. m. pl. impfct. from *dara'a* [dar'], to avert. See *idra'û* at 3:168, p. 222, n. 3).
4. Such as disarming bad behaviour with good behaviour, meeting folly with wisdom, offence with patience; also obliterating faults and sins with good deeds (See Ibn Kathîr, IV, 372 and al-Qurtubî, IX, 311. See also 41:34-35).
5. عقى *'uqbâ* = end, outcome, result, ultimate, the hereafter or return to Allah, reward. See *'âqibah* at 12:109, p. 761, n. 9.
6. The "ultimate abode" is explained in the next *'âyah*.
7. جنات عدن *Jannât 'Âdn* is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372).
8. i. e., those who were righteous. صلح *salaha* = he or it became right, was good, proper, righteous (v. iii. m. s. past from *salâh/sulûh/maslahah*. See *şâlihîn* at 12:101, p. 759, n. 9).
9. See also 52:21. ذريات *dhurriyât* (pl.; s. *dhurriyah*) = progeny, descendants, offspring, children. See *dhurriyah* at 10:83, p. 666, n. 13.
10. i. e., bore with patience all the trials and hardships and resisted all temptations for the sake of Allah. صبرتم *şabartum* = you bore with patience, persevered (v. ii. m. pl. past from *şabara* [şabr], to be patient. See *şabarû* at 11:11, p. 681, n. 6).
11. نعم *ni'ma* = excellent or how excellent it is (an irregular verb of praise). See *ni'immâ* at 4:58, p. 266, n. 10.
12. ينفضون *yanquḍûna* = they break, violate, infringe (v. iii. m. pl. impfct. from *naqaḍa* [naqḍ], to break, to violate. See at 13:20, p. 773, n. 6).
13. ميثاق *mithâq* (pl. ميثاق *mawâthiq*) = covenant, pact, treaty, ratification of a contract. See at 13:20, p. 773, n. 7).
14. يقطعون *yaqṭa'ûna* = they cut, cut off, sever, break off (v. iii. m. pl. impfct. from *qat'a* [qat'], to cut off. See *qatṭa'na* at 12:50, p. 741, n. 2).

مَا أَمَرَ اللَّهُ what Allah has commanded
 بِهِ أَنْ يُوصَلَ that the link be kept¹ with,
 وَيُفْسِدُونَ and make mischief²
 فِي الْأَرْضِ in the earth,
 أُولَئِكَ such people,
 لَهُمُ اللَّعْنَةُ theirs shall be the curse³
 وَلَهُمْ and theirs shall be
 سَوْءُ الدَّارِ the evil of abode.⁴

اللَّهُ يَبْسُطُ 26. Allah stretches out⁵ the
 الرِّزْقَ لِمَنْ يَشَاءُ provision for whom He will
 وَيَقْدِرُ and measures out.⁶
 وَفَرَحُوا And they are elated⁷
 بِالْحَيَاةِ الدُّنْيَا with the worldly life; but
 وَمَا الْحَيَاةُ الدُّنْيَا the worldly life is naught,
 فِي الْآخِرَةِ in relation to the hereafter,
 إِلَّا مَتَاعٌ but an enjoyment.⁸

Section (Rukû') 4

وَقَرَأُوا 27. And there say
 الَّذِينَ كَفَرُوا those who disbelieve:
 لَوْلَا أُنزِلَ "Why is not there sent down
 عَلَيْهِ آيَةٌ مِنْ رَبِّهِ on him a sign⁹ from his Lord?"

1. i. e., the link with relatives, kinsfolk and fellow Muslims. **يُوصَلُ** *yūsala* = he or it is joined, reached, connected, linked (v. iii. m. s. impfct. passive from *waṣala* [*waṣl/ṣilah*], to reach, connect, link, join. See at 13:21, p. 773, n. 9).

2. **يُفْسِدُونَ** *yufsidūna* = they make mischief, cause disorder, spoil (v. iii. m. pl. impfct. from *ʾafṣada*, form IV of *fasada* [*fasād/fusūd*], to be bad. See *yufsidū* at 7:127, p. 511, n. 4).

3. i. e., exclusion from Allah's mercy and paradise. **لَعْنَةُ** *la'nah* (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 11:99, p. 713, n. 7.

4. i. e., punishment and condemnation to hell, in contrast with the reward and residence in paradise for the believers and the righteous.

5. i. e., gives in abundance and without measure. **يَبْسُطُ** *yabsuṭu* = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [*basṭ*], to spread. See 2:245, p. 123, n. 9).

6. i. e., gives a measured quantity. **يَقْدِرُ** *yaqdiru* = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See *taqdirū* at 5:34, p. 345, n. 8).

7. i. e., the unbelievers become elated with the boons of worldly life which are only Allah's gifts, overlooking the fact that He can give incomparably far more in the hereafter which is the eternal life and that what they are elated with dwindles into insignificance in comparison with the rewards that await the believers and the righteous in the hereafter. **فَرَحُوا** *fariḥū* = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from *fariḥa* [*farḥ*], to be glad. See 10:22, p. 644, n. 11).

8. i. e., a fleeting and temporary enjoyment. **مَتَاعٌ** *matâ'* (pl. *'amti'ah*) = goods, chattel, wares, baggage, equipment, gear, necessities of life, object of delight, enjoyment. See at 12:78, p. 751, n. 7.

9. The Makkan unbelievers demanded of the Prophet to produce miracles which they specified. **آيَةٌ** *ʾayah* (pl. *ʾayât*) = sign, revelation, miracle. See at 12:105, p. 760, n. 6.

قُلْ إِنَّ اللَّهَ يُضِلُّ Say: "Allah lets go astray"¹

مَنْ يَشَاءُ whom He will

وَيَهْدِي إِلَيْهِ and guides towards Him

﴿٧﴾ مَنِ انَابَ those who turn in repentance."²

الَّذِينَ آمَنُوا 28. Those who believe

وَتَطْمَئِنُّ قُلُوبُهُمْ and their hearts find repose³

يَذْكُرُ اللَّهَ in the remembrance of Allah.

أَلَا يَذْكُرُ اللَّهُ Lo, in the remembrance of

تَطْمَئِنُّ الْقُلُوبُ Allah do hearts get repose!

﴿٨﴾

الَّذِينَ آمَنُوا 29. Those who believe

وَعَمِلُوا الصَّالِحَاتِ and do good deeds,⁴

طُوبَى لَهُمْ they shall have bliss⁵

﴿٩﴾ وَحَسُنَ مَقَابِ and a good place of return.⁶

كَذَلِكَ أَرْسَلْنَاكَ 30. Thus⁷ We have sent you

فِي أُمَّةٍ out⁸ amidst a community⁹

فَدَخَلْتَ مِنْ قِبَلِهَا before whom have passed

أُمَمٌ away¹⁰ communities

لِتَتْلَوْا عَلَيْهِمْ that you may recite¹¹ to them

الَّذِي أَوْحَيْنَا إِلَيْكَ what We communicate¹² to

وَهُمْ يَكْفُرُونَ you, though they disbelieve

1. يضل *yudillu* = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from 'adalla, form IV of *dalla* [*dalāl*/*ḍalālah*], to go astray. See at 2:26, p. 14, n. 6).

2. اناب *'anāba* = he turned in repentance, deputed (v. iii. m. s. past in form IV of *nāba* [*nawb/manāb/niyābah*] to represent, to return from time to time. See 'unību at 11:88, p. 710, n. 3).

3. i. e. Allah guides those who believe and their hearts find repose in the remembrance of Allah.

تطمئن *taṭma'innu* = she is reassured, gets rest, is at ease, finds repose (v. iii. f. s. impfct. from *ṭima'anna*. See at 5:113, p. 387, n. 2).

4. صالحات *ṣāliḥāt* (f. pl.; sing. *ṣāliḥah*; m. *ṣāliḥ*) = good deeds/things (approved by the Qur'ān and the *sunnah*). Act. participle from *ṣalaha* [*ṣalāḥ/ṣulūḥ/maṣlaḥah*], to be good, right.. See at 11:11, p. 681, n. 7.

5. طوبى *ṭūbā* (pl. of *tayyibah* or feminine form of 'aṭyab, elative of *ṭayyib*) = blessedness, bliss, beatitude.

6. i. e., paradise. ماب *ma'āb* = place to which one returns, return (as verbal noun).

7. i. e., as We had sent out Messengers before.

8. أرسلنا *'arsalnā* = we sent out, despatched, discharged (v. i. pl. past from 'arsala, form IV of *rasila* [*rasal*], to be long and flowing. See at 11:25, p. 686, n. 11).

9. أمة *'ummah* (pl. *umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. See at 12:45, p. 739, n. 5.

10. دخلت *khalat* = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalā* [*khalūl*/*khalā*]). See at 13:6, p. 466, n. 5).

11. تلو *tatluwa* (*tatlū*) = you recite, read out (v. ii. m. s. impfct. from *talā* [*tilāwah/talw*], to read, to follow. The final letter takes *fathah* because of a hidden 'an in the *li* (of motivation) coming before the verb. See *tatlū* at 10:61, p. 659, n. 3).

12. أوحينا *'awḥaynā* = we communicated (v. i. pl. past. from 'awḥā, form IV of *waḥā* [*wahy*], to communicate. See at 12:15, p. 726, n. 9).

بِالرَّحْمَنِ in the Most Compassionate

قُلْ هُوَ رَبِّي Say: "He is my Lord,"¹

لَا إِلَهَ إِلَّا هُوَ there is no god² except He;

عَلَيْهِ تَوَكَّلْتُ on Him I rely³

وَالِيَوْمَ نَبِئٌ and to Him I do penance."⁴

وَلَوْ أَنَّ قُرْآنًا 31. Were there a Qur'ân

سُيِّرَتْ whereby set in motion⁵ were

الْجِبَالُ the mountains

أَوْ قُطِعَتْ or whereby cleft asunder⁶

الْأَرْضُ was the earth,

أَوْ كُفِيَ by or whereby made to speak⁷

الْمَوْتَى were the dead –

بَلِ لِلَّهِ الْأَمْرُ nay, Allah's is the command

جَمِيعًا entirely.

أَفَلَمْ يَأْنَسْ Do there not know⁸

الَّذِينَ آمَنُوا those who believe

أَن لَّوِ شَاءَ اللَّهُ that had Allah willed

لَهْدَى He would have guided

النَّاسَ جَمِيعًا mankind as a whole;

وَلَا يَزَالُ but there cease⁹ not

الَّذِينَ كَفَرُوا those who disbelieve

ثُمَّ يَنْصِبُهُمْ that there would hit¹⁰ them

1. This is an assertion of monotheism in respect of Lordship (*tawhîd ai-rubûbiyyah*).

2. i. e., there is none deserving of worship. This part of the 'ayah is an assertion of monotheism in respect of worship (*tawhîd al-'ulûhiyyah*).

3. تَوَكَّلْتُ *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukâl*], to entrust. See at 12:67, p. 747, n. 4).

4. مَتَابِ *matâbi* (f) = my repentance, my doing of penance, my return in repentance. See *tûbû* at 11:90, p. 710, n. 9.

5. The Makkan unbelievers asked to turn, by means of the Qur'ân, the mountains into plain fields or to cause rivers to gush forth from the lands or to make their dead ancestors appear and speak to them. It is pointed out that it would have been the same Qur'ân, but the command to cause miracles belongs solely to Allah. سَيَّرَتْ *sayyirat* = she or it was set in motion, moved (v. iii. f. s. past passive from *sayyara*, form II of *sâra* [*sayr/sayrârah / masîr / masîrah/tasyâr*] to move, to travel. See *yusayyiru* at 10: 22, p. 644, n. 7).

6. قُطِعَتْ *quṭṭi'at* = she or it was cut, severed, carved, ripped, cleft asunder (v. iii. f. s. past passive from *qatta'a*, form II of *qata'a* [*qat'*], to cut. See *qatta'na* at 12:50, p. 741, n. 2).

7. The conclusion of the conditional clause is kept silent, i. e., it would have been the same Qur'ân. كُفِيَ *kullima* = he or it was addressed, made to speak (v. iii. m. s. past passive from *kallama*, form II of *kalama* [*kalm*], to injure, to wound. In its form II the verb means to speak. See *kallama* at 6:111, p. 438, n. 1).

8. يَأْسُ *yay'as(u)* = he despairs, gives up hope (here it metaphorically means "he knows" – See Al-Ṭabarî, pt. XIII, 153-155; *Baṣṣat*, V, 375) (v. iii. m. s. impfct. from *ya'isa* [*ya's/ya'âsah*], to give up hope. The final letter is vowelless because of the particle *lam* coming before the verb. See *istay'asa* at 12:110, p. 762, n. 4).

9. لَا يَزَالُ *lâ yazâlu* = he does not cease, abandon, leave, terminate (v. iii. m. s. impfct. from *zâla* [*zawâl*], to go away, disappear. See *lâ yazâlûna* at 11:118, p. 720, n. 1).

10. يَنْصِبُهُ *tuṣîbu* = she or it hits, reaches, afflicts, befalls (v. iii. f. s. impfct. from *'aṣaba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. See *tuṣîba* at 5:52, p. 356, n. 4).

يَمَاصِعُوا for what they do
 قَارِعَةً a devastating calamity¹
 أَوْ تَحُلَّ or it would descend²
 قَرِيبًا مِنْ دَارِهِمْ close by their habitation
 حَتَّى يَأْتِيَ until there comes
 وَعْدَ اللَّهِ the promise³ of Allah.
 إِنَّ اللَّهَ لَا يُخْلِفُ Verily Allah does not break⁴
 ٱلْعِمَادَ the promise.⁵

Section (Rukū') 5

وَلَقَدْ أَرْسَلْنَا 32. And mocked⁶ indeed
 رُسُلًا مِنْ قَبْلِكَ were Messengers before you,
 فَأَمَلَيْتُ but I gave a respite⁷
 لِلَّذِينَ كَفَرُوا to those who disbelieved,
 ثُمَّ أَخَذْتَهُمْ then seized⁸ them.
 فَكَيْفَ كَانَ عِقَابِ So how was My punishment?⁹

أَفَمَنْ هُوَ 33. Is then He Who
 قَائِمٌ عَلَى كُلِّ نَفْسٍ watches¹⁰ over every being
 بِمَا كَسَبَتْ for what it acquires¹¹ – and
 وَجَعَلُوا لِلَّهِ شُرَكَاءَ they set for Allah partners?
 قُلْ سَمُّوهُمْ Say: "Name them".
 أَمْ لَكُمْ تُنَبِّئُونَهُ Or do you inform¹² Him

1. قَارِعَةً *qâri'ah* (s. : pl. *qawâri'*) = calamity, disaster, that which knocks, the Day of Judgement (act. participle from *qara'a* [*qar'*], to knock, hit).
2. تَحُلَّ *taḥullu* = she or it descends, settles down, alights, befalls, comes to (v. iii. f. s. impfct. from *halla* [*hulûl*], to alight, to descend).
3. i. e., the promised thing – death, punishment, help, victory.
4. يَخْلِفُ *yukhlifu* = he breaks, fails to keep, goes back on his word (v. iii. m. s. impfct. from *'akhlaḥa*, from IV of *khalafa* [*khalaf/khulûf*] to lag behind, to come after, to succeed, to change, to become bad. See at 2:80, p. 37, n. 11).
5. مِيعَادَ *mī'ād* (pl. موااعد *mawā'id*) = promise, time agreed on, appointment. See at 8:42, p. 562, n. 7.
6. The *'ayah* is a consolation to the Prophet in view of the opposition and enmity of the unbelievers. اُستهزئ *'ustuhzi'a* = he was mocked, scoffed at, ridiculed, derided at (v. iii. m. s. past passive from *istahza'a*, form X of *haza'a* [*haz'/'huz'/'huzu'/'huzā'/'mahza'ah*], to mock, to make fun. See *yastahzi'ūna* at 6:10, p. 395, n. 1).
7. أَمَلَيْتُ *'amlaytu* = I gave respite, rein to, indulgence (v. i. s. past. from *'amlā*, form IV of *malā* [*malw*], to race, to walk briskly. See *'umli* at 7:183, p. 537, n. 2).
8. أَخَذْتُ *'akhadhtu* = I took, seized (v. i. s. past from *'akhadha* [*'akhdh*], to take. See *'akhadhat* at 11:94, p. 712, n. 3).
9. The allusion is to the previous nations whose ruins were visible to the unbelievers. عِقَابِ *'iqāb* = infliction of punishment, punishment, penalty. *'iqābi(bi)* = my punishment) See at 8:48, p. 565, n. 7.
10. قَائِمٌ عَلَى *qā'im 'alâ* = one who watches over, looks after, manages, guards (act. participle from *qāma* [*qawmah/qiyām*], to stand up. See *qā'im* at 3:39, p. 170, n. 13).
11. The conclusion of the interrogation is kept silent, which is : like the imaginary gods who cannot do anything? كَسَبَتْ *kasabat* = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 3:25, p. 164, n. 8).
12. تُنَبِّئُونَهُ *tunabbi'ūna* = you (all) notify, inform, make know (v. ii. m. pl. impfct. from *nabba'a*, form II of *naba'a* [*nab'/'nubû*], to be prominent. See *tunabbi'u* at 9:64, p. 604, n. 17).

يَمَا لَا يَعْلَمُ of what He knows¹ not
 فِي الْأَرْضِ in the earth?
 أَمْ يَطْمِئِنُّ الْقَوْلُ Or is it a show² of words?
 بَلْ رَيْنَ Nay, but embellished³ is
 لِلَّذِينَ كَفَرُوا to those who disbelieve
 مَكْرَهُمْ their wiliness⁴
 وَصُدُّوا and deterred⁵ are they
 عَنِ السَّبِيلِ from the way.⁶
 وَمَنْ And whoever
 يُضِلِلِ اللَّهُ Allah lets go astray,
 فَاللَّهُ there cannot be for him
 مِنْ هَادٍ anyone to show the way.⁷

لَهُمْ عَذَابٌ 34. For them there is torment
 فِي الْحَيَاةِ الدُّنْيَا in the worldly life; and
 وَلِعَذَابُ الْآخِرَةِ indeed the punishment of the
 أَشَقُّ hereafter will be severer,⁸
 وَمَا لَهُمْ and they shall not have
 مِنْ اللَّهِ مِنْ وَاقٍ against Allah any protector.⁹

﴿٣٥﴾ 35. The model of the garden
 الَّتِي وَعَدَ that is promised to
 الْمُتَّقِينَ the righteous is.¹⁰

1. i. e., *ya'lama(u)* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from 'alima ['ilm], to know. See *ya'lam* at 8:72, p. 573, n. 2).
2. i. e., or is the polytheists' setting of partners with Allah a mere matter of words without thought and reflection? ظاهر *ẓāhir* = overt, manifest, visible, patent, obvious, conspicuous, apparent, outward, for show (act. participle from *ẓahara* [ẓuhūr], to be visible. See at 6:120, p. 441, n. 9).
3. i. e., Satan makes their deed embellished to them. زين *zuyyina* = he or it was embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zāna* [zayn], to adorn. See at 10:12, p. 640, n. 8).
4. i. e., their disbelief and setting partners with Allah which they try to justify and thus oppose Islam. مكر *makr* = plan, ruse, plot, scheme, wiliness. See at 12:31, p. 732, n. 11.
5. i. e., they are deterred by Satan from the right way. صُدُّوا *ṣuddū* = they were barred, hindered, prevented, deterred, turned away, rejected, restrained, dissuaded (v. iii. m. pl. past passive from *ṣadda* [ṣadd/ṣudūd], to turn away. See *yaṣuddūna* at 11:19, p. 684, n. 12).
6. i. e., the way of belief and right conduct, Islam. سبيل *sabil* (m. & f.; pl. *subul/asbilah*) = way, path, road, means, means of proceeding, plaint. See at 9:91, p. 616, n. 12.
7. هادٍ *hādī* (هادي *hādī*) = a guide, one who shows the way, leader (act. participle from *hadā* [hady/ hudan/ hidāyah], to guide, to lead. See at 13:7, p. 767, n. 1).
8. أَشَقُّ *'ashaqq* = severer, harder, more difficult, more troublesome (relative of *shāqq*, hard, difficult). See *shāqqū* at 8:13, p. 551, n. 5).
9. واقٍ *wāqin* = protector, guard, preserver (act. participle from *wāqā* [waqy/wiqāyah], to guard, to protect, to preserve. See *yattaqī* at 12:90, p. 755, n. 11).
10. مُتَّقِينَ *muttaqīn* (sing. *muttaqin*) = godfearing, those who are on their guard, righteous (active participle from *ittaqa* [to be on one's guard], form VIII of *waqā* [waqy/wiqāyah], to guard, to protect). See at 8:34, p. 558, n. 9.

تَجْرِي مِنْ تَحْتِهَا there flow¹ below it –
 الْأَنْهَارُ the rivers;
 أَكْثُلَهَا دَائِمٌ its fruit² is incessant³
 وَظِلُّهَا and so is its shade.⁴
 تِلْكَ عُقُوبُ Such will be the reward⁵
 الَّذِينَ اتَّقَوْا of those who fear⁶ Allah; and
 وَعُقُوبُ الْكَافِرِينَ the reward of the unbelievers
 أَلِنَارِ will be the fire.

وَالَّذِينَ 36. And those whom
 مَا آتَيْنَاهُمُ الْكِتَابَ We have given⁷ the Book
 يَفْرَحُونَ بِمَا rejoice⁸ at what
 أُنْزِلَ إِلَيْكَ has been sent down to you;
 وَمِنَ الْأَحْزَابِ and of the groups⁹ are some
 مَنْ يُنْكِرُ بَعْضَهُ that disavow¹⁰ part of it.
 قُلْ إِنَّمَا أُمِرْتُ Say: "I have been but ordered
 أَنْ أَعْبُدَ اللَّهَ that I worship Allah and set
 وَلَا أَشْرِكَ بِهِ not any partner¹¹ with Him.
 إِلَيْهِ أَدْعُوا To Him I call and to Him
 وَلِيَهِ مَتَابٌ will be my return."¹²

وَكَذَلِكَ أَنْزَلْنَاهُ 37. And thus We have sent
 حُكْمًا عَرَبِيًّا it¹³ down as a law¹⁴ in Arabic

1. تَجْرِي *tajrî* = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 10:9, p. 639, n. 2).
2. أَكْل *'ukul* = fruit, food. See at 13:4, p. 765, n. 7.
3. دَائِم *dâ'im* = perennial, incessant, perpetual, enduring, lasting, continued, eternal (act. participle from *dâma* [*dawm/dawâm*], to last. See *mâ dumtu* at 11:107, p. 715, n. 12).
4. ظِل *zill* (s.; pl. *ẓilāl/ẓulāl/'aẓlāl*) = shade, shadow, shelter. See at 4:57, p. 266, n. 3.
5. عُقْبَى *'uqbā* = end, outcome, result, ultimate, the hereafter or return to Allah, reward. See *'āqibah* at 13:122, p. 774, n. 5.
6. اتَّقَوْا *ittaḥaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaḥā*, form VIII of *waḥā* [*waḥy/wiḥāyah*], to guard, to preserve. See at 12:109, p. 762, n. 1).
7. مَا آتَيْنَاهُمْ *'ātaynā+hum* = we gave + them (v. i. pl. past from *'ātā*, form IV of *'atā* [*ityân/aty/ma'tah*], to come, to bring. See at 2:211, p. 101, n. 6).
8. يَفْرَحُونَ *yafraḥūna* = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from *fariḥa* [*farah*], to be glad. See *yafraḥū* at 3:188, p. 230, n. 4).
9. i. e., of the followers of the different creeds and faiths. أَحْزَاب *'ahzāb* (pl.; s. حزب *ḥizb*) = groups, bands, parties. See at 11:17, p. 684, n. 1.
10. يُنْكِرُ *yunkiru* = he denies, disavows, pretends not to know (v. iii. m. s. impfct. from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakir*], to know. See *munkirûn* at 12:58, p. 743, n. 10).
11. أَشْرَكَ *'ushrika(u)* = I set a partner, associate, give a share (v. i. s. impfct. from *'ashraka*, form IV of *sharika* [*shirk / sharikah*], to share. The final letter takes *fathah* because the verb is conjunctive to the previous verb *'a'buda* preceded by the particle *'an*. See *nushrika* at 12:38, p. 736, n. 3).
12. مَتَاب *ma'âb* = place to which one returns, return (as verbal noun). See at 13:29, p. 776, n. 6.
13. i. e., as We had sent scriptures on previous Prophets, so We have sent down the Qur'ân.
14. حُكْم *ḥukm* (pl. أَحْكَام *'ahkâm*) = judgement, order, decree, command, authority, rule, law, commandment. See at 12:89, p. 426, n. 10.

وَلَيْنَ اتَّبَعْتَ and if you follow¹
 أَهْوَاءَهُمْ their whims²
 بَعْدَ مَا جَاءَكَ after what has come to you
 مِنَ الْعِلْمِ of the knowledge,³
 مَا لَكَ you shall not have
 مِنَ اللَّهِ مِنْ وَلِيٍّ against Allah any guardian⁴
 وَلَا وَاقٍ nor any protector.⁵

Section (Rukû') 6

وَلَقَدْ أَرْسَلْنَا 38. And We did send out⁶
 رُسُلًا مِنْ قَبْلِكَ Messengers before you
 وَجَعَلْنَا لَهُمْ and set⁷ for them
 أَزْوَاجًا وَذُرِّيَّةً wives and offspring;⁸ and
 وَمَا كَانَ لِرَّسُولٍ it was not for any Messenger
 أَنْ يَأْتِيَ بِتَايَةٍ to bring any miracle⁹
 إِلَّا بِإِذْنِ اللَّهِ save by the leave of Allah.¹⁰
 لِكُلِّ أَمْرٍ For every affair
 كِتَابٌ there is a writ.¹¹

يَمْحُو اللَّهُ 39. Allah effaces¹²
 مَا يَشَاءُ وَيُثَبِّتُ what He will and confirms,¹³
 وَعِنْدَهُ and with Him
 أُمُّ الْكِتَابِ is the Mother of the Book.¹⁴

1. اتبعت *ittaba'ta* = you followed, pursued (v. ii. s. past from *ittaba'a*, form VIII of *tabi'a* [*taba'*/*tabā'ah*], to follow. See *ittaba'tu* at 12:38, p. 736, n. 2).
2. i.e., the whims and ways of the unbelievers. أهواء *'ahwā'* (sing. هوى *hawān*) = desires, fancies, caprices, whims. See at 6:150, p. 456, n. 7).
3. i. e., knowledge of the truth and guidance contained in the Qur'ān.
4. ولي *waliyy* (s.; pl. أولياء *'awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 12:101, p. 759, n. 6.
5. واق *wāqin* = protector, guard, preserver (act. participle from *wqā* [*waqy/wiqāyah*], to guard, to protect. See *yattaqi* at 13:34, p. 779, n. 9).
6. أرسنا *'arsalnā* = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasala* [*rasal*], to be long and flowing. See at 13:30, p. 776, n. 8).
7. جعلنا *ja'alnā* = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See at 6: 25, p. 400, n. 4).
8. The emphasis is on the fact that all the Prophets were human beings, having wives and children, except that they received *wahy* and guidance from Allah. ذرية *dhurriyah* (pl. *dhurriyāt/dharāriyy*) = offspring, progeny, children, descendants. See at 10:83, p. 666, n. 13).
9. آية *'āyah* (pl. آيات *'āyāt*) = sign, revelation, miracle. See at 12:105, p. 760, n. 6.
10. The Prophets themselves do not have any power to cause a miracle. It is by Allah's command that miracles are caused to happen.
11. i. e., a decree by Allah. كتاب *kutāb* = writing, writ, prescript, book, document, contract. See at 10:61, p. 659, n. 13.
12. يمحوا *yamhū* = he effaces, obliterates, erases, blots out, wipes off, eliminates, eradicates (v. iii. m. s. impfct. from *mahā* [*mahw*], to wipe off).
13. i. e., confirms what He wills. يثبت *yuthbitu* = he confirms, makes firm, substantiates, establishes, affirms, proves (v. iii. m. pl. impfct. from *'athbata*, form IV of *thabata* [*thabāt/thubūt*], to be firm, stable. See *yuthbitu* at 8:30, p. 557, n. 2).
14. i. e., *Al-Lawḥ al-Mahfūz*.

40. And whether We show¹
 you some of what
 We promise² them
 or We make you die,³
 it is but incumbent on you
 to communicate,⁴ and on Us
 is the taking of account.⁵

41. Do they not see
 that We bring the earth
 diminishing⁶ it
 of its extremities?⁷
 And Allah decrees;
 there is none to amend⁸
 His decree; and He is
 quick⁹ at the reckoning.

42. And there did plot¹⁰
 those before them,
 but Allah's is the plan
 altogether.
 He knows what
 every individual acquires;¹¹

1. نرين *nuriyanna* = we show, make (someone) see (v. i. pl. emphatic impfct. in form IV of *ra'd* [ra'y/ru'yah], to see at 10:46, p. 654, n. 3).

2. i. e., of retributions in this world for unbelief and disobedience. نعد *na'idu* = we promise, assure, threaten, (v. i. s. impfct. from *w'ada* [wa'd], to make a promise. See at 10:46, p. 654, n. 4).

3. نوفين *natawaffayanna* = we take fully, cause to die (v. i. pl. emphatic impfct. from *tawaffâ*, from V of *wafâ* [wafâ/wafy], to be perfect, to fulfil. See at 10:46, p. 654, n. 5).

4. بلغ *balâgh* (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 5:99, p. 379, n. 4.

5. حساب *hisâb* (pl. حسابات *hisâbât*) = calculation, reckoning, accounting, account. See at 10:5, p. 637, n. 10.

6. نقص *nanquṣu* = we diminish, impair, lessen, reduce, decrease (v. i. m. pl. impfct. from *naqaṣa* [naqṣ/nuqṣân], to decrease, diminish. See *lâ tanquṣû* at 11:84, p. 708, n. 1).

7. i. e., by gradually bringing the then lands of the unbelievers under the control of the Muslims. أطراف *'aṭrâf* (pl.; s. *ṭaraf*) = extremities, outmost parts, tips, fringes, edges, sides. See *ṭarafay* at 11:114, 718, n. 7).

8. معقب *mu'aqqib* = one who comes after another, successor, pursuer, reviser, rectifier, one who amends (act. participle from *'aqqaba*, form II of *'aqiba* ['aqb], to follow. See *mu'aqqibât* at 13:11, p. 768, n. 1).

9. سريع *sarî'* = prompt, expeditious, quick, speedy, rapid, swift. See at 7:167, p. 530, n. 11.

10. The unbelievers of the previous nations did oppose their prophets with plots and machinations; but Allah's plan always prevails. مكر *makara* = he schemed, plotted, planned, had recourse to a ruse (v. iii. m. s. past from *makara* [makar], to deceive, to delude. See at 3:54, p. 177, n. 2).

11. تكسب *taksibu* = she acquires, earns, gains (v. iii. f. s. impfct. from *kasaba* [kasb], to earn, acquire. See *taksibûna* at 10:8, p. 638, n. 12).

وَسَيَعْلَمُونَ and there will know

الْكَافِرُونَ the unbelievers

لِمَنْ for whom shall be

عُقُوبَةُ الدَّارِ the ultimate¹ abode.²

وَيَقُولُ الَّذِينَ 43. And there say those

كَفَرُوا لَسْتَ who disbelieve: "You are not

مُرْسَلًا the one sent out."³

قُلْ كَفَى بِاللَّهِ Say: "Sufficient⁴ is Allah

شَهِيدًا as witness⁵

بَيْنِي وَبَيْنَكُمْ between you and me,

وَمَنْ عِنْدَهُ and those who have

عِلْمُ الْكِتَابِ the knowledge of the Book."⁶

1. i. e., the ultimately good and happy life in the hereafter. *عُقُوبَةُ* 'uqbâ = end, outcome, result, ultimate, the hereafter or return to Allah, reward. See at 13:35, p. 780, n. 5.

2. *دار* *dâr* (s.; pl. *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 6:127, p. 444, n. 10.

3. i. e., a Messenger of Allah. *مرسل* *mursal* = one sent out, despatched (passive participle from 'arsala, form IV of *rasala* [rasal], to be long and flowing. See at 7:75, p. 495, n. 14).

4. *كفى* *kafû* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 10:29, p. 648, n. 8).

5. *شاهد* *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [shuhûd], to see, to witness. See at 10:29, p. 648, n. 9).

6. i. e., those of the Jews and Christians who, having the true knowledge of their scriptures, believe in the Prophethood of Muḥammad, peace and blessings of Allah be on him, as did 'Abd Allah ibn Salâm.

14. SŪRAT IBRÂHÎM

Makkan: 52 'āyahs

Like the previous *sūrah*, this *sūrah* also deals with the fundamentals of the faith, namely, belief in Allah, Messengership (*risālah*), resurrection and reward and punishment, with particular emphasis on the fact that all the Prophets have delivered the same message, calling men to the worship of Allah Alone and showing them the way to come out from the darkness of unbelief and paganism to the light of the faith and the right path. It is also emphasized that the Prophets were human beings like others but that they were especially chosen by Allah to convey His message to the people in their own language and that miracles were caused only by Allah to happen through some of his Messengers. In this connection reference is made to the mission of Prophet Mūsā and how he endeavoured to bring his people to the right path and how they opposed and disbelieved him. The *sūrah* is named after Prophet Ibrâhîm, peace be on him, whose act of settling a branch of his family, Hâjar and Ismâ'îl, at Makka for the practice and propagation of *tawhîd* and whose prayer to Allah for blessing it are specially mentioned in the sixth section of the *sūrah*.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. Alif-Lâm-Râ.¹

كِتَابٌ A Book² which

أَنْزَلْنَاهُ إِلَيْكَ We have sent down³ to you

لِنُخْرِجَ النَّاسَ that you may bring out⁴ man-

مِنَ الظُّلُمَاتِ kind from the darkness⁵

إِلَى النُّورِ to the light⁶

بِإِذْنِ رَبِّهِمْ by the leave of their Lord -

إِلَى صِرَاطٍ to the path of

الْعَزِيزِ the All-Mighty,⁷

الْحَمِيدِ the Most Praiseworthy⁸ -

2. Allah,

الَّذِي to Whom belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth.¹⁰

1. Allah Alone knows the meaning and significance of these disjointed letters.

2. i. e., this is a Book, the Qur'ân.

3. This is again an emphatic declaration that the Qur'ân was sent down by Allah and that it was not made up by the Prophet or anyone else, as the unbelievers allege. أَنْزَلْنَا 'anzalnâ = we sent down (v. i. pl. past from 'anzala, form IV of nazala [nuzâl], to come down. See at 12:2, p. 722, n. 4).

4. تَخْرِجُ tukhrija(u) = you bring out, produce (v. ii. m. s. impfct. from 'akhraja, form IV of kharaja [khurâj], to go out, to leave. The final letter takes fathah because of a hidden 'an in li (of motivation) coming before the verb. See tukhriju at 3:27, p. 165, n. 7).

5. i. e., the darkness of polytheism and wrong way of life. ظُلُمَاتٍ ḡulumât (pl.); s. ḡulmah) = darkness. See at 6:63, p. 416, n. 4.

6. i. e., the light of guidance and the right way of life, Islam.

7. عَزِيزٌ 'azîz = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 12:77, p. 751, n. 2.

9. حَمِيدٌ ḡamid = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 11:4, p. 704, n. 4.

10. Allah's is the absolute and indivisible dominion and sovereignty over the entire universe which is His creation and which is sustained, directed and managed by Him Alone.

وَوَيْلٌ لِّلْكَافِرِينَ And woe¹ to the unbelievers

مِّنْ عَذَابٍ on account of a punishment

شَدِيدٍ ① most severe.²

الَّذِينَ يَسْتَحِبُّونَ 3. Those who prefer³

الْحَيٰوةَ الدُّنْيَا the worldly life

عَلَى الْآخِرَةِ to the hereafter,

وَيَصُدُّونَ and deter⁴

عَنِ سَبِيلِ اللَّهِ from the way⁵ of Allah

وَيَبْغُونَهَا عِوَجًا and seek⁶ it crooked.⁷

أُولَٰئِكَ Such ones are

فِي ضَلٰلٍ gone astray

بَعِيدٍ ② straying far away.

وَمَا أَرْسَلْنَا 4. And We sent out⁸ not

مِّن رَّسُولٍ إِلَّا any Messenger except

بِلِسَانٍ قَوْمِهِ with the tongue⁹ of his people

لِّيُبَيِّنَ لَهُمْ that he might clarify¹⁰ to them.

فَيُضِلُّ اللَّهُ Then Allah leaves in error¹¹

مَنْ يَشَاءُ whom He will

وَيَهْدِي مَنْ يَشَاءُ and guides whom He will.

وَهُوَ الْعَزِيزُ And He is the All-Mighty,

الْحَكِيمُ ③ the All-Wise.

1. وِيل *wayl* = woe, distress, the deepest depth of ruin and degradation. See at 2:79, p. 37, n. 2.

2. شَدِيدٍ *shadîd* (s.; pl. أَشَدُّ *'ashiddâ/ashidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 13:6, p. 766, n. 8).

3. يَسْتَحِبُّونَ *yastahibbûna* = they prefer, like, deem desirable (v. iii. m. pl. impfct. from *istahabba*, form X of *'habba* [*hubb*]), to love. See *istahabbû* at 9:23, p. 585, n. 11).

4. i. e., deter others. يَصُدُّونَ *yaṣuddûna* = they prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*]), to turn away. See at 11:19, p. 684, n. 12).

5. i. e., monotheism and Islam, the way of life prescribed by the Qur'ân and *sunnah*. سَبِيل *sabîl* (m. & f.; pl. *subul/asbîlah*) = way, path, road, means, means of proceeding, plaint. See at 13:33, p. 779, n. 6.

6. يَبْغُونَهَا *yabghûna* = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [*bughâ*]), to seek, desire. See at 9:47, p. 598, n. 1. See also at 11:19, p. 685, n. 1).

7. عِوَجٍ *'iwaj* = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted. See at 11:19, p. 685, n. 2.

8. أَرْسَلْنَا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*]), to be long and flowing. See at 13:38, p. 781, n. 6).

9. لِسَانٍ *lisân* (s.; m. & f.; pl. أَلْسِنَةٌ *'alsinah/'alsun*) = tongue, language.

10. i. e., clarify the message and teachings. يَبَيِّنُ *yubayyina(u)* = he makes clear, elucidates, explains, clarifies (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*]), to be clear. The final letter takes *fathah* because of a hidden 'an in li (of motivation) coming before the verb. See at 9:115, p. 628, n. 4).

11. يَضِلُّ *yudillu* = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*]), to go astray. See at 13:27, p. 776, n. 1).

وَلَقَدْ أَرْسَلْنَا 5. And We had sent out
 مُوسَىٰ بِآيَاتِنَا Mûsâ with Our signs¹
 أَنْ أَخْرِجَ قَوْمَكَ that you take out² your people
 مِنَ الظُّلُمَاتِ from the darkness³
 إِلَى النُّورِ to the light⁴
 وَذَكِّرْهُمْ and remind⁵ them
 بِأَيَّامِ اللَّهِ of the Days⁶ of Allah.
 إِنَّ فِي ذَلِكَ Verily therein are
 لَآيَاتٍ لِّكُلِّ signs for everyone
 صَبَّارٍ firmly patient,⁷
 شَكُورٍ deeply grateful.⁸

وِإِذْ قَالَ مُوسَىٰ 6. And when Mûsâ said
 لِقَوْمِهِ to his people:

أذْكُرُوا نِعْمَةَ اللَّهِ "Remember Allah's grace

عَلَيْكُمْ upon you
 إِذْ أَنْجَاكُمْ مِنْ when He rescued⁹ you from
 آلِ فِرْعَوْنَ the host of the Pharaoh,
 يَسُومُونَكُمْ they inflicting¹⁰ on you
 سُوءَ الْعَذَابِ the evil¹¹ of persecution
 وَيَذْبَحُونَ أَبْنَاءَكُمْ and slaughtering your sons
 وَيَسْتَحْيُونَ and keeping alive¹²
 نِسَاءَكُمْ your womenfolk.

1. i. e., with Allah's message together with visible miracles which he performed by Allah's command. آيات 'āyāt (sing. 'āyah) = signs, miracles, revelations, evidences. See at 12:35, p. 734, n. 10.

2. اخرج 'akhrij = take out, bring out, dislodge (v. ii. m. s. imperative from 'akhraja, form IV of kharaja [khurij], to go out. See at 4: 75, p. 273, n. 5).

3. i. e., the darkness of polytheism and wrong way of life. ظلمات *ẓulumāt* (pl.; s. *ẓulmah*) = darkness. See at 14:1, p. 785, n. 4.

4. i. e., the light of guidance and the right way of life, Islam.

5. ذكّر *dhakkir* = remind, call to attention (v. m. s. imperative from *dhakkara*, form II of *dhakara* [dhikr/tadhkār], to remember. See *tadhkuru* at 12:85, p. 753, n. 1).

6. i. e., the days when Allah bestowed on them favour and also put them under trials. أيام 'ayyām (pl.; s. يوم *yawm*) = days, time, era.

7. صابر *ṣabbâr* = firmly patient, extremely persevering (act. participle in the intensive scale of *fa'āl* from *ṣabara* [*ṣabr*], to be patient. See *ṣabarû* at 11:11, p. 681, n. 6).

8. شكور *shakûr* = deeply grateful, greatly thankful, intensely appreciative (act. participle in the intensive form of *fa'āl* from *shakara* [*shukr/shukrân*], to thank. See *yashkurûna* at 12:38, p. 736, n. 6).

9. أنجا *'anjâ* = he saved, rescued, brought to safety, delivered (v. iii. m. s. past in form IV of *najâa* [*najw/najâ/najâh*], to be saved. See at 6:63, p. 416, n. 7).

10. يسمون *yasûmûna* = they impose, inflict, subject to (v. iii. m. pl. impct. from *sâma* [*sawm*], to impose, inflict, to offer for sale. See at 7:141, p. 516, n. 11).

11. سوء *sâ'* (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 13:18, p. 772, n. 8).

12. يستحيون *yastahyûna* = they keep alive, are ashamed of (v. iii. m. pl. impct. from *istahyâ*, form X of *hayiya/hayya* [*hayâh*], to live. See at 7:141, p. 517, n. 2).

وَفِي ذَٰلِكُمْ And in that was
بَلَاءٌ مِّن رَّبِّكُمْ a trial¹ from your Lord,
عَظِيمٌ^٦ very grave.²

Section (Rukû') 2

وَأِذْ 7. And when

تَأَذَّنَ رَبُّكُمْ your Lord proclaimed³ :
لِّمَن شَكَرْتُمْ "If you express gratitude⁴
لَّأَزِيدَنَّكُمْ I will indeed give you more;⁵
وَلِّمَن كَفَرْتُمْ but if you turn ungrateful,⁶
إِنَّ عَذَابِي My punishment is
لَشَدِيدٌ^٧ very severe."⁷

وَقَالَ مُوسَىٰ 8. And Mûsâ said:

إِن تَكْفُرُوا "If you disbelieve,
أَنَّمْ وَأَمَّن فِي الْأَرْضِ you and those in the earth
جَمِيعًا one and all,
فَإِنَّ اللَّهَ لَغَنِيٌّ then Allah is Above want,⁸
حَمِيدٌ^٩ Most Praiseworthy."⁹

أَلَمْ يَأْتِكُمْ 9. Has there not come to you
بُشْرَىٰ الَّذِينَ the news¹⁰ of those
مِّن قَبْلِكُمْ before you –

1. *balâ'* = trial, test, tribulation. See at 7:141, p. 517, n. 3). This word is used in respect of both good and bad things. Hence the commentators interpret the clause in two different ways, namely, that either (a) the persecution by the Pharaoh was a great trial or (b) the saving of you by Allah from the Pharaoh's persecution was a great favour (See Al-Tabarî, I, 274-275.; Ibn Kathîr, I, 128-129).

2. *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 12:28, p. 732, n. 2).

3. *ta'adhhdhana* = announced, proclaimed (v. iii. m. s. past in form V of *'adhina* ['idhn], to allow, to permit, to listen. See *'adhhdhana* at 7:167, p. 530, n. 8).

4. *shakartum* = you (all) expressed gratitude, were grateful, thanked (v. ii. m. pl. past from *shakara* [shukr/shukrân], to thank, be grateful. See at 4:147, p. 310, n. 6).

5. *la-'azîdanna* = I will indeed increase, give more, augment (v. i. s. impfct. emphatic from *zâda* [zayd/zîdah], to increase. See *la-yazîdanna* at 5:68, p. 364, n. 3).

6. *kafartum* = you disbelieved, turned ungrateful, denied, covered (v. ii. m. pl. past from *kafara* [kufr], to disbelieve, to cover. See *yakfurûna* at 13:30, p. 777, n. 1).

7. *shadîd* (pl. *'ashiddâ* /شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 14:2, p. 785, n. 2).

8. Allah is not in need of anyone's faith or worship. He is above all want. It is we who are in need of His favour and forgiveness. *ghaniyy* (s.; pl. *'aghniyyâ*) = above want, free from want, rich. See at 6:133, p. 447, n. 6.

9. *hamîd* = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 14:1, p. 785, n. 9.

10. *naba'* (s.; pl. *'anbâ'*) = news, tidings. See at 10:71, p. 662, n. 11.

قَوْمِ نُوحٍ the people of Nûh

وَعَادٍ وَثَمُودَ and the 'Âd and the Thamûd,

وَالَّذِينَ مِنْ بَعْدِهِمْ and those after them?

لَا يَعْلَمُهُمْ None knows¹ them

إِلَّا اللَّهُ except Allah?

جَاءَتْهُمْ To them had come

رُسُلُهُمْ their Messengers

بِالْبَيِّنَاتِ with the clear evidences;²

فَرَدُّوا أَيْدِيَهُمْ but they put back³ their hands

فِي أَفْوَاهِهِمْ and said:⁴

"إِنَّا كَفَرْنَا We indeed disbelieve⁵ in

بِمَا أُرْسِلْتُمْ بِهِ what you have been sent with

وَأِنَّا لَفِي شَكٍّ and we really are in doubt⁶

بِمَا تَدْعُونَا إِلَيْهِ about what you call⁷ us to,

مُرِيبٍ full of suspicion.⁷

10. قَالَتْ رُسُلُهُمْ Their Messengers said:

1. i. e., none knows their numbers. يعلم *ya'lama(u)* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from 'alima ['ilm], to know. See at 13:33, p. 779, n. 1).

2. i. e., Allah's messages as well as the miracles that Allah caused to happen through their hands. بَيِّنَات *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 10:74, p. 664, n. 7).

3. رَدُّوا *raddû* = they returned, sent back, put back, referred (v. iii. m. pl. past from *radda* [radd], to send back. See *yuraddu* at 12:110, p. 762, n. 7).

4. The expression "they put back their hands in their mouths" means either that they bit their fingers in rage at what the Messengers told them, or that they expressed their disapproval of the message and indicated that it should not be uttered. أَفْوَاه *'afwâh* (pl.; sing. *fūhah*) = mouths, vents. See at 9:30, p. 589, n. 4.

5. كَفَرْنَا *kafarnâ* = we disbelieved, denied, became ungrateful, covered (v. i. pl. past from *kafara* [kuf], to cover. See *kafartum* at 14:7, p. 788, n. 6).

6. شَكٌّ *shakk* (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 10:104, p. 674, n. 2.

7. تَدْعُونَ *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [du'â'], to call, to summon. See at 7:37, p. 478, n. 8).

8. مُرِيبٌ *murîb* = that which arouses suspicion, suspicious (act. participle from 'arâba, form IV of *râba* [rayb], to doubt, disquiet. See at 11:110, p. 717, n. 7).

أَفِي اللَّهِ "Can there be about Allah

شَكٌّ any doubt,

فَاطِرَ السَّمَوَاتِ the Creator¹ of the heavens

وَالْأَرْضِ and the earth?

يَدْعُوكُمْ He makes the call² to you

لِيَغْفِرَ لَكُمْ that He may forgive³ you

مِنْ ذُنُوبِكُمْ of your sins⁴

وَيُخْرِجَكُمْ and may put you off⁵

إِلَىٰ أَجَلٍ مُّسَمًّى till a term⁶ specified."⁷

قَالُوا إِنَّا نَتَنَزَّلُ They said: "You are naught

إِلَّا بَشَرٌ مِّثْلُنَا but human beings like us.

تُرِيدُونَ أَن تَصُدُّونَا You intend to turn us away⁸

عَمَّا كُنَّا from what there used to

يَعْبُدُونَ آبَاءَنَا worship our fathers.

فَأَنْتُمْ بِإِسْلَامِنَا So bring us an authority⁹

مُبِينٌ open and clear."

قَالَتْ لَهُمْ رُسُلُهُمْ 11. Their Messengers said to

إِنَّا نَحْنُ وَإِلَّا them: "We are not but

بَشَرٌ مِّثْلُكُمْ human beings like you;

وَلَكِنَّ اللَّهَ يُنَزِّلُ but Allah bestows grace¹⁰

عَلَىٰ مَنْ يَشَاءُ upon whomsoever He will

مِنْ عِبَادِهِ of His servants;

1. فاطر *Fāṭir* = Creator, Maker, Originator, Initiator, one who splits, one who brings into being (active participle from *faṭara* [faṭr], to split, to create) See at 12:101, p. 759, n. 5.

2. The call made by the Messengers of Allah is His call; for they are His Messengers and they convey His message and call, which is a call to monotheism. يدعو *yad'û* = he calls, invites (v. iii. m. s. impfct. from *da'â* [du'â'], to call. See at 3:153, p. 215, n.1).

3. i. e., He may forgive you on your believing and conducting yourselves according to His instructions. يغفر *yaghfir(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [ghafr /maghfirah ghufirân], to forgive. The final letter takes *fathah* for a hidden *an* in *li* (of motivation) coming before the verb. See at 9:80, p.612, n. 2).

4. ذنوب *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 9:102, p. 622, n. 1.

5. يؤخر *yu'akkhira* (u) = he delays, postpones, puts off, defers (v. iii. m. s. impfct. from *'akkhara*, form II from the root *'akhr*. The final letter takes *fathah* for the verb is conjunctive to the previous verb which is governed by a hidden *'an*. See *nu'akkhira* at 11:104, p. 715, n. 2).

6. أجل *'ajal* (pl. *'ajâl*) = appointed time, term, date, deadline. See at 13:2, p. 754, n. 3.

7. مسمى *musamman* (s.; pl. *musamayât*) = specified, stipulated, named, designated, defined. (Passive participle (m. s.) from *sammâ* (to name), form II of *samâ* [sumuwwi/ samâ'], to be high. See at 13:2, p. 790, n. 4).

8. تصدوا *taṣuddû(na)* = you (all) deter, hinder, divert, dissuade, alienate, turn away, prevent (v. ii. m. pl. impfct. from *ṣadda* [ṣadd], to turn away. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *taṣuddûna* at 7:86, p. 499, n. 6).

9. i. e., a visible authority and proof, such as a miracle. سلطان *sulṭân* = authority, mandate, rule, sanction. See at 12:40, p. 737, n. 2.

10. i. e., the special grace of selecting as a Prophet or Messenger and making *wahy* to him. يمن *yamunnu* = he bestows grace, graces, favours, (v. iii. m. s. impfct. from *manna* [mann], to be kind, gracious. See *manna* at 12:90, p. 755, n. 10).

وَمَا لَنَا آلَا 12. "And what is for us that
نَتَوَكَّلُ عَلَى اللَّهِ we should not rely on Allah
وَقَدْ هَدَانَا while indeed He has shown³
سُبُلَنَا us our ways?⁴
وَلَنَصْبِرَنَّ And we will endure⁵
عَلَىٰ مَا أَذَيْتُمُونَا however you persecute⁶ us.
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ And on Allah should rely
الْمُتَوَكِّلُونَ the relying ones.⁷

13. And there said those who
disbelieved to their Messen-
gers: "We will surely drive
you out⁸ from our land
or you shall revert⁹
to our religion."¹⁰

2. *li + yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukal*], to entrust). The final letter is vowelless because of the *lām* of command coming before the verb. See at 9:51, p. 599, n. 8).

4. *subul* (pl.; s. *sabīl*) = ways, paths, roads, means. See at 6:153, p. 458, n. 13.

5. نصبر *la+našbiranna* = we will persevere, shall surely bear with patience, shall indeed endure (v. i. pl. impfct. emphatic from *šabara* [šabr]), to be patient. See *šabartum* at 13:24, p. 774, n. 10).

6. ^{عَذِيتُمْ} *'adhaytum* = you harmed, damaged, persecuted (v. ii. m. pl. past from *'adhâ*, form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. See *yu'dhûna* at 9:61, p. 603, n. 4).

7. متوكلون *mutawakkilūn* (pl.; s. *mutawakkil*) =
relying ones (active participle from *tawakkala*.
See n. 2 above).

8. *la+nukhrijanna* = we shall surely drive out, expel, dislodge (v. i. pl. impfct. emphatic from *'akhrja*, form IV of *kharaja* [*khurûj*], to go out. See at 7:88, p. 500, n. 6).

9. تعود *la+ta'āduinna* = you will certainly revert, come back, return (v. ii. m. pl. impfct. emphatic from *'āda* ['awd/'awdah], to return. See at 7:88, p. 500, n. 8).

10. *ملة* *millah* (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 12:37, p. 735, n. 12).

فَأَنذَرْنِي So there communicated¹ to

الهِيمَ رَبِّهِمُ them their Lord:

لَنُهْلِكَنَّ " We shall surely destroy²

الظَّالِمِينَ the transgressors."

وَلَنَسْكُنَنَّكُمْ 14. "And We will settle³ you

الْأَرْضَ مِنْ بَعْدِهِمْ in the land after them.

ذَٰلِكَ لِمَنْ That will be for those who

خَافَ مَقَامِي fear the standing before Me⁴

وَخَافَ وَعِيدِ and dread My threats."⁵

وَأَسْتَفْتَحُوا 15. And they sought a decree;⁶

وَحَابَ كُلُّ and frustrated⁷ became every

بَجَارٍ عَصِيْبٍ tyrant⁸ resisting stubbornly.⁹

مِنْ وَرَائِهِ 16. Behind him¹⁰ is hell.

وَسَقَى مِنْ He will be made to drink of

مَاءٍ صَدِيدٍ water of the secretion.¹¹

يَجْرُثُهُ 17. He will gulp down¹² it

وَلَا يَكَاذُ يُسِغُهُ but will hardly swallow¹³ it;

وَيَأْتِيهِ الْمَوْتُ and death will come to him

مِنْ كُلِّ مَكَانٍ from every place

1. أَوْحَى 'awḥā = he communicated, (v. iii. m. s. past, in form IV of waḥā [wahy], to communicate. See 'awḥaynā at 13:30, p. 776, n. 12).

2. لَنُهْلِكَنَّ la+nuhlíkanna = we shall surely destroy, annihilate (v. i. pl. impfct. emphatic form 'ahlaka, form IV of ḥalaka [halk/ hulk/ ḥalāk /tahlukah], to perish. See at 8:54, p. 567, n. 9).

3. لَنَسْكُنَنَّكُمْ la+nuskinanna = we shall certainly settle, lodge, make (s.o.) inhabit (v. i. pl. impfct. emphatic form 'askana, form IV of sakana [sukān], to be calm, still. See li+taskunū at 10:67, p. 661, n. 7).

4. i. e., on the Day of Judgement (see Al-Farrā', Ma'ānī al-Qur'ān, II, p. 71). مَقَامٍ maqām = place, standing, position, station. Noun of place from qāma [qawmah/ qiyām], to get up, to stand. See at 10:71, p. 663, n. 2).

5. وَعِيدٍ wa'īd = threats, promises.

6. i. e., from Allah. اسْتَفْتَحُوا istaftahū = they prayed for a decision/ decree/ opening/ victory (v. iii. m. pl. past from istaftaha, form X of fataha [fath], to open, to conquer. See tastaftihū at 8:19, 553, n. 3).

7. i. e., Allah granted their prayer and foiled the schemes of the leaders of unbelievers. حَابٍ khāba = he was frustrated, failed, became unsuccessful, disappointed. See khā'ibīn at 3:127, p. 206, n. 5.

8. جَبَّارٍ jabbār (s.; pl. jabbārūn/ jabābir/ jabābirah) = of overwhelming power, tyrant, oppressor (active participle in the scale of fa'āl from jabara [jabr/jubūr], to force, to compel, to restore. See at 11:59, p. 699, n. 5).

9. عَصِيْبٍ 'anīd = obstinate, stubborn, resisting stubbornly (act. participle in the scale of fa'īl from 'anada ['unād], to deviate, to resist stubbornly. See at 11:59, p. 699, n. 4).

10. وَرَاءٍ warā' = in the rear of, at the back of, behind, beyond, over and above. See at 6:94, p. 430, n. 7.

11. صَدِيدٍ ṣadīd = secretion, pus.

12. يَجْرُثُهُ yatarjarra'u = he gulps down, swallows (v. iii. m. s. impfct. from tajarra'a, form V of jara'a [jar'], to swallow, to gulp).

13. يُسِغُهُ yusiḡhu = he swallows, washes down (v. iii. m. s. impfct. from 'asāgha, form IV of sāgha [sawgh], to be easy to swallow).

وَمَا هُوَ بِمَيِّتٍ but he will not be dead;
وَمِنْ وَآلِهِ and over and above¹ it
عَذَابٌ there will be a punishment
عَلِيظٌ very severe.²

مَثَلُ الَّذِينَ 18. The likeness of those
كَفَرُوا بِرَبِّهِمْ who disbelieve in their Lord
أَعْمَالُهُمْ كَرَمَادٍ is: their deeds are like ashes³
أَشْتَدَّتْ بِهِ الرِّيحُ that the wind⁴ hits hard⁵
فِي يَوْمٍ عَاصِفٍ on a day of tempest.⁶
لَا يَقْدِرُونَ They will have no power⁷
وَمَا كَسَبُوا about what they acquire⁸
عَلَى شَيْءٍ over anything.⁹
ذَٰلِكَ هُوَ الضَّلَالُ That is the going astray¹⁰
أَلْبَعِيدُ far away.¹¹

أَلَمْ تَرَ أَنَّ اللَّهَ 19. Do you not see that Allah
خَلَقَ السَّمَوَاتِ created the heavens
وَالْأَرْضَ بِالْحَقِّ and the earth in truth.
إِنْ يَشَأْ If He wills,
يُذْهِبْكُمْ He may remove¹² you
وَيَأْتِ بِخَلْقٍ and bring a creation
جَدِيدٍ anew.

1. وراء *warâ'* = in the rear of, at the back of, behind, beyond, over and above. See at 14:16, p. 792, n. 10.
2. غليظ *ghalîẓ* = sacred, inviolable, solid, tough, harsh, severe. See at 11:58, p. 698, n. 12.
3. i. e., the outcome and net result of their deeds will be like ashes. رماد *ramâd* (s.; pl. 'armidah) = ashes.
4. ريح *riḥ* (s.; pl. *riyâḥ/arwâḥ/aryâḥ*) = wind, smell, spirit. See at 12:94, p. 756, n. 11).
5. اشتدت *ishtaddat* = she or it became hard, harsh, intense, violent, vehement, aggravated (v. iii. f. s. past from *ishtadda*, form VIII of *shadda* [shiddah], to be firm, hard, strong. See *shadid* at 14:7, p. 788, n. 7).
6. عاصف *'âsif* = blowing violently, gale, violent wind, tempest, storm, hurricane.
7. يقدرُونَ *yaqdirûna* = they have power, are able (v. iii. m. pl. impfct. from *qadara* [qadr/qadar], to ordain, to measure, to have power. See at 2:264, p. 138, n. 9).
8. كسبوا *kasabû* = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [kasb], to gain. See at 10:27, p. 647, n. 6).
9. i. e., they will not be able to derive any benefit or get any merit out of what they do because their unbelief and disobedience will render null and void all their deeds, however good and well-meaning, just as the violent wind blows away ashes.
10. i. e., the doing of good deeds without belief and submission to Allah is a proceeding in the wrong direction, for, just as straying from the right path cannot take a person to his desired destination, so the absence of belief in Allah will not acquire for one any merit and benefit in the hereafter. ضالّ *ḍalâl* = error, straying from the right path. See at 13:14, p. 769, n. 13.
11. بعيد *ba'id* = (s.; pl. *bu'adâ' /bu'âd /bu'dân /bi'âd*) = far, far-away, far-reaching, distant, remote, unlikely. See at 11:89, p. 710, n. 7).
12. يذهب *yudh-hib(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhaḥaba* [dhihâb /madh-hab], to go. The last letter is vowelless for the verb is conclusion of a conditional clause preceded by 'in. See at 9:15, p. 582, n. 6.

وَمَا ذَكَ عَلَى اللَّهِ 20. And this is not on Allah's

عَزِيزٌ part anything hard.¹

وَيُزْزَوْنَ 21. And they will emerge²

لِلَّهِ جَمِيعًا before Allah all together .

فَقَالَ Then there will say those

الضَّعْفَاءُ الَّذِينَ who were weak³ to those who

اسْتَكْبَرُوا had turned haughty:⁴

إِنَّا كُنَّا لَكُمْ "We had indeed been for you

تَبَعًا the followers.⁵

فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا 6 So will you be of avail⁶ to us

مِنْ عَذَابِ اللَّهِ against Allah's punishment

مِنْ شَيْءٍ a little bit?

قَالُوا They will say:

لَوْ هَدَّيْنَا اللَّهُ "Had Allah guided us

لَهَدَيْنَاكُمْ we would have guided you.

سَوَاءٌ عَلَيْنَا It is the same on us

أَجْرَعْنَا whether we are perturbed⁷

أَمْ صَبَرْنَا or bear with patience.⁸

مَا لَنَا مِنْ مَّجِيصٍ 9 We do not have any escape."⁹



Section (Rukû') 4

وَقَالَ الشَّيْطَانُ 22. And Satan will say

1. i. e., the annihilation of a people and replacing them by another generation or species is nothing difficult on Allah's part. عزيز 'azîz = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 14:1, p. 785, n. 7.

2. i. e., on the Day of Judgement. يَزْزَوْنَ barazû = they emerged, came to the view, came out (v. iii. m. pl. past from baraza [burûz], to come into view. See at 4:81, p. 277, n. 1).

3. الضَّعْفَاءُ du'afâ' (pl.; s. da'if) = the weak, frail, feeble, debilitated, deficient (passive participle in the scale of fa'il from da'ufa [du'f/da'f], to be weak. See da'if at 11:91, p. 711, n. 2).

4. i. e., the leaders who had misguided them. اسْتَكْبَرُوا istakbarû = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from istakbara, form X of kabura/kabara [kubr/ kibar/ kabûrah/kabr], to become great, to be older. See at 10:75, p. 665, n. 1).

5. تبع taba' = followers, following, subordinates, dependency, succession.

6. مغنون mughnûn (pl., s. mughnin) = those who avail, make free from want, enrich, suffice, be of use (act. participle from 'aghnâ, form IV of ghaniya [ghinan / ghanâ'], to be free from want, to be rich. See 'aghnat at 10:101, p. 714, n. 3).

7. The leaders who mislead people will themselves be helpless against Allah's punishment. So they will not be able to come to any use for those whom they had misled in the worldly life. اجزعنا jazî'nâ = were worried, perturbed, concerned, anxious (v. i. pl. past from jazi'a [jaza'/juzû'], to be worried, concerned).

8. صبرنا şabarnâ = we bore with patience, persevered, endured (v. i. pl. past from şabara [şabr], to be patient. See la-naşbiranna at 14:11, p. 791, n. 15).

9. مجيص mahîş = escape, flight, place of refuge, retreat (verbal noun; also noun of place from hâşa [hays/haysah/mahîş], to escape, to flee. See at 4:121, p. 297, n. 11).

لَمَّا قُضِيَ الْأَمْرُ when the matter was decided:¹
 إِنَّ اللَّهَ وَعَدَكُمْ "Verily Allah promised you
 وَعَدَ الْحَقُّ a promise of truth
 وَوَعَدُكُمْ while I promised you and
 فَأَخْلَفْتُكُمْ then I disappointed you;²
 وَمَا كَانَ لِي عَلَيْكُمْ for I did not have over you
 مِنْ سُلْطَانٍ any authority³
 إِلَّا أَنْ دَعَوْتُكُمْ except that I called you
 فَأَسْتَجَبْتُمْ لِي and you responded⁴ to me.
 فَلَا تَلُمُونِي So do not blame⁵ me
 وَلَئِنْ أَنْفُسُكُمْ but blame yourselves.
 مَا أَنَا بِمُصْرِخِكُمْ I cannot relieve⁶ you
 وَمَا أَنْتَ بِمُصْرِخِيْ nor can you relieve me.
 إِنِّي كَفَرْتُ بِمَا I disbelieve⁷ in your
 أَشْرَكْتُمْ having made me a partner⁸
 مِنْ قَبْلُ afore.
 إِنَّ الظَّالِمِينَ Verily the transgressors⁹ will
 لَهُمْ عَذَابٌ have for them a punishment
 أَلِيمٌ most painful."¹⁰
 23. And admitted will be
 الَّذِينَ آمَنُوا those who believed
 وَعَمِلُوا الصَّالِحَاتِ and did the good deeds

1. i. e., after the conclusion of the judgement. قُضِيَ *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *quḍā* [*qaḍā'*], to settle, to decide. See at 12:41, p. 737, n. 9).

2. i. e., I failed and abandoned you. أَخْلَفْتُ *akhlaftu* = I failed to keep, went back on my word, broke the promise, disappointed (v. i. s. past from *akhlaḥa*, form IV of *kahlafa* [*khalaf*], to come after. See 'akhlaḥu at 9:77, p. 611, n. 4).

3. i. e., any authority and evidence that what I promised was true. سُلْطَان *sulṭān* = authority, mandate, rule, sanction. See at 14:10, p. 790, n. 9.

4. اسْتَجَبْتُمْ *istajabtum* = you responded, answered, (v. ii. m. pl. past from *istajāba*, form X of *jāba* [*jabw*], to travel. See *yastajībū* at 13:17, p. 772, n. 5).

5. لَا تَلُمُوا *lā talūmū* = do not blame, censure, rebuke, reproach (v. ii. m.—pl. imperative [prohibition] from *lāma* [*lawm/ malām/ malāmah*], to blame, to censure. See *lumtunna* at 12:32, p. 733, n. 9).

6. مُصْرِخ *muṣrikh* = one who relieves, helps, aids (act. participle from 'aṣrakha, form IV of *ṣarakha* [*ṣarākh/ṣarikh*], to cry, to shout, to cry for help).

7. كَفَرْتُ *kafartu* = I disbelieved, denied, became ungrateful, covered (v. i. s. past from *kafara* [*kufir*], to cover. See *kafartum* at 14:7, p. 788, n. 6).

8. i. e., a partner in your obedience to Allah. أَشْرَكْتُمْ *'ashraktum* = you set partners, gave a share (v. ii. m. pl. past from 'ashraka, form IV of *sharika* [*shirk/ sharikah*], to share. See *tushrikūna* at 11:54, p. 697, n. 6).

9. i. e., specially those who set partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظَالِمِينَ *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *zalama* [*ẓulm*], to transgress, do wrong. See at 12:75, p. 749, n. 15).

10. أَلِيمٌ *'alīm* = agonizing, anguishing, excruciating, most painful. See at 11:102, p. 714, n. 10.

جَنَّاتٍ into gardens¹

تَجْرِي مِنْ تَحْتِهَا flowing² below them

الْأَنْهَارِ the rivers,

خَالِدِينَ فِيهَا they abiding³ therein for ever

بِإِذْنِ رَبِّهِمْ by the leave⁴ of their Lord.

يُخَيَّرُهُمْ فِيهَا Their greeting⁵ therein will

سَلَامٌ be "Peace".

أَلَمْ تَرَ كَيْفَ 24. Do you not see how

ضَرَبَ اللَّهُ مَثَلًا Allah strikes⁶ an instance?

كَلِمَةً طَيِّبَةً A good word⁷ is

كَشَجَرٍ طَيِّبَةٍ like a good tree,

أَصْلُهَا ثَابِتٌ its root is firmly fixed⁸

وَفَرْعُهَا فِي السَّمَاءِ and its branch⁹ is in the sky.



تُؤْتِي أَكْثَرَهَا 25. It gives its fruit¹⁰

كُلَّ حِينٍ at all the time

بِإِذْنِ رَبِّهَا by the leave of its Lord.

وَيَضْرِبُ اللَّهُ And Allah strikes

الْأَمْثَالَ لِلنَّاسِ the instances for men

لَعَلَّهُمْ that they may

يَتَذَكَّرُونَ bear in mind.¹¹



1. جَنَّاتٍ *jannât* (sing. *jannah*), orchards, gardens, paradise. See at 6:99, p. 433, n. 5.

2. تَجْرِي *tajrî* = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 13:35, p. 780, n. 1).

3. خَالِدِينَ *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 11:106, p. 715, n. 11.

4. بِإِذْنِ *'idhn* (pl. اِذْنٍ *'udhûn* / اِذْنَاتٍ *'udhûnât*) = leave, permission, authorization. See at 10:100, p. 673, n. 1).

5. يُخَيَّرُهُمْ *tahîyyah* (s.; pl. *tahîyyât*) = greeting, salutation.

6. ضَرَبَ *ḍaraba* = he struck, hit, beat (v. iii. m. s. past from *ḍarb*, to beat. See *yaḍribu* at 13:17, p. 772, n. 2.

7. i. e., the good word of faith (*'imân*), the acceptance and assertion of monotheism – there is no god except Allah. (See Ibn Kathîr, IV, 410-411; *Al-Bahr*, VI, 435-436).

8. As the root of a good tree is firmly fixed in the earth, so the root of the good word, the assertion of monotheism, is firmly fixed in the heart of the believer. ثَابِتٌ *thâbit* = firm, fixed, established, steady, stable, confirmed, proven (act. participle from *thabata* [*thibât*/ *thubât*], to stand firm, to be proven).

9. And just as the branch of a good tree spreads out into the sky, so the branch of the word of faith, i. e., the good deed proceeding from *'imân* (faith), rises high to Allah (see 35:10 = "To Him ascends the good word and the good deed raises it."). فَرْعٌ *far'* (s.; pl. *furû'* / *afru'*) = branch, twig, section, limb.

10. And just as Allah always produces the fruits of a good tree, so He always gives merit and bestows blessings for a good deed. أَكْلٌ *'ukul* = fruit, food.

See at 13:35, p. 780, n. 2.

11. يَتَذَكَّرُونَ *tatadhakkarûna* = you bear in mind, remember (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr*/ *tadhkâr*], to remember. See *yatadhakkarûna* at 2:221, p. 109, n. 3.

وَمَثَلٌ 26. And the instance
كَلِمَةٍ خَبِيثَةٍ of a bad¹ word²
كَشَجَرَةٍ خَبِيثَةٍ is like a bad tree
أُجْتَنَّتْ مِنْ uprooted³ from
فَوْقَ الْأَرْضِ above the earth,
مَا لَهَا مِنْ قَرَارٍ it having no stability.⁴

يُثَبِّتُ اللَّهُ 27. Allah makes firm⁵
الَّذِينَ آمَنُوا those who believe
بِالْقَوْلِ الثَّابِتِ with the firm word⁶
فِي الْحَيَاةِ الدُّنْيَا in the wordly life
وَفِي الْآخِرَةِ and in the hereafter;⁷
وَيُضِلُّ اللَّهُ and Allah lets go astray⁸
الظَّالِمِينَ the transgressors.
وَفَعَلَ اللَّهُ And Allah does
مَا يَشَاءُ what He will.

Section (Rukû') 5

أَلَمْ تَرَ إِلَى الَّذِينَ 28. Do you not see those⁹
بَدَّلُوا who substituted¹⁰
نِعْمَتَ اللَّهِ كُفْرًا Allah's favour for unbelief¹¹
وَأَحْلَوْا قَوْمَهُمْ and settled their people¹²
دَارَ الْبَوَارِ in the abode of ruin?¹³

1. *khābiṭhah* (f. s.; pl. *khābi'ith*) = bad, evil, vicious, noxious, malignant. See *khābiṭh* at 5:100, p. 379, n. 8.

2. i. e., the word of unbelief and *shirk*.

3. *ujtuththat* = she or it was uprooted, torn out (v. iii. f. s. past passive from *ijtaththa*, form VIII of *jaththa* [*jathth*], to uproot, to tear out).

4. Just as an uprooted tree has no stability and cannot grow and give fruit, so a person without faith has no root in life and his deeds, however, good, will not be accepted and will have no merit; for they are devoid of the basis of faith ('*imān*).

qarār = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest.

5. *yuthabbitu* = he makes firm, stabilizes, fastens, establishes (v. iii. m. s. impfct. from *thabbata*, form II of *thabata* [*thabāt/ thubūt*], to be firm, fixed. See *yuthabbita* at 8:11, p. 550, n. 9).

6. i. e., the word and formula of the faith and adherence to it.

7. Faith ('*imān*') provides a mooring and object in life whereby Allah enables the believer to go through all the trials and tribulations in the world and to steer clear through all the trials and reckoning in the hereafter.

8. *yudillu* = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from '*adalla*', form IV of *dalla* [*ḍalāl/ ḍalālah*], to go astray. See at 13:27, p. 776, n. 1).

9. The immediate allusion is to the unbelieving leaders of Makka; but the statement applies to all unbelieving leaders of all times and places.

10. *baddalū* = they changed, altered, substituted (v. iii. m. pl. past from *baddala*, form II of *badala* [*badal*], to replace. See *baddala* at 7:162, p. 528, n. 7).

11. The Quraysh leaders, instead of being grateful for Allah's having blessed Makka and raised His Messenger from among them, disbelieved and rejected the Prophet.

12. *aḥallū* = they settled, established, translocated, made permissible (v. iii. m. pl. past from '*aḥalla*', form IV of *ḥalla* [*ḥall/ḥulūl/ḥill*], to untie, to settle down, to be allowed. See *yuhillūna* at 9:37, p. 593, n. 2).

13. *bawār* = ruin, perdition.

جَهَنَّمَ 29. Hell,¹

يَبْصُلُونَهَا wherein they will burn;²

وَيْسَ الْقَرَارُ and bad is the place of rest!³

﴿٣٠﴾

وَجَعَلُوا لِلَّهِ 30. And they set⁴ for Allah

أَنْدَادًا يُضِلُّوْنَ equals⁵ to lead astray⁶

عَنْ سَبِيلِهِ from His way.

قُلْ تَمَتَّعُوا Say: "Enjoy;⁷

فَإِنَّ مَصِيرَكُمْ verily your destination⁸

﴿٣١﴾ إِلَى النَّارِ is the fire."

قُلْ لِعِبَادِيَ 31. Say to My servants

الَّذِينَ آمَنُوا who believe

يُقِيمُوا الصَّلَاةَ that they perform the prayer

وَيُنْفِقُوا مِمَّا and expend⁹ out of what

رَزَقْنَاهُمْ We provide¹⁰ for them,

سِرًّا وَعَلَانِيَةً secretly¹¹ and openly,¹²

مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ before that there comes a day

لَا يَبْعُ فِيهِ wherein will be no trading¹³

﴿٣٢﴾ وَلَا خِلَالٌ nor friendship.¹⁴

اللَّهُ الَّذِي خَلَقَ 32. Allah is He Who created

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

1. The "abode of ruin" mentioned in the last 'ayah is explained in this 'ayah.

2. يَبْصُلُونَ *yaşlawna* = they will burn, broil (v. iii. m. pl. impfct. from *şalâ* [*şalan/ şuliy/ şilâ*]), to roast, to burn, to be exposed to the blaze. See *nuşlî* at 4:56, p. 265, n. 5).

3. See note 3 on the previous page.

4. جَعَلُوا *ja'alû* = they set, appointed, placed, made (v. iii. m. pl. past from *ja'ala* [*ja'î*]) to make, to put. See at 6:100, p. 433, n. 13).

5. أُنْدَاد *andâd* (sing. *nidd*) = equals, compeers, partners, rivals. See at 2:165, p. 77, n. 11.

6. i. e., to lead astray others from the way of Allah.

7. i. e., enjoy for a while this worldly life and the favours you have been given. تَمَتَّعُوا *tamatta'û* =

you (all) enjoy yourselves (v. ii. m. pl. imperative from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*]), to carry away. See at 11:65, p. 701, n. 10).

8. i. e., in the hereafter. This is a threat and a warning. مَصِير *maşîr* = destination, place at which one arrives, destiny, end. See at 9:73, p. 609, n. 7).

9. i. e., pay *zakâh* and in charity (*sadaqaqah*). يُنْفِقُوا *yunfiqû(na)* = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*]), to be used up. The terminal *nân* is dropped because of a hidden '*an* before the verb. See *yunfiqûna* at 9:121, p. 631, n. 9).

10. رَزَقْنَا *razaqnâ* = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [*rizq*]), to provide, bestow. See at 10:93, p. 670, n. 7).

11. i. e., giving in charity secretly and openly. سِرًّا *sirrân* = secretly, privately, confidentially, hiddenly. See at 2:274, p. 143, n. 12.

12. عَلَانِيَةً *'alâniyatan* = openly, overtly, publicly, patently See at 13:22, p. 774, n. 2.

13. i. e., there will be no giving in charity for the purpose of gaining merits and rebate in punishment. يَبْعُ *bay'* (pl. *buyû'/buyû'ât*) = selling or buying, trading, bargain. See at 9:111, p. 626, n. 5.

14. i. e., none will come forward as a friend to intercede on behalf of anyone. خِلَال *khilâl* (pl. ; s. *khullah*) = friendship, friends.

وَأَنْزَلَ and sends¹ down
 مِنَ السَّمَاءِ مَاءً from the sky water,
 فَأَخْرَجَ بِهِ then produces² therewith
 مِنَ الثَّمَرَاتِ types of crops³
 رِزْقًا لَكُمْ as provision for you; and
 وَسَخَّرَ He has made serviceable⁴
 لَكُمْ الْفُلُوكَ to you the ships⁵
 لِيَجْزِيَ that they may proceed⁶
 فِي الْبَحْرِ بِأَمْرِهِ in the sea by His command;⁷
 وَسَخَّرَ and He has made serviceable
 لَكُمْ الْأَنْهَارَ to you the rivers.

وَسَخَّرَ 33. And He has made
 لَكُمْ serviceable to you
 الشَّمْسَ وَالْقَمَرَ the sun and the moon
 دَائِبِينَ both going on persistently;⁸
 وَسَخَّرَ and He has made serviceable
 لَكُمْ اللَّيْلَ وَالنَّهَارَ to you the night and the day.

وَأَتَيْنَاكُمْ 34. And He gives you of
 كُلِّ مَا سَأَلْتُمُوهُ all that you ask for;⁹
 وَإِنْ تَعَدُّوا and if you count¹⁰
 نِعْمَتَ اللَّهِ the favours of Allah

1. أَنْزَلَ 'anzala = he sent down (v. iii. m. s. past in form IV ['inzâl] of nazala [nuzâl], to come down, get down. See at 13:17, p. 771, n. 3).

2. أَخْرَجَ 'akhraja = he ousted, dislodged, brought out, made [someone] set out, produced (v. iii. m. s. past in form IV of kharaja [khurîj], to go out, to leave. See at 12:100, p. 758, n. 11).

3. ثَمَرَاتِ thamarât (pl.; sing. thamarah) = fruits, crops, yields, results, benefits. See at 7:130, p. 512, n. 11).

4. The seas, the sun, the moon, the rivers, the day and night, in fact everything have been made by Allah for the benefit and service to man. سَخَّرَ sakhhkharu = he reduced to service, brought to submission, made subservient, subjected, subdued, made serviceable (v. iii. m. s. past in form II of sakhira [sukhr/maskhar], to ridicule, deride. See at 13:2, p. 764, n. 1).

5. فُلُوكَ fulk (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 11:37, p. 691, n. 3.

6. تَجْرَى tajrî = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from jarâ [jary], to flow. See at 13:35, p. 780, n. 1).

7. أَمْرٍ 'amr (s.; pl. أُمُور 'awâmîr/umûr) = order, command, decree/ matter, issue, affair, deed. See at 12:15, p. 726, n. 11.

8. دَائِبِينَ dâ'ibayn (dual; acc./gen. of dâ'ibân, pl. dâ'ibûn; s. dâ'ib) = assiduous, tireless, indefatigable, persistent, doing or going on persistently (act. participle from da'ba [da'b/du'âb], to persist, to be untiring). See da'b at 12:47, p. 739, n. 10.

9. سَأَلْتُمُوهُ sa'altumu = you asked, enquired implored, abjured (v. ii. m. pl. past from sa'ala [su'âl/mas'alah], to ask, to enquire, to implore. See sa'alta at 9:65, p. 604, n. 11).

10. تَعَدُّوا ta'uddû(na) = you count, number, reckon (v. ii. m. pl. impfct. from 'adda ['add], to count. The terminal nûn is dropped because the verb is in a conditional clause preceded by 'in. See ma'dâdah at 12:20, p. 728, n. 9).

لَا تَحْصُوا إِلَهُاتِمْ you cannot enumerate¹ them.

إِنَّمَا إِنَّشَأَ ظُلُومٌ Verily man is very unjust,²

كَفَّارٌ extremely ungrateful.³

Section (Rukû') 6

وَإِذْ قَالَ إِبْرَاهِيمُ 35. And when Ibrâhîm said:

رَبِّ اجْعَلْ "My Lord, make⁴

هَذَا الْبَلَدَ آمِنًا this place⁵ safe and secure⁶

وَأَجْنِبْنِي وَبَنِيَّ and keep me away⁷ and my

أَنْ تَعْبُدَ sons from worshipping

الْأَصْنَامَ the idols.⁸

رَبِّ 36. "My Lord,

إِنَّهُمْ أَضَلَّلَنِي indeed they have misled⁹

كثيرًا مِنَ النَّاسِ many of men.

فَمَنْ يَتَّبِعْنِي So whoever follows¹⁰ me

فَإِنَّهُ مِنِّي he is of me;¹¹

وَمَنْ عَصَانِي and whoever disobeys¹² me,

فَإِنَّكَ عَفُورٌ then you are Most Forgiving,

رَحِيمٌ Most Merciful.

رَبَّنَا 37. "Our Lord,

إِنِّي أَسْكَنْتُ I have lodged¹³

1. *tuḥṣû* (*na*) = you enumerate, compute, calculate (v. ii. m. pl. impfct. from *'ahṣâ*, to count. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in*).

2. *ḡalûm* = very unjust, intensely transgressing (act. participle in the intensive form of *fa'ûl* from *ḡalama* [*ḡulm*], to transgress, do wrong. See *ḡalîmîn* at 14:22, p. 795, n. 9).

3. *kaffâr* = arch-unbeliever, extremely ungrateful. (Active participle in the intensive form of *fa'ûl* from *kafara* [*kufir*], to disbelieve, to be ungrateful, to cover). See *kafartu* at 14:22, p. 795, n. 7.

4. This and the following *'âyahs* refer to Prophet Ibrâhîm's settlement of his son Ismâ'il and wife Hâjar at Makka. *ij'al* = appoint, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 12:55, p. 742, n. 8).

5. i. e., Makka. *balad* (s.; pl. *bilâd*) = country, town, city, place. See at 2:126, p. 60, n. 2.

6. *'âmin* (s.; pl. *'âminûn*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn*/*'amân*/*'amânah*], to be safe. See *'âminîn* at 12:99, p. 758, n. 3).

7. *ujnub* = ward off, avert, keep away (v. ii. m. s. imperative from *janaba*, to avert).

8. *'aşnâm* (pl.; s. *şanam*) = idols, images. See at 7:138, p. 516, n. 1.

9. i. e., they have been the cause of misleading many. *aḡlalnâ* = they (fem.) misled, led astray, caused to err (v. iii. f. pl. past from *aḡalla*, form IV of *ḡalla* [*ḡalâl*/*ḡalâlah*], to go astray. See *yudillu* at 14:27, p. 797, n. 8).

10. *tabi'a* = he followed, pursued, succeeded, came after (v. iii. m. s. past from *taba*/*tabâ'ah*, to follow. See *ittaba'a* at 12:108, p. 761, n. 6).

11. i. e., he belongs to my community, the community of Muslims.

12. *'aşâ* = he disobeyed, rebelled, defied (v. iii. m. s. past from *'iṣyân*/*ma'ṣiyah*, to disobey, to defy. See *'aşaytu* at 11:63, p. 701, n. 1).

13. *'askantu* = I lodged, settled, made (someone) inhabit (v. i. s. past from *'askana*, form IV of *sakana* [*sukân*], to be calm, still. See *la+nuskinanna* at 14:14, p. 791, n. 3).

مِنْ ذُرِّيَّتِي some of my progeny¹ in
 بِوَادٍ غَيْرِ ذِي زَرْعٍ a vale² without cultivation³
 عِنْدَ بَيْتِكَ الْمُحَرَّمِ near Your Sacred House,⁴
 رَبَّنَا Our Lord,
 لِيُقِيمُوا that they may perform
 الصَّلَاةَ the prayer.
 فَاجْعَلْ أَفْئِدَةً So make the hearts⁵
 مِنْ النَّاسِ of some men
 تَهْوِي إِلَيْهِمْ incline⁶ towards them;
 وَارْزُقْهُمْ and give them provision
 مِنَ الثَّمَرَاتِ of the fruits⁷
 لَعَلَّهُمْ that they may
 يَشْكُرُونَ express garatitute.⁸
 رَبَّنَا 38. "Our Lord,
 إِنَّكَ تَعْلَمُ verily You know
 مَا نَخْفِي what we conceal⁹
 وَمَا نَعْلُنُ and what we disclose;¹⁰
 وَمَا يَخْفَى and there hides not
 عَلَى اللَّهِ مِنْ شَيْءٍ from Allah anything
 فِي الْأَرْضِ وَلَا in the earth, nor in the sky."
 فِي السَّمَاءِ 39. "All the praise is for Allah
 الْحَمْدُ لِلَّهِ Who has gifted¹¹ me,
 الَّذِي وَهَبَ لِي

1. ذرية *dhurriyah* (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendants. See at 13:38, p. 781, n. 8).
2. i. e., the valley where the Ka'ba stands. وادٍ *wâdin* (s.; pl. *'awdiyyah*) = ravine, river bed, valley, gorge. See *'awdiyyah* at 13:17, p. 771, n. 5).
3. زرع *zar'* (s.; pl. *zurâ'*) = seed, green crop, plantation, cultivation, fields. See at 13:4, p. 65, n. 2.
4. i. e., the Ka'ba. محرم *muḥarram* = prohibited, forbidden, interdicted, rendered inviolate, sacred (passive participle from *ḥarrama*, from II of *ḥaruma/harima*: to be prohibited. See *ḥarrama* at 7:50, p. 484, n. 9).
5. أفئدة *'af'idah* (pl.; s. *fu'ād*) = hearts. See at 6:113, p. 439, n. 2.
6. تهوى *tahwī* = she or it inclines, yearns, desires, fancies, loves, becomes fond of (v. iii. f. s. impfct. from *hawīya* [*hawan*], to desire, to love. See *tahwā* at 5:70, p. 365, n. 2).
7. ثمرات *thamarât* (pl.; sing. *thamarah*) = fruits, yields, results, benefits. See at 14:32, p. 799, n. 3).
8. يشكرون *yashkurûna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank. See at 12:38, p. 736, n. 6).
9. نخفي *nukhfi* = we conceal, secrete, hide (v. i. pl. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ'*/*khifah/khufyah*], to be hidden. See *yukhfûna* at 6:28, p. 401, n. 10).
10. نعلن *nu'linu* = we disclose, declare, make known, v. i. pl. impfct. from *'alana*, form IV of *'alana/aluna* [*'alâniyyah*], to be or become known, evident. See *yu'linûna* at 11:5, p. 679, n. 2).
11. Prophet Ibrâhîm, peace be on him, expressed special gratitude to Allah for having been blessed with the two sons, Ismâ'il and Ishaq, peace be on them; at a very advanced age of 86 and 99 years respectively. وهب *wahaba* = he gifted, bestowed, donated, presented, granted, accorded (v. iii. m. s. past from *wahb*, to donate. See *wahabnâ* at 6:84, p. 425, n. 5).

عَلَىٰ لَيْكِبٍ in spite of the old age,¹

إِسْمَاعِيلَ وَإِسْحَاقَ Ismâ'îl and Ishâq.

إِنِّ رَّبِّي Verily my Lord is

لَسَمِيعُ الدُّعَاءِ All-Hearing² of the prayer."

رَبِّ اجْعَلْنِي 40. "My Lord, make me

مُقِيمَ الصَّلَاةِ the performer³ of prayer,

وَمِنْ ذُرِّيَّتِي and of my progeny.

رَبَّنَا وَتَقَبَّلْ دُعَاءَ Our Lord, accept⁴ my prayer."

﴿٤١﴾

رَبَّنَا 41. "Our Lord,

اغْفِرْ لِي وَلِوَالِدَيَّ forgive⁵ me and my parents

وَالْمُؤْمِنِينَ and the believers,

يَوْمَ يَقُومُ on the day there takes place

الْحِسَابُ the reckoning."

Section (Rukû') 7

وَلَا تَحْسَبَنَّ اللَّهَ 42. And never consider⁶ Allah

غَافِلًا unmindful⁷ of what

يَعْمَلُ الظَّالِمُونَ the transgressors do.

إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ He but defers⁸ them to a day

تَشْخَصُ فِيهِ wherein will stare⁹

الْأَبْصَارُ all the eyes.¹⁰

1. كِبَر *kibar* = old age, greatness, eminence, bigness, grandeur, magnitude. See at 2:266, p. 139, n. 13.

2. سَمِيع *samî'* = one who hears, All-Hearing, Intensely Listening (active participle in the scale of *fa'il* from *samî'a* [*sam'* /*samâ'* /*samâ'ah* /*masma'*], to hear. See at 3:38, p. 170, n. 11).

3. مُقِيم *muqîm* = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up, performer (active participle from *'uqâma*, form IV of *qâma* [*qiyâm/qawmah*], to get up. See at 9:68, p. 606, n. 4).

4. تَقَبَّل *taqabbal* = accept, receive, grant (v. ii. m. s. imperative from *taqabbala*, form V of *qabila* [*qabâl/qubâl*], to accept. See at 3:35, p. 168, n. 11).

5. اغْفِر *ighfir* = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafr* /*ghufrân* /*maghfirah*], to forgive. See at 3:147, p. 212, n. 8).

6. لَا تَحْسَبَنَّ *lâ taḥsabanna* = do not reckon, count, think, suppose, assume, consider (v. ii. m. s. imperative emphatic [prohibition] from *ḥasaba* [*ḥasb*, *ḥisâb* /*ḥisbân* /*ḥusbân*], to reckon, to count. See at 3:178, p. 230, n. 3).

7. غَافِل *ghâfil* (s.; pl. غَافِلُونَ *ghâfilûn*) = negligent, unmindful, heedless, inattentive, indifferent to (active participle from *ghafala* [*ghaflah* /*ghufûl*], to neglect, not to heed). See at 11:123, p. 721, n. 8.

8. يُؤَخِّر *yu'akhkhiru* = de delays, postpone, puts off, defers (v. iii. m. s. impfct. from *'akhkhara*, form II from the root *'akhr*. See *yu'akhkhira* at 14:10, p. 790, n. 5).

9. i. e., stare in horror and perplexity. تَشْخَصُ *tashkhashu* = she or it gazes, stares, rises, appears (v. iii. f. s. impfct. from *shakhasha* [*shukhûṣ*], to rise, to stare).

10. أَبْصَار *'abṣâr* (sing. بَصَر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 6:110, p. 437, n. 9).

43. Running with necks pro-
 truded,¹ uplifting their heads,²
 there not falling back³ to them
 their gaze,⁴
 and their hearts void.⁵

44. And warn⁶ mankind of
 the day when there will come
 to them the punishment.
 Then there will say those
 who transgress:⁷ "Our Lord,
 defer⁸ us till a short term,
 we will respond⁹ to Your call
 and follow the Messengers.
 "Were you not wont
 to swear¹⁰ before
 that you would not have
 any end?"¹¹

45. "And you did dwell
 in the habitats of those who
 had wronged themselves,
 and clear had become¹² to you

1. *muḥṭi'în* (pl.; acc./gen. of *muḥṭi'ûn*; s. *muḥṭi'*) = those who protrude their necks in running (act. participle from *'ahta'a*, to protrude or outstretch the neck).

2. *muqni'î(n)* (pl.; acc./genitive of *muqni'ûn*; s. *muqni'*) = those who raise, uplift (act. participle from *'aqna'a*, form IV of *qana'a* [*qan' / qunû' / qanâ'ah*], to raise, to be satisfied).

3. *yartaddu* = he apostatizes, deserts, renounces, falls back, retreats (v. iii. m. s. impfct. from *irtadda*, form VIII of *radda* [*radd*], to send back. See *lâ tartaddû* at 5:21, p. 340, n. 2).

4. *ṭarf* = glance, look, eye.

5. *hawâ'* = air, wind, climate, void.

6. *'andhir* = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See at 10:2, p. 635, n. 5).

7. i. e., by committing *kufir* (unbelief) and by setting partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. *ẓalamû* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/zulm*], to do wrong. See at 11:67, p. 702, n. 3).

8. *'akhkhir* = defer, put off, postpone, delay (v. ii. m. s. imperative from *'akhkhara*, form II from the root *'akhr*. See *yu'akhkhiru* at 14:42, p. 802, n. 8).

9. *nujib(u)* = we respond, reply, answer (v. i. pl. impfct. from *'ajâba*, form IV of *jâba* [*jawb*], to travel, to explore. The final letter is vowelless because the verb is conclusion of a conditional clause. See *mujib* at 11:61, p. 7000, n. 5).

10. *'aqsamtum* = you took an oath, swore (v. ii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasm*], to divide, split. See at 7:49, p. 484, n. 2).

11. i. e., an end to your life, affluence and position. *ẓawâl* = end, extinction, cessation, disappearance, setting.

12. *tabayyana* = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 9:13, p. 627, n. 6).

كَيْفَ فَعَلْنَا بِهِمْ how We dealt with them¹ and

وَضَرَبْنَا لَكُمْ struck² for you

الْأَمْثَالَ the instances."

وَقَدْ مَكَرُوا 46. And they had plotted³

مَكْرَهُمْ their scheme;⁴

وَعِنْدَ اللَّهِ but with Allah lay

مَكْرَهُمْ وَإِنْ their scheme,⁵ though

كَانَ مَكْرُهُمْ their scheme was

لَيَزُولَ such as would vanish⁶

مِنْهُ الْجِبَالُ therefor the mountains.

فَلَا تَحْسَبَنَّ اللَّهَ 47. So never think⁷ that Allah

يُخْلِفُ وَعْدَهُ will break⁸ His promise

رُسُلَهُ to His Messengers.

إِنَّ اللَّهَ عَزِيزٌ Verily Allah is All-Mighty,

ذُو أَنْتِقَامٍ Master of Retribution.⁹

يَوْمَ 48. On the day

تُبَدَّلُ الْأَرْضُ changed¹⁰ will be the earth

عَنِ الْأَرْضِ into another earth,

وَالسَّمَوَاتِ and the heavens;

وَيَرْزُقُوا and they will emerge¹¹

لِلَّهِ before Allah,

1. For the ruins of the peoples destroyed for their sins were in existence and visible; and these constituted instances of how Allah's wrath and punishments befall the transgressors.

2. ضربنا *ḍarabnâ* = we struck, hit, beat (v. i. pl. past from *ḍaraba* [*ḍarb*], to beat. See *ḍaraba* at 14:24, p. 796, n. 2).

3. مَكَرُوا *makarû* = they schemed, plotted, planned, had recourse to a ruse (v. iii. m. pl. past from *makara* [*makr*], to deceive, to delude. See at 3:54, p. 177, n. 1).

4. مَكْر *makr* = plan, ruse, plot, scheme, wiliness. See at 13:33, p. 779, n. 4.

5. i. e., it was quite known to Allah and He is to deal with it.

6. i. e., it was so grave as to obliterate mountains. زَوَّلَ *tazûla(u)* = she or it vanishes, disappears, ceases to exist, terminates (v. iii. f. s. impfct. from *zâla* [*zawâl*], to go away, disappear. The final letter takes *fathah* because of a hidden 'an in li (of motivation) coming before the verb. See *lâ yazâlu* at 13:31, p. 777, n. 9).

7. This is an assurance and encouragement to the Prophet and the Muslims. لَا تَحْسَبَنَّ *lâ taḥsabanna* = do not reckon, count, think, suppose, assume, consider (v. ii. m. s. imperative emphatic (prohibition) from *ḥasaba* [*ḥasb*, *ḥisâb* / *ḥisbân* / *ḥusbân*], to reckon, to count. See at 14:42, p. 802, n. 6).

8. مَخْلِفٌ *mukhlif* = one who breaks, goes back on his word (act. participle from ' *akhlaḥa*, form IV of *khalafa* [*khalaf*], to come after. See ' *akhlaftu* at 14:22, p. 795, n. 2).

9. انتِقَامٌ *intiḡâm* = revenge, retribution, vengeance. Verbal noun in form VIII of *naqama/naqima* [*naqm/naqam*], to take revenge. See at 5:95, p. 377, n. 12.

10. i. e., on the Day of Judgement after resurrection. تُبَدَّلُ *tubaddalu* = she or it is changed, altered, substituted, exchanged (v. iii. f. s. impfct. passive from *baddala*, form II of *badala* [*badal*], to replace. See *baddalû* at 14:128, p. 797, n. 710).

11. بَرَزُوا *barazû* = they emerged, came to the view, came out (v. iii. m. pl. past from *baraza* [*burûz*], to come into view. See at 14:21, p. 794, n. 2).

ٱلْوَحِدَ ٱلْقَهَّارِ the One, the Al-Mighty.¹

وَتَرَى 49. And you will see
ٱلْمُجْرِمِينَ the sinners² that day
مُقْرَنِينَ yoked together³

فِى ٱلْأَصْفَادِ in fetters.⁴

سَرَائِلَهُمْ 50. Their apparels⁵ will be
مِنْ قَطِرَانٍ of tar,⁶
وَتَغْشَىٰ وَجُوهَهُمْ and the fire will wrap up⁷
ٱلْأَنفَارَ their faces.

لِيَجْزِيَ ٱللَّهُ 51. That Allah may requite⁸
كُلَّ نَفْسٍ each individual
مَّا كَسَبَتْ for what it acquires.⁹
إِنَّ ٱللَّهَ سَرِيعٌ Verily Allah is Prompt¹⁰
ٱلْحِسَابِ in taking account.¹¹

هَٰذَا بَلَاغٌ 52. This is a communiqué¹²
لِلنَّاسِ to mankind,
وَلِيُنذِرُوا and that they may be warned¹³
بِهِ thereby;
وَلِيَعْلَمُوا and that they may know

1. قَهَّار *qahhâr* = the Subduer, the All-Mighty.
2. مُجْرِمِينَ *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit crimes, sinners, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 11:116, p. 719, n. 9).
3. مُقْرَنِينَ *muqarranîn* (pl.; acc./genitive of *muqarranân*; s. *mqarran*) = coupled, bound together, joined together, yoked together (passive participle from *qarrana*, from II of *qarana* [*qarn*], to link, to combine, to join, to couple).
4. أَصْفَادٍ *'asfâd* (pl.; s. صَفَد *ṣafad*) = fetters, shackles.
5. سَرَائِلَ *sarâbil* (pl.; s. سِرْبَال *sirbâl*) = garments, apparels, coats of mail.
6. قَطِرَانٍ *qaṭirân* = tar.
7. تَغْشَى *taghshâ* = she wraps, covers, envelops (v. iii. f. s. impfct. from *ghashiya* [*ghashâwah*], to cover, to envelop. See *yastaghshûna* at 11:5, p. 678, n. 11).
8. يَجْزِي *yajziya* (v. iii. m. s. impfct. from *jazâ* [جَزَا], to reward. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 10:4, p. 637, n. 1).
9. كَسَبَتْ *kasabat* = she or it earned, acquired (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 6:70, p. 419, n. 3).
10. سَرِيعٌ *sarî'* = prompt, expeditious, quick, speedy, rapid, swift. See at 13:41, p. 782, n. 9.
11. حِسَابٍ *hisâb* (pl. حِسَابَات *hiṣâbât*) = calculation, reckoning, accounting, taking of account. See at 13:40, p. 782, n. 5.
12. بَلَاغٌ *balâgh* (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 5:99, p. 379, n. 4.
13. يُنذِرُوا *yundharû* (na) = they are warned, cautioned (v. iii. m. pl. impfct. passive from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The terminal *nûn* is dropped for a hidden 'an in *li* (of motivation) coming before the verb. See *yundhira* at 7:63, p. 490, n. 8).

أَنَّمَا هُوَ إِلَهُ وَاحِدٌ that He is but One God,
وَيَذَكَّرُ and that there may take heed¹
أُولَئِكَ الَّذِينَ هُمْ أُولُوا الْأَلْبَابِ the possessors of acumen.²

1. يَذَكَّرُ *yadhdhakkara(u)* (originally يَذَكِّرُ *yatadhakkara*) = he bears in mind, learns a lesson, takes heed (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkār*], to remember. See *yadhdhakkaru* at 3:7, p. 157, n. 1).

2. أَلْبَابِ *'albāb* (pl.; sing. لُب *lubb*) = heart, acumen, understanding. See at 13:19, p. 773, n. 3).

15. SŪRAT AL-ĤIJR

Makkan: 99 'āyahs

This is also a Makkan *sūrah* which deals with the fundamentals of the faith – monotheism, the truth of the Messengership (*risālah*), resurrection, reward and punishment. It draws attention to the destruction of the previously unbelieving and sinful nations, particularly the Thamūd people, to whom Prophet Šālih, peace be on him, was sent. They lived in al-Ĥijr, a region in north Arabia between Madina and Syria, where their ruins are still visible. The *sūrah* is named after it. This account is given in the context of the theme that all the previous Prophets and Messengers of Allah were opposed and ridiculed by the unbelievers of their respective peoples. The *sūrah* also refers to the creation of 'Ādam, peace be on him, and the disobedience of Iblīs who vowed to endeavour to misled men. It concludes by consoling the Prophet Muhammad, peace and blessings of Allah be on him, reminding him of Allah's great favour in sending down the Qur'ān on him, asking him to bear with patience the opposition and enmity of the unbelievers of his own community and giving him the good tidings of Allah's help and victory in the near future.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ 1. 'Alif-Lām-Rā.¹

تِلْكَ آيَاتُ These are the signs² of

الْكِتَابِ the Book and

وَقُرْآنٍ مُبِينٍ a Qur'ān open and clear.³

رُبَّمَا يَوَدُّ 2. Perhaps⁴ there would wish⁵

الَّذِينَ كَفَرُوا أُولَ those who disbelieve if only

كَانُوا مُسْلِمِينَ they had been Muslims.⁶

ذَرَّهُمْ يَأْكُلُوا 3. Leave⁷ them alone to eat

وَيَسْتَمْتَعُوا and enjoy⁸

وَيُلْهِمُ and let there beguile⁹ them

الْأَمَلِ the hope;

1. Allah Alone knows the meaning and significance of these disjointed letters.

2. آيَاتُ 'āyāt (sing. 'āyah) = signs, miracles, revelations, evidences. See at 14:5, p. 787, n. 1.

3. مُبِين mubīn = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from 'abāna, form IV of bāna [bayn/bayān], to be clear, evident. See at 12:8, p. 728, n. 11

4. رُبَّمَا rubamā = perhaps, maybe, possibly.

5. يَوَدُّ yawaddu = he loves, likes, wishes (v. iii. m. s. impfct. from wadda [wadd/wudd/widd], to love, to like. See at 4:42, p. 259, n. 2.

6. The unbelievers will say so when they will see the horror of the Day of Judgement and the mercy shown to the believers.

7. The address is to the Prophet and the Muslims. ذَر dhar = shun, leave, let alone (v. ii. m. s. imperative from wadhara/yadharu, to leave. See at 9:86, p. 614, n. 12).

8. يَسْتَمْتَعُوا yatamatta'ū(na) = they enjoy, relish, (v. ii. m. pl. impfct. from tamatta'a, form V of mata'a [mat'/mut'ah], to carry away. The terminal nūn is dropped because of a hidden 'an before the verb. See tamatta'ū at 14:30, p. 798, n. 7.

9. يُلْهِمُ yulhi(hī) = he or it beguiles, distracts, diverts (v. iii. m. s. impfct. from 'alhā, form IV of lahā [lahw], to amuse, to trifle away. The final yā' is dropped because of a hidden 'an before the verb. See lahā at 6:70, p. 418, n. 10).

فَسَوْفَ يَمَآءُونَ^١ for soon they will know.¹

وَمَا أَهْلَكْنَا^٢ 4. And We destroyed² not
مِنْ قَرْيَةٍ إِلَّا وَلَهَا^٣ any habitation³ but it had
كِتَابٌ مَّعْلُومٌ^٤ a writ⁴ known.

مَا تَسْبِقُ^٥ 5. Neither can there forestall⁵
مِنْ أُمَّةٍ أَجَلَهَا^٦ any people its term,⁶
وَمَا يَسْتَفْرِخُونَ^٧ nor can they defer.⁷

وَقَالُوا يَا أَيُّهَا الَّذِي
نُزِّلَ عَلَيْهِ^٨ 6. And they say: "O you on
الذِّكْرُ^٨ whom has been sent down
the recital,⁸
إِنَّكَ لَمَجْنُونٌ^٩ you indeed are possessed."⁹

لَوْ مَا تَأْتِينَا^{١٠} 7. "Why not come up to us
بِالْمَلَكِ كَذَلِكَ إِنْ كُنْتَ
مِنَ الصَّادِقِينَ^{١٠} with the angels, if you are
of the truthful?"¹⁰

مَا نُنْزِلُ^{١١} 8. "We send down¹¹ not
الْمَلَكِ كَذَلِكَ^{١٢} the angels
إِلَّا بِالْحَقِّ^{١٢} except with the truth;¹²
وَمَا كَانُوا إِذَا^{١٢} nor can they be then

1. i. e., they will know the consequences of their unbelief and sins.

2. أَهْلَكْنَا 'ahlaknâ = we destroyed, annihilated (v. i. pl. past from 'ahlaka, form IV of *halaka* [halk/ hulk/ halâk /tahlukah], to perish. See at 10:13, p. 640, n. 10).

3. i. e., the people of the habitation. قَرْيَةٍ *qaryah* (s.; pl. قُرَى *quran*) = habitation, town, village, hamlet. See at 12:82, p. 752, n. 9.

4. i. e., an appointed time decreed and written. كِتَابٌ *kitâb* = writing, writ, prescript, book, document, contract. See at 13:38, p. 781, n. 11.

5. تَسْبِقُ *tasbiq* = she or it forestalls, precedes, happens or acts before (v. iii. f. s. impfct. from *sabaqa* [[*sabq*], to be or act before. See *sabaqat* at 11:110, p. 717, n. 3).

6. أَجَلٍ *'ajal* (pl. *'ajâl*) = appointed time, term, date, deadline. See at 14:10, p. 790, n. 6.

7. يَسْتَأْخِرُونَ *yasta'khirûna* = they put off, seek to defer, delay (v. iii. m. pl. impfct. from *ista'khara*, form X from the root 'akhr. See at 10:49, p. 655, n. 6).

8. i. e., Allah's *wahy*, the Qur'ân. (*dhikr* is another name for the Qur'ân. See 21:50). ذِكْرٌ *dhikr* = citation, recollection, mention, reminder, recital. See at 7:62, p. 490, n. 6.

9. مَجْنُونٌ *majnûn* (s.; pl. *majānîn*) = possessed, insane, mad (pass. participle from *janna* [*junûn*], to cover, to hide).

10. The unbelievers disbelieved the Prophet and asked him to bring an angel to vouchsafe for him. صَادِقِينَ *ṣādiqîn* (pl.; acc./gen. of *ṣādiqûn*; s. *ṣādiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 12:51, p. 741, n. 11).

11. نُنْزِلُ *nunazzilu* = we send down cause to descend (v. i. pl. impfct. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *tunazzala* at 9:64, p. 604, n. 6).

12. i. e., the truth about the threatened punishment -- the punishment itself. حَقٌّ *haqq* = right, truth, duty, liability, legal claim, justification. See at 3:112, p. 200, n. 3.

﴿٨﴾ مُنْظَرِينَ given respite.¹

﴿٩﴾ إِنَّا نَحْنُ 9. We, indeed We
رَزَّلْنَا الذِّكْرَ have sent down² the recital;³
وَأَنَّا لَّهُ and verily We are of it
حَافِظُونَ the Protectors.⁴

﴿١٠﴾ وَلَقَدْ أَرْسَلْنَا 10. And indeed We had sent
مِّن قَبْلِكَ out⁵ before you
فِي شَيْعٍ among the parties⁶
﴿١١﴾ الْأَوَّلِينَ of old.⁷

﴿١٢﴾ وَمَا يَأْتِيهِمْ 11. And never did there come
مِّن رَّسُولٍ to them any Messenger
إِلَّا كَانُوا بِهِ except that they used to
يَسْتَهْزِئُونَ deride⁸ at him.

﴿١٣﴾ كَذَلِكَ نَسْلُكُهُ 12. Thus do We let it enter⁹
فِي قُلُوبِ الْمُجْرِمِينَ the hearts of the sinful.¹⁰

﴿١٤﴾ 13. They do not believe in it;
لَا يُؤْمِنُونَ بِهِ though there has gone by
وَقَدْ خَلَّتْ the way¹¹ of those of old.
﴿١٥﴾ سُنَّةَ الْأَوَّلِينَ

1. منظرين *munzarîn* (pl.; acc./gen. of *munzarîn*, s. *munzar*) = those given respite (passive participle from 'anzara, form IV of nazara {nazar/manzar}, to see. See at 7:15, p. 469, n. 6).

2. This is a repeated emphasis on the fact that Allah sent down the Qur'ân, which was not at all the Prophet's making. نَزَّلْنَا *nazzalnâ* = We sent down (v. i. pl. from *nazzala*, form II of *nazala* {nazûl}, to come down. See *nunazzilu* at 15:8, p. 808, n. 11).

3. i. e., the Qur'ân. See n. 8 on the previous page.

4. حافظون *hâfizûn* (pl.; s. *hâfiz*) = keepers, preservers, observers, upholders, those who take care, protectors (act. participle from *hâfiza* {hifz}, to preserve, to protect. See at 12:63, p. 745, n. 5).

5. Messengers had previously been sent out and scriptures sent down by Allah. So Muhammad's (peace and blessings of Allah be on him) having been sent out as a Messenger was nothing novel.

They were also men, not angels. أَرْسَلْنَا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from 'arsala, form IV of *rasala* {rasal}, to be long and flowing. See at 14:4, p. 786, n. 9).

6. i. e., communities. شَيْعٍ *shiya'* (pl.; s. *shi'ah*) = sects, factions, parties, adherents, . See at 6:65, p. 417, n. 4.

7. أولين *'awwalîn* (pl.; acc./gen. of *'awwalûn*; s. *'awwal*) = first ones, foremost, those of old.

8. يستهزئون *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* {haz'/ huz'/ huzu'/ huzû/'mahza'ah}, to mock., to make fun. See at 11:8, p. 680, n.8).

9. i. e., We make disbelief enter their hearts because of their mocking. نَسْلُكُهُ *nasluku* = we insert, make enter (v. i. pl. impfct. from *salaka* {salk/sulûk}, to enter upon a course, to insert).

10. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimîn*; s. *mujrim*) = those who commit crimes, sinners, culprits, sinful (act. participle from 'ajrama, form IV of *jarama* {jarm}, to commit a crime. See at 14:49, p. 805, n. 2).

11. i. e., the way the previous sinners have been punished. سُنَّةٍ *sunnah* (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See *sunan* at 4:26, p. 252, n. 5).

وَلَوْ فَتَحْنَا¹ 14. And even if We opened¹
عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ to them a gate of the heaven
فَظَلُّوا² and they continued²
فِيهِ يَصْرُحُونَ³ ascending³ into it;

لَقَالُوا 15. They would surely say:
إِنَّمَا سُكِّرَتْ "Intoxicated"⁴ has but been
أَبْصُرْنَا our eyes.⁵
بَلْ نَحْنُ قَوْمٌ Nay, we are a people
مَسْحُورُونَ⁶ bewitched.⁶

Section (Rukû') 2

وَلَقَدْ جَعَلْنَا 16. We have indeed set⁷
فِي السَّمَاءِ بُرُوجًا in the heaven towers⁸
وَزَيَّنَّاهَا and have beautified⁹ it
لِلنَّظِيرِينَ¹⁰ for the onlookers.¹⁰

وَحَفِظْنَاهَا 17. And have secured¹¹ it
مِن كُلِّ شَيْطَانٍ against every Satan
رَاجِمٍ¹² accursed.

إِلَّا مَنِ 18. But he that
أَسْرَقَ السَّمْعَ steals¹² a hearing;

1. *fataḥnâ* = we opened, disclosed, granted victory (v. i. pl. past from *fataḥa* [fatḥ], to open. See at 6:43, p. 408, n. 3).

2. *ẓallû* = they were, continued to do, went on (v. iii. m. pl. past from *ẓalla* [ẓall/ẓulâl], to be, to continue).

3. *ya'rujûna* = they ascend, rise, mount (v. iii. m. pl. impfct. from *'araja* ['urûj], to ascend).

4. It is emphasized here that the unbelievers' were so misguided that no miracle or bringing of the angels before them, as they demanded, not even making them ascend into the heaven, would make them believe. *sukkirat* = she or it was intoxicated (v. iii. f. s. past passive from *sakkara*, form II of *sakira* [sakar/sukr], to be drunk. See *sukârâ* at 4:43, p. 259, n. 10).

5. *'abṣâr* (sing. *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 14:42, p. 802, n. 10).

6. *maṣḥûrûn* (pl.; s. *maṣḥûr*) = those bewitched, spell-bound, enchanted, infatuated (passive participle from *saḥara* [siḥr], to bewitch. See *tashara* at 7:132, p. 513, n. 7).

7. *ja'alnâ* = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [ja'l], to make, to put. See at 13:38, p. 781, n. 7).

8. i. e., constellations. *buruj* (pl.; s. *burj*) = towers, castles, signs of zodiac. See at 4:77, p. 275, n. 10).

9. *zayyannâ* = we embellished, decorated, ornamented, beautified, made charming (v. i. pl. past from *zayyana*, form II of *zâna* [zayn], to decorate, adorn. See at 6:108, p. 436, n. 10).

10. *nâzirîn* (acc./gen. of *nâzirûn*, s. *nâzir*) = onlookers, spectators, beholders (act. participle from *naẓara* [naẓr/manẓar], to see, view, look at. See *yanzurûna* at 7:108, p. 507, n. 7).

11. *ḥafiznâ* = we secured, preserved, protected, guarded (v. i. pl. past from *ḥafiza* [(v. iii. m. pl. impfct. from *ḥafiza* [ḥifẓ], to preserve, to guard. See *yahfazuḥna* at 13:11, p. 768, n. 2).

12. *istarâqa* = he stole, filched, pilfered (v. iii. m. s. past in form VIII of *saraqa* [saraq/sariq/ saraqah/ sariqah/surqân], to steal. See *saraqa* at 12:81, p. 752, n. 6).

فَاتَّبَعَهُ there pursues¹ him

شِهَابٌ a luminous meteor²

مُبِينٌ open and clear.³

وَالْأَرْضَ 19. And the earth,

مَدَدْنَاهَا We have spread it out⁴

وَالْقِصَافِهَا and have cast⁵ therein

رَوَاسِيَ firmly fixed mountains;⁶

وَأَنْبَتْنَا and have caused to grow⁷

فِيهَا مِنْ كُلِّ شَيْءٍ therein of everything

مَوْزُونٌ well-balanced.⁸

وَجَعَلْنَا لَكُمْ 20. And We have set for you

فِيهَا مَعْيِشَ therein means of living,⁹

وَمَنْ and for those

لَسْتُمْ لَهُ for whom you are not

بِرِزْقِنَا the providers.¹⁰

وَلَنْ يَكُنْ 21. And there is not a thing

إِلَّا عِنْدَنَا but with Us lies

خَزَائِنُهُ its stores¹¹;

وَمَا نُنْزِلُهُ and We do not send it down

إِلَّا بِقَدَرٍ except in a measure¹²

مَعْلُومٍ determined.¹³

1. اتبع 'atba'a = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of tabi'a [taba'/tabâ'ah], to follow. See at 10:90, p. 669, n. 6).

2. شهاب shihâb (s.; pl. shuhub)= blaze, luminous meteor, shooting star, flame.

3. مبين mubîn = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from 'abâna, form IV of bâna [bayn/bayân], to be clear, evident. See at 12:8, p. 724, n. 11).

4. The earth, though spherical, is made habitable by being planed and spread out (See Al-Tafsir al-Kabîr, XIX, 179). مَدَدْنَا madadnâ = we spread out, extended, laid out, stretched out, lengthened, prolonged (v. i. pl. past from madda from madd, to extend. See madda at 13:3, p. 764, n. 8).

5. ألقينا 'alqaynâ = we cast, flung, plunged, posed, set forth, offered (v. i. pl. past. in- from IV of laqiya [liqâ' /luqyân /luqy /luqyah /luqân], to meet. See at 5:64, p. 361, n. 11).

6. رواسى rawâsin (pl.; s. râsin/râsiyah) = firm, anchored, fixed, towering mountains. See at 13:3, p. 764, n. 9.

7. أنبتنا 'anbatnâ = we caused to grow, produced, sprouted, grew, germinated (v. i. pl. past from 'anbata, form IV of nabata [nabî], to grow, to sprout. See 'anbatat at 2:261, p. 136, n. 10).

8. موزون mawzûn = balanced, well-balanced, weighed, well-proportioned (pass. participle from wazana [wazn/zianh], to weigh. See mîzân at 11:84, p. 708, n. 4).

9. معاش ma'â'ish (pl.; s. ma'îshah) = life, way of living, subsistence, means of living. See at 7:10, p. 476, n. 13.

10. رازقين râziqîn (pl.; acc./gen. of râziqûn; s. râziq) = providers, givers of means of subsistence. (active participle from razaqa, to provide with the means of subsistence. See at 5:114, p. 387, n. 10).

11. i. e., of provision. خزائن khazâ'in (pl.; s. khizânah) = treasuries, vaults, coffers, stores. See at 6:50, p. 410, n. 4.

12. قدر qadar = measure, quantity, destiny.

13. معلوم ma'lûm = known, determined, fixed (pass. participle from 'alima ['ilm], to know).

وَأَرْسَلْنَا الرِّيحَ 22. And We send the winds¹

لَوْفَعَ impregnating;²

فَأَنْزَلْنَا and We send down

مِنَ السَّمَاءِ from the sky water and

فَأَسْقَيْنَكُمُوهُ thus give it to you to drink;³

وَمَا أَنْتُمْ بِمِثْلِهَا and you are not of it

بِحَازِنٍ the keepers of reservoirs.⁴

وَأَنَّا لَنَحْنُ 23. And We, indeed We

نُحْيِي give life⁵

وَنُمِيتُ and cause to die;⁶

وَنَحْنُ الْوَارِثُونَ and We are the Inheritors.⁷

وَلَقَدْ عَلِمْنَا 24. And We indeed know

الْمُسْتَقْدِمِينَ مِنْكُمْ who of you have gone before⁸

وَلَقَدْ عَلِمْنَا and We indeed know

الْمُسْتَخِيرِينَ who come afterwards.⁹

وَلَا يَدْرِكُ 25. And verily your Lord

هُوَ بِحُشْرِهِمْ shall assemble¹⁰ them.

إِنَّهُ حَكِيمٌ He indeed is All-Wise,

عَلِيمٌ All-Knowing.

1. i. e., bearing pollens and impregnating plants and trees, and bearing the cloud-forming vapour.

2. i. e., bearing pollens and impregnating plants and trees, and bearing the cloud-forming vapour. *lawâqih* (f. pl.; s. *lâqihah*, m. *lâqih*) = impregnating, pollinating, fecundating, pollen-bearing (act. participle from *laqaḥa* [*laqḥ*], to impregnate, pollinate)

3. *asqaynâ* = we gave to drink, watered, irrigated (v. i. pl. past from *'asqâ*, form IV of *saqâ* [*sagay*], to give a drink. See *yusqâ* at 13:4, p. 765, n. 5).

4. *khâzinîn* (pl.; acc./gen. of *khâzinûn*; s. *khâzin*) = keepers of reservoirs, stockists, treasurers (act. participle from *khazana* [*kahzn*], to store, to hoard).

5. *nuyyî* = we give life, animate, enliven (v. i. pl. impfct. from *'ahyâ*, form IV of *hayiya* [*hayah*], to live. See *yuyyî* at 10:56, p. 657, n. 6).

6. *numîtu* = we cause to die, put to death (v. i. pl. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See *yumîtu* at 10:56, p. 657, n. 8).

7. i. e., Allah will exist after the destruction and end of all the creation, and to Him will return everyone after resurrection for judgement and recompense. *wârithûn* (pl.; s. *wârith*) = inheritors, heirs (act. participle from *waritha* [*wirth*/ *'irith*/ *'irithah*/ *wirâthah* /*rithah*/ *turâth*], to inherit. See *'awrathnâ* at 7:137, p. 515, n. 3).

8. i. e., who have passed away. *mustaqdimûn* (pl.; acc./gen. of *mustaqdimûn*; s. *mustaqdim*) = those who go in advance, seek to bring forward, to have in advance (act. participle from *isataqadama*, form X of *qadima* [*qudûm*], to arrive, to reach. See *yastaqdimûna* at 10:49, p. 655, n. 7).

9. *mustakhirîn* (pl.; acc./gen. of *mustakhirûn*; s. *mustakhir*) = those who come afterwards, late-comers, those who seek to delay (act. participle from *ista'khara*, form X from the root *'akhr*. See *yasta'khirûna* at 15:5, p. 808, n. 7).

10. i. e., after resurrection on the Day of Judgement. *yahshuru* = he musters, gathers, collects, assembles, herds (v. iii. m. s. impfct. from *hashara* [*hashr*], to gather. See *nahshuru* at 10:45, p. 653, n. 9).

Section (Rukû') 3

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ 26. And We created man

مِنْ صَلْصَلٍ from dry clay,¹

مِنْ حَمَلٍ مَّسْنُونٍ of mud² moulded.³

وَالْجَانَّ 27. And the jinn

خَلَقْنَاهُ مِنْ قَبْلُ We had created before

مِنْ نَّارِ السَّمُومِ from the fire of hot wind.⁴

وَإِذْ قَالَ رَبُّكَ 28. And when your Lord said

لِلْمَلَائِكَةِ to the angels:

إِنِّي خَالِقٌ بَشَرًا "I am going to create man"⁵

مِنْ صَلْصَلٍ from the dry clay,

مِنْ حَمَلٍ مَّسْنُونٍ of mud moulded."⁶

فَإِذَا سَوَّيْتُهُ 29. "So when I have made

وَنَفَخْتُ فِيهِ him up⁶ and have blown⁷ into

مِنْ رُّوحِي him of My life-giving spirit,

فَقُولُوا لَهُمْ you all fall down⁸ to him

سَاجِدِينَ making prostration."⁹

فَسَجَدَ 30. So the angels prostrated

أَلْمَلَائِكَةُ themselves,¹⁰

1. مصلصل *ṣalṣāl* = dry clay.

2. حمأ *ḥama'* = mud, mire.

3. مسنون *masnûn* = moulded, tapered, pointed, sanctioned by law and custom (pass. participle from *sanna* [sann], to mould, to prescribe. See *sunnah* at 15:13, p. 809, n. 11.

4. i. e., smokeless windy blaze of fire. سوم *samûm* (f. s.; pl. *samâ'im*) = hot wind, hot sandstorm, simoom.

5. بشر *bashar* = man, human being, mankind.

6. سويت *sawwaytu* = I made up, made even, smoothed down, equalized, put on the same level, put in order (v. i. s. from *sawwâ*, form II of *sawiya* [siwan], to be equal. See *yastawî* at 13:16, p. 770, n. 13).

7. نفخت *nafakhtu* = I blew, breathed, inflated, filled with air (v. i. s. past from *nafakhu* [nafkh], to blow. See *yunfakhu* at 6:73, p. 421, n. 3).

8. قعوا *qa'û* = you (all) fall down (v. ii. m. pl. imperative from *taqa'ûna*, *waqa'a* [wuqû], to fall. See *waqa'a* at 10:51, p. 655, n. 11).

9. ساجدين *sâjidîn* (pl.; acc./gen. of *sâjidân*; s. *sâjid*) = those who prostrate themselves, prostrate (act. participle from *sajada* [sujûd], to prostrate oneself, to make obeisance. See at 12:4, p. 723, n. 4).

10. سجد *sajada* = he prostrated himself, made obeisance. See n. 9 above.

كُلُّهُمْ أجمعون all of them together.



إِلَّا إِبْلِيسَ 31. Except Iblîs;

أَبَى أَنْ يَكُونَ مَعَ he refused¹ to be with

الْمُسَجِّدِينَ those prostrating themselves.

قَالَ يٰٓإِبْلِيسُ 32. He said: "O Iblîs,

مَا لَكَ what is the matter with you

أَلَّا تَكُونَ مَعَ that you do not be with those

الْمُسَجِّدِينَ prostrating themselves?"

قَالَ لَمْ أَكُنْ 33. He said: "I would not be

لَأَسْجُدَ the one to prostrate myself²

لِشَيْءٍ خَلَقْتَهُ to a man You have created

مِنْ صَلَاسِلٍ مِنْ حَمَلٍ from dry clay³ of mud⁴

مَسْنُونٍ moulded."⁵

قَالَ فَخْرُجْ 34. He said: "Then get out⁶

مِنْهَا from there,

فَإِنَّكَ رَجِيمٌ you indeed are accursed."⁷

وَإِنَّ عَلَيْكَ 35. "And verily on you lies

الْلَعْنَةَ the curse⁸

1. أبى 'abâ = he declined, refused, turned down (v. iii. m. s. past from 'ibâ/'ibâ'ah, to refuse, to decline. See at 2:34, p. 18, n. 5; and ya'bâ at 9:32, p. 580, n. 5).

2. أسجد 'asjuda(u) = I prostrate myself, make obeisance (v. i. s. impfct. from sajada [sujûd], to prostrate oneself, to make obeisance. The final letter takes fathah because of a hidden 'an in li coming before the verb. See sâjîdîn at 15:29, p. 813, n.9).

3. صَلَاسِلٍ šalşâl = dry clay. See at 15:26, p. 813, n. 1.

4. حَمَلٌ ħama' = mud, mire. See at 15:26, p. 813, n. 2.

5. مَسْنُونٍ masnûn = moulded, tapered, pointed, sanctioned by law and custom (pass. participle from sanna [sann], to mould, to prescribe. See sunnah at 15:13, p. 809, n. 11 and at 15:26, p. 813, n. 3).

6. اُخْرُجْ ukhruj = come out, leave, move out, get out (v. ii. m. s. imperative from kharaja [khurûj], to go out. See at 12:31, p. 733, n. 4).

7. رَجِيمٌ rajîm = accursed, damned, stoned (pass. participle in the scale of fa'il from rajama [rajm], to stone, to curse. See rajamnâ at 11:91, p. 711, n. 4).

8. i. e., exclusion from Allah's mercy and paradise. لَعْنَةُ la'nah (s.; pl. la'nât) = curse, banishment from mercy, damnation, imprecation. See at 13:25, p. 775, n. 3.

إِلَى يَوْمِ الدِّينِ ٢٥ till the Day of Judgement."¹

قَالَ رَبِّ 36. He said: "My Lord,

فَانْظُرْنِي فَانْظُرْنِي give me respite²

إِلَى يَوْمِ till the day

يُعْثُونَ ٢٦ they will be resurrected."³

قَالَ فَإِنَّكَ 37. He said: "You indeed are

مِنَ الْمُنْظَرِينَ ٢٧ of those given respite."⁴

إِلَى يَوْمِ الْوَقْتِ 38. "Till the day of the time

الْمَعْلُومِ ٢٨ known."⁵

قَالَ رَبِّ بِمَا 39. He said: "My Lord, since

أَغْوَيْتَنِي You have made me go astray,⁶

لَأَزِينَنَّ لَهُمْ I shall surely embellish⁷ to

فِي الْأَرْضِ them in the earth⁸ and

وَلَأُغْوِيَنَّهُمْ shall surely lead them astray⁹

أَجْمَعِينَ ٢٩ all of them."

إِلَّا عِبَادَكَ 40. "Except Your servants¹⁰

مِنْهُمْ from among them

الْمُخْلِصِينَ ٣٠ rendered unblemished."¹¹

1. دين *dīn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 1:4, p. 1, n. 6 and 12:76, p. 750, n. 5.

2. أنظر *'anzir* = give a respite (v. ii. m. s. imperative from *'anzara*, form IV of *naẓara* [naẓar/manẓar], to see. See at 7:14, p. 469, n. 4).

3. يُعْثُونَ *yub'athūna* = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [ba'th], to send out, to raise. See *yab'athu* at 7:14, p. 469, n. 5).

4. مُنْظَرِينَ *munẓarīn* (pl.; acc./gen. of *munẓarūn*, s. *munẓar*) = those given respite (passive participle from *'anzara*. See n. 2 above. See at 7:14, p. 469, n. 6).

5. i. e., the day on which the time of death of all created beings has been fixed and which is known to Allah and which will take place before resurrection. (see *Tafsīr al-Qurtubī*, X, 27). معلوم *ma'lūm* = known, determined, fixed (pass. participle from *'alima* [ʿilm], to know. See at 15:21, p. 811, n. 13).

6. Note that Iblis, out of his arrogance, blamed Allah for his own fault. أغويت *'aghwayta* = you made go astray, lured, misled (v. ii. m. s. past from *'aghwa*, form IV of *ghawā* [ghayy/ghawāyah], to go astray. See at 7:16, p. 469, n. 7).

7. لأزين *la+ʿuzayyinnanna* = I shall surely embellish, adorn, beautify, make charming, make seem good (v. i. s. impfct. emphatic from *zayyana*, form II of *zāna* [zayn], to decorate, adorn. See *zayyannā* at 15:16, p. 810, n. 9).

8. i. e., their going astray and doing the prohibited deeds in the earth.

9. لأغوين *la+ʿughwiynanna* = I shall surely mislead, lead astray (v. i. s. impfct. emphatic from *'aghwa*. See n. 6 above).

10. عباد *'ibād* (sing. عبد *ʿabd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 9:104, p. 622, n. 12).

11. i. e., those whom You enable to remain unblemished. مُخْلِصِينَ *mukhlashīn* (pl.; acc./genitive of *mukhlashūn*; s. *mukhlash*) = rendered unblemished, pure-hearted (pass. participle from *'akhlaṣa*, form IV of *khalāṣa* [khalūṣ], to be pure, unmixed, unadulterated. See at 12:24, p. 730, n. 10).

قَالَ هَذَا صِرَاطٌ
عَلَىٰ مُسْتَقِيمٍ 41. He said: "This is a way¹
upon Me, straight and right."²

إِنَّ عِبَادِي
لَيْسَ لَكَ عَلَيْهِمْ
شُلْطَانٌ 42. "Verily My servants,
you shall not have over them
any authority,³
إِلَّا مَنِ اتَّبَعَكَ 43. save those who follow⁴ you
of the misguided ones."⁵

وَأِنَّ جَهَنَّمَ
لَمَوْعِدُهُمْ
أَجْمَعِينَ 43. "And verily hell is
their appointed place,⁶
of all of them."

لَهَا سَبْعَةُ أَبْوَابٍ 44. "It has seven gates,
لِكُلِّ بَابٍ مِنْهُمْ
جُزْءٌ مَّقْسُومٌ 44. is a section⁷ assigned."⁸

Section (Rukû') 4

إِنَّ الْمُنَافِقِينَ 45. Verily the righteous⁹ will
be in gardens and springs.¹⁰

أَدْخُلُوهَا 46. "Enter you all therein
with peace,
وَأَمْنِينَ 46. being safe and secure."¹¹

1. i. e., showing this way to remain unblemished is My duty, and this way is straight and right. (See *Ṣafwat*, 337). صِرَاطٌ *ṣirāṭ* = way, path, road. See at 6:87, p. 426, n. 5.

2. مستقيم *mustaqīm* = straight, upright, erect, correct, right, sound, proper (active participle from *istaqāma*, form X of *qāma* [*qawmah/qiyām*], to stand up, to get up. See at 6:39, p. 416, n. 9).

3. i. e., those who follow the straight way taught by Allah through His Messengers will be unblemished and Satan will have no authority over them. سلطان *sulṭān* = authority, mandate, rule, sanction. See at 14:22, p. 795, n. 3.

4. اتبع *ittaba'a* = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba' / tabā'ah*], to follow. See at 12:108, p. 761, n. 6).

5. غارين *ghāwīn* (pl.; acc./gen. of *ghāwīn*, s. *ghāwīn*) = those who go astray, misguided ones, seducers, tempters (act. participle from *ghawā* [*ghayy / ghawāyah*], to go astray. See *'aḡhwayta* at 15:39, p. 815, n. 6).

6. i. e., those who go astray and follow Satan, their appointed place in the hereafter is hell. موعد *maw'id* (s.; pl. *mawā'id*) = promise, pledge, appointment, appointed time/place, rendezvous. See at 11:81, p. 707, n. 3.

7. i. e. there are seven grades of hell, each grade is for a particular class of the followers of Satan. جزء *juz'* (pl. *ajzā'*) = portion, part, piece, section, division. See at 2:260, p. 136, n. 3.

8. مقسوم *maqsūm* = divided, apportioned, distributed, partitioned, assigned (passive participle from *qasama* [*qasm*], to divide. See *'aqsamtum*, at 14:14, p. 803, n. 10).

9. متقين *muttaqīn* (acc./gen. of *muttaqīn*, sing. *muttaqīn*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ān and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy / wiqāyah*], to guard, to protect. See at 9:123, p. 632, n. 9).

10. عيون *uyūn* (pl.; s. *'ayn*) = springs, fountains, eyes. See *'ayn* at 2:60, p. 28, n. 5.

11. آمنين *'āminīn* (pl.; s. *'āmin*) = peaceful, safe and secure (act. participle from *'āmana*, form IV of *'amina* [*'amn / amān / amānah*], to be safe. See at 12:99, p. 758, n. 3).

وَنَزَعْنَا 47. And We will efface¹
مَا فِي صُدُورِهِمْ whatever is in their hearts²
مِنْ غِلٍّ of spite,³
إِخْوَانًا as brethren,⁴
عَلَى سُرُرٍ being on couches⁵
مُتَقَابِلِينَ facing one another.⁶

لَا يَمَسُّهُمْ 48. There will not touch⁷
فِيهَا نَصَبٌ them therein any weariness⁸
وَمِنْهُمْ مَّنْهَا nor shall they from there
يُخْرَجُونَ be evicted⁹ ever.

يَا أَيُّهَا 49. Tell¹⁰ My servants
أَنَا that I indeed am
الْعَفُورُ the Most Forgiving,
الرَّحِيمُ the Most Merciful.

وَأَنَّ عَذَابِي 50. And that My punishment
هُوَ الْعَذَابُ is the punishment
الْأَلِيمُ most painful.¹¹

Section (Ruk3) 5

وَنَبِّئْهُمْ عَنْ 51. And tell them about

1. نَزَعْنَا *naza'nâ* = we took off, divested, removed, effaced, eliminated (v. i. pl. past from *naza'a* [*naz'*]), to remove, to take away. See at 11:9, p. 680, n. 10).

2. صُدُورٍ *ṣudûr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 11:5, p. 679, n. 3.

3. غِلٍّ *ghill* = malice, rancour, spite, hatred. See at 7:43, p. 481, n. 5.

4. i. e., they will be abiding therein as brethren, without spite or malice against one another.

5. سُرُرٍ *surur* (pl.; s. سرير *sarîr*) = bedsteads, thrones, couches.

6. مُتَقَابِلِينَ *mutaqâbilîn* (pl.; acc/gen. of *mutaqâbilûn*; s. *mutaqâbil*) = facing one another, confronting one another, meeting one another (act. participle from *taqâbala*, form VI of *qabila* [*qabûl/qubûl*], to accept, to receive. See *aqbalnâ* at 12:82, p. 752, n. 11).

7. يَمَسُّ *yamassu* = he or it touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. See at 11:48, p. 695, n. 7).

8. نَصَبٍ *naṣab* = weariness, fatigue, strain, exertion, hardship. See at 9:120, p. 630, n. 11.

9. مُخْرَجِينَ *mukhrajîn* (pl.; acc/gen. of *mukhrajûn*; s. *mukhraj*) = those evicted, driven out, removed (passive participle from *'akhrāja*, from IV of *kharaja* [*khurâj*], to go out. See *la-nukhrijanna* at 14:13, p. 791, n. 8).

10. نَبِّئْ *nabbi'* = you inform, tell, notify, make known (v. ii. s. imperative from *nabba'a*, form II of *naba'a* [*nab/nubû'*], to be prominent. See *nunabbi'u* at 12:36, p. 735, n. 4).

11. أَلِيمٍ *'alîm* = agonizing, anguishing, excruciating, most painful. See at 14:22, p. 795, n. 10.

صَيْفِ إِبْرَاهِيمَ the guests¹ of Ibrâhîm.

إِذْ دَخَلُوا عَلَيْهِ 52. When they called on² him

فَقَالُوا سَلَامًا and said: "Salâm."

قَالَ إِنَّا He said: "We indeed are

مِنْكُمْ وَجِلُونَ of you in great fear."³

قَالُوا لَا تَوْجَلْ 53. They said: "Be not scared,"⁴

إِنَّا نَبْشِيرُكَ We give you the good tidings⁵

بِعَلْمٍ عَلِيمٍ of a son⁶ well informed."⁷

قَالَ 54. He said: "Are you giving

أَبَشْرَ مُؤْمِنِي me the good tidings,

عَلَّانَ مَسْقِي though there has affected⁸ me

الْكِبَرُ the old age?⁹

فَيَمَّ Of what then are

نَبِيرُونَ you giving the good news?"¹⁰

قَالُوا 55. They said:

بَشَرْنَاكَ "We have given you the

بِالْحَقِّ good news in truth.

فَلَا تَكُنْ So be not

مِنَ الْمُنْطَلِقِينَ of those in despair."¹⁰

1. i. e., the angels sent by Allah to Ibrâhîm (peace be on him), to give him the good news of a son to be born to him and to punish the sinful people of Lût, peace be on him. صَيْفِ *dayf* = (s.; pl. *duyûf/adyâf*) = guest, visitor. See at 11:78, p. 706, n. 2.

2. دَخَلُوا *dakhalû* = they entered, went in, called on (v. iii. m. pl. past from *dakhala* [*dukhûl*], to enter. See at 12:99, p. 758, n. 1).

3. وَجِلُونَ *wajillâun* = those who are scared, apprehensive, afraid, in great fear.

4. لَا تَوْجَلْ *lâ tawjal* = do not be scared, afraid, apprehensive (v. ii. m. s. imperative {prohibition}, from *wajila* [*wajal/mawjal*], to be afraid, scared).

5. نَبْشِيرُ *nubashshiru* = we give the good tidings, convey the good news (v. i. pl. impfct. from *bashshara*, from II of *bashara/bashira* [*bishr/bushr*], to be happy. See *bashsharnâ* at 11:71, p. 703, n. 11).

6. غُلَامٍ *ghulâm* (pl. *ghilmân/ghilmah*) = boy, lad, son, youth, slave. See at 3:40, p. 171, n. 8.

7. عَلِيمٍ *'alîm* (s.; pl. *'ulamâ*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 12:76, p. 750, n. 8.

8. مَسَى *massa* = he touched, affected, nit, afflicted (v. iii. m. s. past from *mass/ masis*, to feel, to touch. See at 12:87, p. 754, n. 9).

9. Prophet Ibrâhîm, peace be on him, was 99 years old when his second son, Ishâq, peace be on him, was born. كِبَرٍ *kibar* = old age, greatness, eminence, bigness, grandeur, magnitude. See at 14:39, p. 802, n. 1.

10. قَانِطِينَ *qânîṭîn* (pl.; acc./gen. of *qânîṭân*; s. *qânîṭ*) = those in despair, are disappointed, despaired, hopeless, pessimists, disheartened (act. participle from *qanîṭa/ qanata/ qanūṭa* [*qanāt/ qunūṭ/ qanāṭah*], to despair).

قَالَ 56. He said:

وَمَنْ يَقْنَطُ "And who does despair"

مِنْ رَحْمَةِ رَبِّهِ of the mercy of his Lord

إِلَّا الضَّالُّونَ except the misguided ones?²

قَالَ فَمَا 57. He said: "Then what is

خَطْبُكُمْ the matter³ with you,

إِنِّي الْمُرْسَلُونَ O you the messengers?"⁴

قَالُوا 58. They said:

إِنَّا أُرْسِلْنَا "We have been sent out⁵ to

إِلَى قَوْمٍ يَجْرِمُونَ a people committing sins."⁶

إِلَّا

59. "Except

أَصْحَابُ الْاَلْوِطِ the companions⁷ of Lût.

إِنَّا لَمُنَجُّوهُمْ Surely We shall rescue⁸ them,

أَجْمَعِينَ one and all."

إِلَّا امْرَأَتَهُ 60. "But not his wife.

فَدَرَرْنَا We have decreed⁹ that

إِنَّهَا she indeed will be

لِأَنَّ الْغَابِرِينَ of those remaining behind."¹⁰

إِلَّا

1. يَقْنَطُ *yaqnaṭu* = he despairs, gives up hope, becomes disheartened, is hopeless, disappointed (v. iii. m. s. impfct. from *qanita/ qanaṭa/ qanuṭa* [qanaṭ/ qunūṭ/ qanāṭah], to despair. See *qānifīn* at 15:55, p. 818, n. 10)

2. الضَّالُّونَ *dāllūn* (sing. ضَالٌّ *dāll*) = those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *dalla* [ḍalāl/ḍalālah], to go astray, to stray, to err. See at 3:90, p. 191, n. 4).

3. خَطْبٌ *khaṭb* (s.; pl. *khaṭāb*) = matter, affair, conditions, circumstances, situation, concern. See 12:51, p. 741, n. 5.

4. الْمُرْسَلُونَ *mursalūn* (pl.; s. *mursal*) = those sent out, messengers (passive participle from *'arsala*, from IV of *rasila* [rasal], to be long and flowing. See *mursal* at 13:43, p. 783, n. 3).

5. أُرْسِلْنَا *'ursilnā* = we were sent out, sent, despatched (v. i. pl. past passive from *'arsala*, form IV of *rasila*. See n. 4 above. Also see at 11:71, p. 703, n. 8).

6. i. e., the sinful people of Prophet Lût, peace be on him. مُجْرِمِينَ *mujrimīn* (pl.; acc/gen. of *mujrimūn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [jarm], to commit a crime. See at 15:12, p. 809, n. 10).

7. آلٌ *'āl* = family, kinsfolk, companions, partisans.

8. مُنَجِّوهُمْ *munajjū(n)* (pl.; s. *munajjin*) = those who rescue, deliver, save (act. participle from *najjā*, from II of *najā* [najw/ najā/ najāh], to save. The terminal *nūn* is dropped because of the genitive construction. See *najjiya* at 12:110, p. 762, n. 6).

9. قَدَرْنَا *qaddarnā* = determined, decreed, assessed, estimated (v. i. pl. past from *qaddara*, form II of *qadara* [qadr], to estimate, to decree, to have power. See at 10:4, p. 637, n. 7).

10. She, being an unbeliever, remained with the sinners and was destroyed. الْغَابِرِينَ *ghābirīn* (pl.; acc/gen. of *ghābirān*; s. *ghābir*) = those remaining behind, the bygone ones (active participle from *ghabara* [ghubār], to stay, to remain, to pass away).

Section (Rukû') 5

فَلَمَّا جَاءَهُ 61. So when there came

مَا لَوْ طُوبِ to the people Lût

الْمُرْسَلُونَ ﴿١١﴾ the Messengers;

قَالَ إِنَّكُمْ 62. He said: "You are

قَوْمٌ مُّكَرُّونَ a people unknown."¹

﴿١٢﴾

قَالُوا بَلَىٰ 63. They said: "Nay,

جِئْنَاكَ we have come to you

بِمَا كَانُوا with that which they

فِيهِ يَمْتَرُونَ ﴿١٣﴾ have been in doubt about."²

وَأَتَيْنَاكَ 64. "And we have come to

بِالْحَقِّ you with the truth;³

وَأِنَّا and we are

لَصَادِقُونَ ﴿١٤﴾ indeed speaking the truth."⁴

فَأَنصِرْ 65. "So set out⁵

بِأَهْلِكَ with your people

بِقِطْعٍ مِّنَ اللَّيْلِ by a section⁶ of the night and

وَأَتَّبِعْ آدْبَارَهُمْ you follow⁷ in their rear;⁸

وَلَا يَلْتَفِتْ and let there not look back⁹

1. When the angels in the form of human beings came to Prophet Lût, peace be on him, he could not recognize them and asked about their intentions in visiting him. مَكْرُونٌ *munkarûn* (pl.;

s. *munkar*) = those not known, unrecognized, strangers, unknown (pass. participle from *ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know. See *munkar* at 9:71, p. 608, n. 5).

2. The angels divulged their identity and said they had come by the command of Allah to inflict on his unbelieving and sinful people the punishment which he had warned them against but which they had been doubting and scoffing at. يَمْتَرُونَ

yamtarûna = they doubt, entertain doubts, are sceptical, are in doubt (v. iii. m. pl. impfct from *imtarâ*, form VIII from *miryah/ muryah*, doubt, dispute. See *tamtarûna* at 6:2, p. 392, n. 5).

3. i. e., having been actually commissioned by Allah and to carry out the actual punishment, not simply the threat of it.

4. سَادِقُونَ *sâdiqûn* = truthful, those who speak the truth (act. participle from *şaduqa* [*şadq/ şidq*], to speak the truth. See at 12:82, p. 753, n. 1).

5. The angels advised Prophet Lût, peace be on him, to set out with his believing followers at dead of night to a place of safety which he was informed of and not to look back; for the horrible punishment was descended on the unbelievers in the wake of the believers' departure from their land. اَسْرِ *'asri* = you set out, travel, depart by night (v. ii. m. s. imperative from *sarâ* [*suran/ sarayân/ masran*], to travel/ set out by night. See at 11:81, p. 706, n. 9).

6. i. e., after the elapse of a section of the night. قِطْعٍ *qit'* = part, segment, portion, sections. See *qita'* at 11:81, p. 706, n. 11.

7. اَتَّبِعْ *ittabi'* = follow, obey (v. ii. m. s. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See *attabi'u* at 10:109, p. 676, n. 3).

8. In order to see that none of the believers stay behind. آدْبَارٍ *'adbâr* (pl.; sing. دُبْر *dubr/ dubur*) = backs, rear parts, rear. See at 8:15, p. 552, n. 2.

9. لَا يَلْتَفِتْ *lâ yaltafit* = let him not look back, he must not look back, turn round (v. iii. m. s. imperative {prohibition} *iltafata*, from VIII of *lafata* [*laft*], to turn, to direct. See at 11:81, p. 706, n. 11).

وَمِنْكُمْ أَحَدٌ of you anyone
وَأَمْسُوا حَيْثُ and make off¹ to where
تُؤْمَرُونَ ﴿١٥﴾ you are commanded."²

وَقَضَيْنَا إِلَيْهِ 66. And We decreed³ to him
ذَلِكَ الْأَمْرُ this sentence
أَنْ دَابِرَهُمْ ذُلٌّ that the back⁴ of these people
مَقْطُوعٌ will be cut off⁵
مُصْبِحِينَ ﴿١٦﴾ when rising in the morning.⁶

وَجَاءَ أَهْلُ الْمَدِينَةِ 67. And the people of the
يَسْتَبْشِرُونَ ﴿١٧﴾ town came rejoicing.⁷

قَالَ إِنَّ هَؤُلَاءِ 68. He said: " These people
ضَيْفِي are my guests.
فَلَا تَقْضُحُونِ ﴿١٨﴾ So do not disgrace me."⁸

وَاتَّقُوا اللَّهَ 69. "And fear⁹ Allah and
وَلَا تَخْزُونِ ﴿١٩﴾ do not put me to shame."¹⁰

قَالُوا 70. They said:
أَوَلَمْ نَنْهَكَ "Did we not forbid you
عَنِ الْعَالَمِينَ ﴿٢٠﴾ about all the beings?"¹¹

1. امضوا *umḍû* = go away, make off (v. ii. m. pl. imperative from *maḍâ* (*muḍîy*) to go away, leave, pass. See *maḍat* at 8:38, p. 560, n. 7).
2. تؤمرون *tu'marûna* = you are commanded, bidden, asked, ordered (v. ii. m. pl. impfct. passive from '*amara* [*'amr*], order, command. See '*amara* at 12:68, p. 747, n. 6).
3. قضينا *qaḍaynâ* = we decreed, judged, decided, concluded, passed, executed, carried out (v. i. pl. past from *qaḍâ* [*qaḍâ*'], to conclude, to execute, to decree. See *qaḍâ* at 12:68, p. 747, n. 8).
4. دابر *dâbir* = root, extremity, past. See at 8:7, p. 548, n. 6).
5. i. e., they will be destroyed. *qata'a dâbir al-shay* is an idiom meaning "to destroy the thing". مَقْطُوعٌ *maqtû'* = cut, cut off, severed (passive participle from *qaṭa'a* [*qaṭ'*], to cut off. See *yaḳṭa'ûna* at 13:25, p. 774, n. 14).
6. مصبحين *muṣbiḥîn* (pl.; acc./gen. of *muṣbiḥûn*; s. *muṣbiḥ*) = those becoming/ rising in the morning (act. participle from '*aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See '*aṣbaḥû* at 11:94, p. 712, n. 5).
7. i. e., the sinful people of the town of Lût, peace be on him, came to him rejoicing at the arrival of the young men (angels) and desiring to commit the shameful deed with them. يستبشرون *yastabshirûna* = they rejoice, welcome, be happy (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara/bashira* [*bishr/bushr*], to be happy. See at 9:124, p. 633, n. 1).
8. لا تفضحوا *lâ tafḍaḥû + ni(nî)* [pronominal *ni* is shortened to *ni*] = do not disgrace, humiliate, dishonour (me), put me to shame (v. ii. m. pl. imperative [prohibition] from *faḍaḥa* [*faḍḥ*], to expose, to disgrace).
9. اتقوا *ittaḳû* = you (all) beware, be on your guard, fear Allah (v. ii. m. pl. imperative from *ittaḳâ*, form VIII of *waḳâ* (*waḳy/wigâyah*), to guard, safeguard. See at 9:118, p. 630, n. 2).
10. لا تخزوا *lâ tukhzû + ni(nî)* = you (all) do not disgrace, humiliate, degrade (me), put me to shame (v. ii. m. pl. imperative [prohibition] from '*akhza*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See at 11:78, p. 706, n. 1).
11. i. e., did we not forbid you to entertain and protect anyone?

71. He said: "These are

my daughters,¹

﴿٧٨﴾ if you are to do."²

72. By your life,³

they indeed were

in their intoxication⁴

﴿٧٩﴾ roaming blindly.⁵

73. So there seized⁶ them

the thunderous blast⁷

﴿٨٠﴾ while they were rising up.⁸

74. So We made its upside

its downside,⁹

and We rained¹⁰ on them

stones¹¹ of baked clay.¹²

﴿٨١﴾

75. Verily therein are

sure signs

﴿٨٢﴾ for those who see closely.¹³

76. And verily it is

1. Prophet Lût, peace be on him, pointed out to his daughters or the daughters of his people, mentioning them as his daughters.

2. i. e., if you intend to marry and enjoy them.

3. The address is to Prophet Muḥammad, peace and blessings of Allah be on him. Allah may take an oath by anything He likes; but a creature may do so only by Allah. Allah here makes an oath by the life of the Prophet in order to honour him. عمر

'amr (the oath form of 'umr; pl. 'a'mâr) = life, life span, age.

4. سكرات sakarât (pl.; s. sakrah) = intoxication, drunkenness.

5. يعمهون ya'mahûna = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from 'amaha ['amah], to stray, to rove blindly. See at 10:11, p. 640, n. 2).

6. أخذت 'akhadhat = she took, seized (v. iii. f. s. past from 'akhadha ['akhdh], to take. See at 11:94, p. 712, n. 3).

7. See 11:67, p. 702, n. 4. صيحة sayḥah (s.; pl. sayḥât) = outcry, piercing sound, thunderous blast. See at 11:94, p. 712, n. 4.

8. i. e. rising up in the morning. مشرقين mushriqîn (pl.; acc./gen. of mushriqûn; s. mushriq) = those who rise, get up (act. participle from 'ashraqa, from IV of sharaqa [shaq/shurâq], to rise).

9. i. e., the whole land was turned upside down by Allah's Command, accompanied by showers of sijîl stones, as mentioned here and at 11:82, p. 707. The ruins are still visible. سافل sâfil = downward, down, low, lowly (act. participle from safala [sufûl/safâl], to be low. See at 11:82, p. 707, n. 5).

10. أمطرنا 'amṭarnâ = we showered, rained (v. i. pl. past from 'amṭara, form IV of maṭara, to rain. See at 11:82, p. 707, n. 6).

11. حجارة hijârah (sing. ḥajar) = stones. See at 11:82, p. 707, n. 7.

12. سجيل sijîl = stones of baked clay, brimstone. See at 11:82, p. 707, n. 8.

13. متوسمين mutawassimîn (pl.; acc./gen. of mutawassimân; s. mutawassim) = those who watch closely, look carefully, see attentively (act. participle from tawassama, form V of wasama [wasn/simah], to brand, to mark).

لَسَبِيلٍ at the highway¹

مُقِيمٍ^{٦١} long established.²

إِن فِي ذَلِكَ 77. Verily therein are

لَايَةً لِّلْمُؤْمِنِينَ^{٧٧} sure signs for the believers.

وَإِنَّ 78. And indeed

كَانَ أَصْحَابُ الْأَيْكَةِ^{٧٨} the dwellers³ of forests⁴ were

ظَالِمِينَ^{٧٨} transgressors.⁵

فَأَنزَعْنَا 79. So We took vengeance⁶

مِنْهُمْ on them;

وَأَنهَآ and they both are

إِلَامًا مَّرْمِيًا^{٧٩} indeed on the open highway.⁷

Section (Rukû') 6

وَلَقَدْ 80. And indeed there had

كَذَّبَ disbelieved⁸

أَصْحَابُ الْحَجَرِ^{٨٠} the inhabitants of al-Hijr⁹

الْمُرْسَلِينَ^{٨٠} the Messengers.

وَأَنبَتْنَاهُمْ 81. And We had given them

آيَاتِنَا Our signs;¹⁰

1. i. e., the highway of trade running from Yaman to Syria from time immemorial. سَبِيل *sabîl* (m. & f.; pl. *subul/asbilah*) = way, highway, path, road, means, means of proceeding, plaint. See at 13:33, p. 779, n. 6.

2. مُقِيمٍ *muqîm* = abiding, lasting, persistent, enduring, lingering, permanent, resident, long established, he who sets up, performer (active participle from 'aqâma, form IV of *qâma* [*qiyâm/qawmah*], to get up. See at 14:40, p. 802, n. 3).

3. أَصْحَابٍ *'ashâb* (pl.; sing. *ṣâhib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 13:5, p. 766, n. 1).

4. The "dwellers of the forests" were a people closely related to the Midianites. They lived in the region of Tabuk in north Arabia which was then full of forests (See Sulaymân Nadwî, *Tārīkh-i-Ard al-Qur'ân*, (Urdu text), Vol. II, pp. 21-25). أَيْكَةٍ *'aykah* = jungle, forests, thicket.

5. i. e., specially those who set partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظَالِمِينَ *ẓālimîn* (acc./gen. of *ẓālimân*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *zalama* [*zulm*], to transgress, do wrong. See at 14:22, p. 795, n. 9).

6. i. e. duly punished. إِنزَعْنَا *intaqamnâ* = we revenged, took vengeance, avenged ourselves (v. i. pl. past from *intaqama*, form VIII of *naqama/naqima* [*naqm/naqam*], to revenge. See *yantaqimu* at 71:36, p. 514, n. 11).

7. إِمَامٍ *imâm* (pl. *a'imma*) = leader, guide, model., highway. See at 11:17, p. 683, n. 10.

8. كَذَّبَ *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [*kidhb /kadhīb /kadhbah / kidhbah*], to lie. See at 10:39, p. 652, n. 4).

9. Al-Hijr is a region to the north of Madina, Arabia. The reference here is to the Thamûd people to whom Prophet Sâlih, peace be on him, was sent. By disbelieving him they indeed disbelieved all the Messengers. (See *Al-Bayḍawî*, I, 534).

10. Among the miracles shown to them was the she-camel which came out of stones and which they were forbidden to harm; but they disregarded it and killed her (See 91:14).

فَكَأْوَأْتُمْهَا but they were from these

٨١ مُعْرِضِينَ turning away.¹

وَكَاوَأَتْ جِبُونَ 82. And they used to carve²

مِنَ الْجِبَالِ بُيُوتًا out of the mountains houses,³

٨٢ آمِنِينَ feeling secure.⁴

فَأَخَذَتْهُمْ 83. So there seized⁵ them

الصَّبْحَةُ the thunderous blast

٨٣ مُصْبِحِينَ while rising in the morning.⁶

فَمَا أَغْنَىٰ عَنْهُمْ 84. And there availed⁷ them

مَا كَانُوا not what they used to

٨٤ يَكْسِبُونَ attain.⁸

وَمَا خَلَقْنَا 85. And We did not create⁹

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

وَمَا بَيْنَهُمَا and all that is between them

إِلَّا بِالْحَقِّ except for the just cause.¹⁰

وَأِنَّ السَّاعَةَ 11 And indeed the Hour¹¹

لَآتِيَةٌ is sure to come.

فَاصْفَعْ So pass over¹² with

٨٥ الصَّفْعَ الْجَبِيلَ decent forbearance.

1. معرضين *mu'riḍīn* (acc./gen. of *mu'riḍūn*; sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from 'a'raḍa, form IV of 'arūḍa [عرض 'arḍ], to be broad, wide, to appear. See at 6:3, p. 392, n. 11).

2. يَنْحِتُونَ *yanḥitūna* = they carve, exsculpture, hew out, cut out (v. iii. m. pl. impfct. from *naḥata* [*naḥi*], to carve, to hew out. See *tanḥitūna* at 7:74, p. 495, n. 6).

3. The ruins of these houses are still visible in al-Hijr region in north Arabia.

4. آمِنِينَ *'āminīn* (pl.; s. *'āmin*) = peaceful, safe and secure (act. participle from *'āmana*, form IV of *'amina* [*'amn*/'*amān*/'*amānah*], to be safe. See at 15:46, p. 816, n. 11).

5. أَخَذَتْ *'akhadhāt* = she took, seized (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take. See at 15:73, p. 822, n. 6).

6. مُصْبِحِينَ *muṣbiḥīn* (pl.; acc./gen. of *muṣbiḥūn*; s. *muṣbiḥ*) = those becoming/ rising in the morning (act. participle from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 15:66, p. 821, n. 6).

7. أَغْنَىٰ *'aghna* = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghuniya* [*ghinan* / *ghanā*'], to be free from want, to be rich. See at 7:48, p. 483, n. 11).

8. يَكْسِبُونَ *yaksibūna* = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 10:8, p. 638, n. 12).

9. خَلَقْنَا *khalaqnā* = we created, made, originated (v. i. pl. past from *khalāqa* [*khalq*], to create. See at 7:11, p. 468, n. 2).

10. Allah created the heavens and the earth and all that is between them with purpose and for just reason, not aimlessly and for nothing. Nor did all these come into being automatically and out of "natural evolution". حَقَّ *ḥaqq* = right, truth, duty, liability, legal claim, justification, just cause. See at 15:8, p. 808, n. 12.

11. i. e., the Hour of Resurrection.

12. i. e., pass over the ridicule and opposition of the unbelievers. اِصْفَعْ *iṣfaḥ* = forbear, leave alone, overlook, pass over (v. ii. m. s. imperative from *ṣafaha* [*ṣafḥ*], to forbear, overlook, broaden, flatten. See at 5:13, p. 335, n. 10).

إِنَّ رَبَّكَ 86. Verily your Lord is
هُوَ الْخَلَّاقُ the Supreme Creator,¹
الْعَلِيمُ the All-Knowing.²

وَلَقَدْ آتَيْنَاكَ 87. We have just given you
سَبْعَ مِائَاتٍ seven of the oft-repeated³
وَالْقُرْآنَ الْعَظِيمَ and the Qur'ân most grand.⁴

لَا تَمُدَّنَّ عَيْنَيْكَ 88. Stretch not⁵ your two eyes
إِلَى مَا مَتَّعْنَا بِهِ to what We have furnished⁶
أَزْوَاجًا مِنْهُمْ to some types⁷ of them
وَلَا تَحْزَنْ عَلَيْهِمْ nor grieve⁸ over them
وَاخْفِضْ جَنَاحَكَ and lower⁹ your wing¹⁰
لِلْمُؤْمِنِينَ for the believers.

وَقُلْ إِنِّي 89. And say: "Verily I am
أَنَا النَّذِيرُ الْمُبِينُ the warner, open and clear.

كَأَنزَلْنَاهُ 90. As We have sent down
عَلَى الْمُقْسِمِينَ on the partitioners,¹¹

الَّذِينَ جَعَلُوا الْقُرْآنَ 91. Who set the Qur'ân
عِصِينَ into parts.¹²

1. خلاق *Khallâq* = Creator, Supreme Maker (act. participle in the intensive form of *fa'âl* from *khalaga* [*khalq*], to create. See *khalagnâ* at 15:85, p. 824, n. 9).

2. عليم *'alim* (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 12:76, p. 750, n. 8.

3. i. e., *sûrat al-Fâtiḥah* which consists of seven *'āyahs* and which is to be repeated in every prayer. مثنى *mathānī* = oft-repeated.

4. عظيم *'aẓīm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 14:6, p. 788, n. 2).

5. لا تمدن *lā tamuddanna* = you must not stretch, extend not (v. ii. m. s. imperative [prohibition] in the emphatic form from *madda* [*madd*], to extend. See *madadnâ* at 15:19, p. 811, n. 4).

6. معنا *matta'nâ* = we made (someone) enjoy,, granted (someone) enjoyment, furnished (v. i. pl. past from *matta'a*, form II of *mata'a* [*mat'* *mut'ah*], to take away. See at 10:98, p. 672, n. 6).

7. i. e., do not look with admiration or longing to what We have granted to some of the unbelievers.

8. أزواج *'azwāj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 9:24, p. 486, n. 1.

9. i. e., do not grieve over their unbelief and ingratitude. لا تحزن *lā tahzan* = do not grieve, do not be sad (v. ii. m. s. imperative [prohibition] from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See at 9:40, p. 594, n. 8).

10. اخفض *ikhfiḍ* = lower, reduce, lessen, diminish (v. ii. m. s. imperative from *khaḍa* [*khaḍ*], to make lower, to decrease).

11. i. e., be kind and caring. جانّاه *janāḥ* (s.; pl. *'ajniḥah/ 'ajnuḥ*) = wing, side, flank.

12. i. e., the Jews and the Christians who each believed in parts of the Book. مقسمين *muqtasimīn*

(pl.; acc./gen. of *muqtasimūn*; s. *muqtasim*) = those who be divided, fall into sects, partitioners (act. participle from *iqtasma*, form VIII of *qasama* [*qasm*], to divide. See *maqsūm* at 15:44, p. 816, n. 8).

12. i. e., believing in some parts only. عِصِينَ *'idīn* (pl.; acc./gen. of *'idūn*; s. *'idāh*) = parts, bits.

فَوَرَبِّكَ 92. So by your Lord,

لَنَسْأَلَنَّهُمْ We shall surely interrogate¹

أَجْمَعِينَ 15 them, all of them,

عَمَّا كَانُوا 93. About what they use

يَعْمَلُونَ 15 to do.

فَأَصْدَعْ 94. So come out openly² with

بِمَا تَأْمُرُ what you are commanded³ to

وَأَعْرِضْ عَنِ and turn away⁴ from

الْمُشْرِكِينَ 15 the polytheists.

إِنَّا كَفَيْنَا 95. Surely We suffice⁵ you

الْمُسْتَهْزِئِينَ against the ridiculers;⁶

15

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ 96. Who set⁷ with Allah

إِلَهًا آخَرَ another god.

فَسَوْفَ يَعْلَمُونَ So they will know.

15

وَلَقَدْ نَعْلَمُ 97. And indeed We know

أَنَّكَ بِضِيقِ صَدْرِكَ that dejected⁸ is your heart⁹

يَمَاقِلُونَ 15 at what they say.

1. i. e., on the Day of Judgement about your deeds and performances in the worldly life. لَسْأَلَن

la+nas'alanna = we shall surely question, interrogate, enquire (v. i. pl. impfct. emphatic from sa'ala [su'âl/ mas'alah], to ask, to enquire, to implore. See sa'altum at 14:34, p. 799, n. 9).

2. i. e., give out and preach the message you have been given. This was an order to the Prophet, peace and blessings of Allah be on him, to preach what he had received through wahy from Allah disregarding the ridiculing and opposition of the unbelievers. The directive is universal for the Muslims in general for preaching the truth. اصْدَعْ

isda' = carry out, execute, come out openly, break, split (v. ii. m. s. imperative from sada'a [sād'] to split, to break, to overcome).

3. تَأْمُرُ tu'maru = you are commanded, ordered, enjoined, bidden (v. ii. m. s. impfct. passive from 'amara ['amr]. order, command. See tu'marûna at 15:65, p. 821, n. 2).

4. أَعْرِضْ 'a'rid = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from 'araḍa, form IV of 'araḍa /'aruḍa ['arḍ], to be wide, to become visible. See at 12: 29, p. 732, n. 3).

5. This is a consolation to the Prophet as well as the Muslims against the ridiculing and opposition of the unbelieving leaders; and an assurance that Allah will protect and help them. كَفَيْنَا kafaynâ = we sufficed, were sufficient/ enough (v. i. pl. past from kafâ [kifāyah], to be enough. See kafâ at 13:43, p. 783, n. 3).

6. مُسْتَهْزِئِينَ mustahzi'in (acc/gen. of mustahzi'ân; s. mustahzi') = ridiculers, mockers, scoffers, deriders (act. participle from istahza'a, form X of haza'a [haz' / huz' / huzu'/huzû'/mahza'ah] to mock, to ridicule, to make fun. See yastahzi'ûna at 15:11, p. 809, n. 8).

7. يَجْعَلُونَ yaj'alûna = they set, make, place, put, appoint (v. iii. m. pl. impfct. from ja'ala [ja'ûl] to make, to put. See ja'alû at 14:30, p. 798, n. 4).

8. يَضِيقُ yaḍiqu = he or it is straitened, depressed, dejected, uneasy, becomes narrow (v. iii. m. s. impfct. from ḍāqa [ḍayq/diq], to be narrow. See ḍāqa at 11:77, p. 705, n. 6).

9. صَدْرٍ sadr (s.; pl. ṣudûr) = breast, chest, bosom, heart, front, beginning. See ṣudûr at 15:47, p. 817, n. 2.

فَسَبِّحْ 98. Hence proclaim¹ the glory
يَحْمَدُكَ along with the praise of your
وَكُنْ مِنْ Lord and be of those
السَّاجِدِينَ 98.1 prostrating themselves.²

وَأَعْبُدْكَ 99. And worship your Lord
حَتَّى يَأْتِيَكَ till there comes to you
الْيَقِينُ 99.1 the certitude.³

1. سَبَّحَ *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaha*, form II of *sabaha* [*sabih sibahah*] to swim, to float. See at 3:41, p. 172, n. 1).

2. سَاجِدِينَ *sâjidin* (pl.; acc./gen. of *sâjidûn*; s. *sâjid*) = those who prostrate themselves, prostrate (act. participle from *sajada* [*sujûd*], to prostrate oneself, to make obeisance. See at 15:29, p. 813, n. 9).

3. i. e., death. يَأْتِيكَ *yaqin* = certainty, certitude, conviction. See at 4:157, p. 315, n. 7.

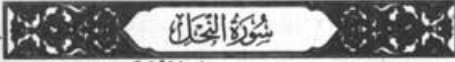
16. SÛRAT AL-NAHL (THE BEES)

Makkan: 128 'âyahs

This is another Makkan *sûrah* and like all other Makkan *sûrahs* it concentrates on the fundamentals of the faith — monotheism, particularly in respect of worship, *wahy* and Messengership (*risâlah*), resurrection and judgement. In bringing home these themes it draws attention to the wondrous creation of Allah, the heavens, the sun and the moon, the stars, the earth, the mountains, the seas, the rivers, the trees and plants, the beasts and animals, all of which point unmistakably to the Creator and His Caring and Controlling Hand behind them. It also emphasizes that the sun, the moon, the stars, the earth, the seas, the rivers and everything else pay obeisance to Allah, have been subjected to well designed laws and made serviceable to man, with the implication that gratitude and worship are solely and exclusively due to Allah and that none of these natural phenomena, such as the sun, the moon, the stars, the mountains, the rivers, the trees, however gigantic and stupendous they might seem to be, deserves to be worshipped.

The *sûrah* is named *al-naḥl* (the bee) which is mentioned in its 'âyahs 68-69 as one of Allah's wonderful creations with manifold benefits for mankind.

The *sûrah* starts with emphasizing the certainty of the day of Judgement and the truth of *wahy* and *risâlah*. Then it reminds man of Allah's manifold graces on him and also of the fates of those who previously turned ungrateful to Allah. It also refers to some of the objections raised by the unbelievers of Makka, particularly their allegation that the Prophet, peace and blessings of Allah be on him, himself fabricated the Qur'ân with the help of certain persons, refuting the allegation strongly and pointing out that Allah sent down the Qur'ân with the angel Jibrîl and that it was the unbelievers themselves who fabricated the lie against the Prophet and the Qur'ân.



سُورَةُ النَّحْلِ

أَن 1. There shall come¹

أَمْرُ اللَّهِ the command² of Allah.

فَلَا تَسْتَعْجِلُوهُ So do not seek to hasten³ it.

سُبْحَنَهُ Sacrosanct⁴ is He

وَتَعَالَى and All-Exalted is He above

عَمَّا يُشْرِكُونَ what they set as partners.

يُنْزِلُ الْمَلَائِكَةَ 2. He sends down the angels

1. *'âtâ* = he or it came (v. iii. m. s. past from *ityân/aty/ma'tâh*, to come. See *'âtâ* at 3:180, p. 226, n. 7). The past tense is used here to denote the certainty and imminence of the event.

2. i. e., the command for the resurrection and punishment which the unbelievers used to scoff at and ask for hastening. *أمر* 'amr (s.; pl. *أوامر* 'awâmir / *أمور* 'umûr) = order, command, decree/ matter, issue, affair. See at 11:94, p. 712, n. 1.

3. *لَا تَسْتَعْجِلُوا* *lâ tasta'jilû* = do not seek to hasten, expedite, hurry (v. ii. m. pl. imperative [prohibition] from *ista'jala*, form X of *'ajila* ['ajal/'ajalah], to hasten. See *yasta'jilûna* at 13:6, p. 766, n.3).

4. *Subḥân* is derived from *sabbaha*, form II of *sabaha* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 12:108, p. 761, n.7.

بِالرُّوحِ مِنْ أَمْرِهِ
عَلَى مَنْ يَشَاءُ
مِنْ عِبَادِهِ
أَنْ أَنْذِرُوا
أَنْتُمْ لَا إِلَهَ إِلَّا أَنَا
فَاتَّقُونِ ﴿١٠﴾

with the spirit¹ of His Order²
on whom He wills
of His servants,
that you warn³
that there is no god but I.⁴
So beware⁵ of Me.

خَلَقَ السَّمَوَاتِ
وَالْأَرْضِ بِالْحَقِّ
تَعَالَى
عَمَّا يَشْرِكُونَ ﴿١١﴾

3. He created the heavens
and the earth in truth.⁶
All-Exalted⁷ is He above
what they set as partners.⁸

خَلَقَ الْإِنْسَانَ
مِنْ نُطْفَةٍ
فَإِذَا هُوَ
خَصِيمٌ مُتَبِينٌ ﴿١٢﴾

4. He creates man
from a drop;⁹
and then lo, he is
a disputant¹⁰ open and clear.¹¹

وَالْأَنْعَامِ
خَلَقَهَا لَكُمْ
فِيهَا وَفٌ
وَمَنْفَعٌ
وَمِنْهَا تَأْكُلُونَ ﴿١٣﴾

5. And the grazing livestock¹¹
He has created them for you.
In them are warmth¹²
and benefits;¹³
and of them you eat.

1. رُوح *rûh* (s.; pl. 'arwâh) = breath of life, soul, spirit, *wahy*. See at 4:171, p. 321, n. 4.

2. The 'ayah emphasizes that Allah sends *wahy* and *risâlah* to whomsoever He wills of His servants.

3. أَنْذِرُوا 'andhirû = you warn, caution (v. ii. m. pl. imperative from 'andhara, form IV of nadhara [nadh'r/nudhâr], to dedicate, to make a vow. See 'andhir at 14:44, p. 903, n. 6.

4. All the Prophets were commissioned to deliver the message of monotheism (*tawhîd*) and to warn against the sin of setting partners with Allah in any form.

5. اتَّقُوا *ittaqu* (+ni) = you (all) beware, be on your guard, fear Allah (v. ii. m. pl. imperative from *ittaqu*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 15:69, p. 821, n. 9).

6. The heavens and the earth, and all that exists, are created by Allah. They did not come into existence by themselves. So they are Allah's creation and do not deserve to be worshipped. Allah Alone deserves to be worshipped and obeyed.

7. تَعَالَى *ta'âlâ* = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of 'alâ ['ulûw], to be high. See at 10:18, p. 643, n. 2).

8. يَشْرِكُونَ *yushrikûna* = they set partners,, associate, give share to (v. iii. m. pl. impfct. from 'ashraka, form IV of *sharika* [*shirk/ sharikah*], to share. See at 10:18, p. 643, n. 3).

9. نُطْفَةٍ *nutfah* (s.; pl. *nutaḥ*) = drop, sperm.

10. i. e., he doubts and denies the resurrection and judgement, forgetting his origin of how Allah brought him into being and made him grow into full manhood. خَصِيمٌ *khaṣîm* (s.; pl. *khuṣamâ' / khuṣmân*) = advocate, defender, one who controverts and argues (active participle in the scale of *fa'îl* from *khuṣama*, to defeat in argument, to discount. See at 4:105, p. 291, n. 12.

11. أَنْعَامِ 'an'âm (pl.; s. *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 10:21, p. 646, n. 3.

12. i. e., out of their wool and fur, which is used for getting warmth against cold. دِفٌ *dif* = warmth, heat.

13. Some of the uses are mentioned in what follows. مَنْفَعِ *manâfi* (sing. *manfa'ah*) = uses, benefits. See at 2:219, p. 107, n. 5.

وَلَكُمْ فِيهَا 6. And for you in these is
جَمَالٌ حَسْبٌ elegance¹ at the time
تُرِيحُونَ you bring them to rest²
وَحِينَ and at the time
تَسْرَحُونَ you take them out to graze.³

وَتَحْمِلُ 7. And they carry⁴
أَنْعَالَكُمْ your loads⁵
إِلَى بَلَدٍ to a land
لَوْ كُنْتُمْ بِآيَاتِنَا إِلَّا يَشِقُّ الْآتِفُونَ except with great difficulty.⁷
إِنَّ رَبَّكُمْ Verily your Lord is
رَءُوفٌ رَحِيمٌ Most Kind, Most Merciful.

وَالْخَيْلَ وَالْإِبَالَ 8. And horses⁸ and mules⁹
وَالْحَمِيرَ and donkeys,¹⁰
لِتَرْكَبُوهَا that you may ride¹¹ them
وَزِينَةً and as adornment.¹²
وَيَخْلُقُ And He creates
مَا لَا تَعْلَمُونَ what you know not.

وَعَلَى اللَّهِ 9. And on Allah lies
قَصْدُ السَّبِيلِ the design¹³ of the way.¹⁴

1. جمال *jamâl* = beauty, grace, elegance, comeliness.
2. i. e., in the evening. تريحون *turihûna* = you give (someone) rest, let rest, put at ease (v. ii. m. pl. impfct. from 'arâha, form IV of *râha* [*râh/rîh/rawâh*], to go, to begin).
3. i. e., in the morning. تسرحون *tasrahûna* = you take out (cattle) to graze, roam freely (v. ii. m. pl. impfct. from *saraha* [*surâh*], to go away, to graze {cattle} freely).
4. i. e., for the purposes of trade and commerce. تحمل *tahmilu* = she carries, bears, transports mounts (v. iii. f. s. impfct. from *hamala* [*haml*], to carry. See at 13:8, p. 767, n. 2).
5. أثقال *'athqâl* (pl.; s. ثقل *thaqal*) loads, baggage.
6. بالغى *bâligh(n)* (pl.; acc/gen. of *bâlighûn* : s. *bâligh*) = those who reach, attain (act. participle from *balagha* [*bulâgh*], to reach. See *bâlighû* at 7:135, p. 514, n. 9).
7. شق *shiqq* = trouble, difficulty, portion, half (شق *bi shiqq al-'anfus* is an idiom meaning: with great difficulty/hardship/effort).
8. خيل *khayl* (s.; pl. خيول *khuyûl*) = horses. See at 8:60, p. 569, n. 3.
9. بغال *bighâl* (pl.; s. *baghl*) = mules.
10. حمير *hamîr* (pl.; s. *himâr*) = donkeys, asses
11. i. e., He has created them so that you may ride them and as adornment. تركبوا *tarkabû(na)* = you ride, embark, mount, board (v. ii. m. pl. impfct. from *rakiba* [*rukûb*], to ride, mount. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb, See *irkabû* at 11:40, p. 692, n. 8).
12. زينة *zînah* = adornment, embellishment, ornament, finery, grandeur, splendour. See at 11:15, p. 682, n. 10.
13. قصد *qasd* = design, purpose, object, intention, intent.
14. It is Allah Who prescribes and shows the way, i. e., Islam. سبيل *sabil* (m. & f.; pl. *subul/usbilah*) = way, highway, path, road, means, means of proceeding, plaint. See at 15:76, p. 823, n. 1.

وَمِنْهَا جَائِرٌ^١ And of it there is deviation.¹

وَلَوْ شَاءَ And if He willed

لَهَدَىٰكُمْ He would have guided² you

١٠ جَمِيعًا all together.

Section (Ruk3) 2

هُوَ الَّذِي أَنزَلَ^٣ 10. He it is Who sends down³

مِنَ السَّمَاءِ مَاءً from the sky water.

لَكُمْ مِنْهُ شَرَابٌ^٤ For you thereof is drink;⁴

وَمِنْهُ شَجَرٌ^٥ and out of it is vegetation⁵

فِيهِ تُسِيمُونَ^٦ wherein you let cattle graze.⁶

يُنْبِتُ لَكُمْ^٧ 11. He grows⁷ for you there-

بِالزَّيْتُونِ^٨ with crops⁸ and olives,

وَالنَّخِيلِ^٩ وَالْأَعْنَابِ^{١٠} date palms⁹ and grapes¹⁰

وَمِنْ كُلِّ الثَّمَرَاتِ^{١١} and all the types of fruits.¹¹

إِنَّ فِي ذَلِكَ لَآيَةً^{١٢} Verily therein is a sign¹²

لِقَوْمٍ يَتَفَكَّرُونَ^{١٣} for a people that reflect.¹³

وَسَخَّرَ^{١٤} 12. And He has made

لَكُمْ serviceable¹⁴ for you

الَّيْلَ وَالنَّهَارَ the night and the day,

وَالشَّمْسَ وَالْقَمَرَ and the sun and the moon;

1. i. e., deviation from the right way, Islam, and all types of polytheism and innovations. جَائِرٌ *jâ'ir* (s.; pl. *jawrah/jârah*) = deviation, deviant, unjust, oppressor (act. participle from *jâra* [*jawr*]), to deviate, oppress, persecute, wrong. See *mutajâwirah* at 13:4, p. 765, n. 1.

2. هَدَىٰ *hadâ* = he guided, gave guidance, showed the way (v. iii. m. s. past from *hady/ hudan/ hidâyah*, to guide, to lead. See at 14:11, p. 791, n.3).

3. أَنزَلَ *'anzala* = he sent down (v. iii. m. s. past in form IV ['*inzâl*] of *nazala* [*nuzâl*], to come down, get down. See at 14:32, p. 799, n. 1).

4. شَرَابٌ *sharâb* (pl. *ashribah*) = drink, beverage. See at 2:259, p. 135, n. 2.

5. شَجَرٌ *shajar* (s.; pl. *ashjâr*) = trees, plants, bushes, vegetation. See *shajarah* at 2:35, p. 19, n. 4.

6. تُسِيمُونَ *tusîmûna* = you let (cattle) graze, let wander (v. ii. m. pl. impfct. from *'asâma*, form IV of *sâma* [*sawm*], to offer for sale, to impose).

7. يَنْبِتُ *yunbitu* = he causes to sprout, makes grow, germinates, grows (v. iii. m. s. impfct. from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See *'anbatnâ* at 15:9, p. 811, n. 7).

8. زَرْعٌ *zar'* (s.; pl. *zurû'*) = seed, green crop, plantation, cultivation, fields. See at 14:38, p. 801, n. 3.

9. نَخِيلٌ *nakhîl* = palm, date palm. See at 13:4, p. 765, n. 3.

10. أَعْنَابٌ *'a'nâb* (sing. *'inab*) = grapes, vines. See at 6:99, p. 433, n. 6.

11. ثَمَرَاتٌ *thamarât* (pl.; sing. *thamarah*) = fruits, yields, results, benefits. See at 14:38, p. 801, n. 7).

12. آيَةً *'âyah* (pl. *'âyât*) = sign, revelation, miracle. See at 13:38, p. 781, n. 10.

13. يَتَفَكَّرُونَ *yatafakkarûna* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 13:4, p. 765, n. 8).

14. سَخَّرَ *sakhkhara* = he reduced to service, brought to submission, made subservient, subjected, subdued, made serviceable (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 14:32, p. 799, n.4).

وَالنُّجُومُ مُسَخَّرَاتٌ¹ and the stars are subjected¹
بِأَمْرِ^٢ by His command.

إِنَّ فِي ذَلِكَ لَآيَاتٍ Verily therein are signs
لِقَوْمٍ يَعْقِلُونَ for a people that understand.²

﴿١٣﴾

وَمَا ذَرَأَ 13. And all that He has
لَكُمْ فِي الْأَرْضِ created³ for you in the earth
مُخْتَلِفًا^٤ لَوْنَهُ of different⁴ colours.

إِنَّ فِي ذَلِكَ لَآيَةً Verily therein is a sign
لِقَوْمٍ يَذْكُرُونَ for a people that take heed.⁵

﴿١٤﴾

وَهُوَ الَّذِي 14. And He it is Who has
سَخَّرَ^٦ الْبَحْرَ made serviceable the sea
لِتَأْكُلُوا مِنْهُ that you may eat out of it
لَحْمًا طَرِيًّا meat⁶ fresh and succulent,⁷

وَنَسْتَخْرِجُ^٨ مِنْهُ and may extract⁸ therefrom
حِلْيَةً تَلْبَسُونَهَا ornaments⁹ that you wear.

وَنَرَى^{١٠} الْفُلَكَ And you see the ships¹⁰
مُؤَخَّرِينَ traversing¹¹ therein

وَلِتَسْتَغْوُوا and that you may seek¹²
مِنْ فَضْلِهِ of His bounty,

وَلَعَلَّكُمْ and that you may
تَشْكُرُونَ express gratitude.

﴿١٥﴾

1. i. e., they are subjected to definite courses of running and made useful for all in the universe. مسخرات *musakhkharât* (pl.; s. *musakhkharah*) = made subservient, subjected, made serviceable, made useful (passive participle from *sakhkhara*, form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 7:54, p. 487, n.2).

2. يعقلون *ya'qilûna* = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to be reasonable, to have intelligence. See at 10:100, p. 673, n. 4).

3. ذرأ *dhara'a* = he created, scattered, grew (v. iii. m. s. past from *dhar'*, to create, scatter, grow. See at 6:136, p. 448, n. 8).

4. مختلف *mukhtalif* = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalaf*] to follow, to succeed. See *takhtalifûna* at 6:141, p. 451, n. 7).

5. يذكرون *yadhdkkarûna* (originally *yatadhdhakarûna*) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr/hadhkâr*], to remember, to mention. See at 9:126, p. 633, n. 7).

6. i. e., of fish. لحم *lahm* (pl. *luhûm*) = meat, flesh.

7. طري *farîy* = fresh, tender, succulent.

8. تستخرجوا *tastakhrijû(na)* = you (all) extract, bring out, remove, derive, draw (v. ii. m. pl. impfct. from *istakhraja*, form X of *kharaja* [*khurâj*], to go out. The terminal *nân* is dropped because the verb is conjunctive to the previous verb, *ta'kulû*, which is governed by a hidden 'an in *li* of motivation coming before it. See *istakhraja* at 12:76, p. 750, n. 3).

9. Such as pearls and corals.

10. فلك *fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 14:32, p. 799, n. 5.

11. مواخير *mawâkhir* (f. pl.; s. *mâkhirah*) = those that traverse, move, plow, (active participle from *makhara* [*makhâr/mukhâr*], to move, to shear).

12. تبغوا *tabtaghû(na)* = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ*], to seek, to desire. The terminal *nân* is dropped because of a hidden 'an in *li* coming before the verb; See at 4:24, p. 250, n. 7).

وَالْقَىٰ فِي الْأَرْضِ 15. And He has cast¹ in the
رَوَاسِيَ أَنْ earth firm mountains² lest
تَمِيدَ بِكُمْ it should swing³ with you;
وَأَنْهَارَ وَسُبُلًا and rivers and ways that you
لَعَلَّكُمْ تَهْتَدُونَ may be on the right track.⁴

﴿١٥﴾

وَعَلَّامَاتٍ 16. And landmarks⁵
وَبِالنَّجْمِ and by means of the stars⁶
هُمْ يَهْتَدُونَ they get guidance.⁷

﴿١٦﴾

أَفَمَنْ 17. Is then He Who
يَخْلُقُ كَمَنْ creates like the one that
لَا يَخْلُقُ creates not?
أَفَلَا تَذَكَّرُونَ Will you not then take heed?⁸

﴿١٧﴾

وَإِنْ تَعُدُّوا 18. And if you count⁹
نِعْمَةَ اللَّهِ Allah's bounty
لَا تُحْصَوْهَا you cannot enumerate⁹ them.
إِنَّ اللَّهَ لَغَفُورٌ Verily Allah is Most Forgi-
رَحِيمٌ ving, Most Merciful.¹⁰

﴿١٨﴾

وَاللَّهُ يَعْلَمُ 19. And Allah knows
مَا تَسْرُونَ what you conceal¹⁰

1. ألقى 'alqā = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of laqiya [liqā] /luqyān /luqy /luqyah/luqan], to meet. See at 12:96, p. 757, n. 5).

2. رواسى rawāsin (pl.; s. rāsin/rāsiyah) = firm, anchored, fixed, towering mountains. See at 15:19, p. 811, n. 6.

3. The function of mountains in stabilizing the earth's crust is now an established scientific fact. تميد tamida(u) = she or it swings, shakes, quavers, is moved, upset (v. iii. f. s. impfct. from mûda [mayd/mayadân], to sway, to be moved. The final letter takes fathah because of the particle 'an coming before the verb).

4. تهتدون tahtadûna = you (all) receive guidance, are on the right track (v. ii. m. pl. impfct. from ihtadû, form VIII of hadû [hidâyah/ hudan/ hady], to lead, to guide. See at 2:150, p. 72, n. 1).

5. علامات 'alâmât (pl.; s. 'alâmah) = marks, signs, distinguishing marks, landmarks.

6. نجوم nujûm(s./najm pl. nujûm/anjûm) = star, celestial body, constellation. See nujûm at 6:97, p. 432, n. 1.

7. تذكرون tadhakkarûna(tatadhakkarûna) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from tadhakkara, form V of dhakara [dhikr/ tadhkâr], to remember. See at 11:30, p. 688, n. 10).

8. تعدوا ta'uddû(na) = you count, number, reckon (v. ii. m. pl. impfct. from 'adda ['add], to count. The terminal nûn is dropped because the verb is in a conditional clause preceded by 'in. See at 4:34, p. 799, n. 10).

9. تحسبوا tuhşû(na) = you enumerate, compute, calculate (v. ii. m. pl. impfct. from 'ahşâ , to count. The terminal nûn is dropped because the verb is conclusion of a conditional clause preceded by 'in. See at 14:34, p. 800, n.1).

10. تسرون tusirrûna = you conceal, secrete, hide (v. ii. m. pl. impfct. from 'asarra, form IV of sarra [surûr/tasirrah/masarrah], to gladden, to delight. See yusirrûna at 11:5, p. 769, n. 1).

وَمَا تُنْفِقُونَ^١ and what you disclose.¹

وَالَّذِينَ 20. And those whom

يَدْعُونَ مِن دُونِ اللَّهِ they invoke² besides Allah

لَا يَخْلُقُونَ شَيْئًا do not create anything

وَهُمْ يُخْلَقُونَ^٣ while they are created.³

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ 21. Dead, not living beings.

وَمَا يَشْعُرُونَ^٤ And they do not realize⁴

أَيَّانَ at what time

يُبْعَثُونَ^٥ they will be resurrected.⁶

Section (Ruk3) 3

إِلَهُكُمْ 22. Your god is

إِلَهُ وَحِيدٌ^٧ God Alone.⁷

فَالَّذِينَ لَا يُؤْمِنُونَ So those who do not believe

بِالْآخِرَةِ قُلُوبُهُمْ^٨ in the hereafter their hearts⁸

مُنْكَرَةٌ^٩ refuse to acknowledge⁹

وَهُمْ مُسْتَكْبِرُونَ^{١٠} and they are arrogant.¹⁰

لَا جَرَمَ 23. There is no doubt¹¹

أَنَّ اللَّهَ يَعْلَمُ that Allah knows

مَا يَكْتُمُونَ^{١٢} what they conceal¹²

1. So you are accountable to Allah for whatever you do, openly or secretly, and you cannot avert it. تعلنون *tu'linûna* = you (all) declare, disclose,

make known (v. ii. m. pl. impfct. from 'a'ana, form IV of 'alana/aluna ['alâniyyah], to be or become known, evident. See *yu'linûna* at 11:5, p. 679, n. 2).

2. يدعون *yad'ûna* = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [du'â'], to call, to summon. See at 13:14, p. 769, n. 7).

3. So they do not deserve to be worshipped, and it is a folly to worship them. يخلقون *yukhlaqûna* = they are created, made (v. iii. m. pl. impfct. passive from *khalâqa* [khalq], to create. See at 7:191, p. 540, n. 6).

4. يشعرون *yash'urûna* = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [shu'ûr], to realize, to know. See at 12:107, p. 761, n. 3).

5. أيان *'ayyân* = when, at what time.

6. يبعثون *yub'athûna* = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [ba'th], to send out, to raise. See at 15:36, p. 815, n. 3).

7. i. e., Allah Alone is the Creator-Lord and He Alone deserves to be worshipped.

8. قلوب *qulûb* (sing. قلب *qalb*) = hearts, minds. See at 8:70, p. 573, n. 28.

9. i. e., they refuse to acknowledge the Oneness (*tawhîd*) of Allah as Creator-Lord Solely and Exclusively deserving of worship and invocation. منكرة *munkirah* (s.; f.; m. *munkir*; pl. *munkirân*)

= non-cognizant, she that pretends not to know, disavows, deny, refuses to acknowledge (act. participle from 'ankara, form IV of *nakira* [nakar/ nukr/ nukûr/ nakîr], not to know. See *munkirân* at 12:58, p. 743, n. 10).

10. Because they do not fear the accountability and dire consequences of their deeds. مستكبرون *mustakbirûn* (pl.; s., *mustakbir*) = arrogant,

proud, haughty, boastful (act. participle from *istakbara*, form X of *kabura/kabara* [kubr/ kibar/ kabârah/kabr], to become great, to be older. See at 10:75, p. 665, n. 1).

11. لا جرم *lâ jaram* = no doubt, surely, certainly, of course.

- وَمَا يُلْقُونَ and what they disclose.¹
 إِنَّهُ لَا يَحِبُّ Verily He does not like
 ٱلْمُسْتَكْبِرِينَ the arrogant.²
- وَإِذَا قِيلَ لَهُمْ 24. And if it is said to them:
 مَاذَا "What is it that
 أَنْزَلَ رَبُّكُمْ your Lord has sent down?"³
 قَالُوا They say:
 ٱسْطِغَارُ ٱلْأَوَّلِينَ "Myths⁴ of those of old."⁶
- يَحْمِلُونَ 25. In order that they bear⁷
 أَوْزَارَهُمْ كَامِلَةً their loads⁸ in full
 يَوْمَ ٱلْقِيَمَةِ on the Day of Resurrection,
 وَمِنْ أَوْزَارِ ٱلَّذِينَ and of the loads of those
 يُضِلُّونَهُمْ whom they mislead⁹
 بِغَيْرِ عِلْمٍ without knowledge.
 مَسَآءٍ مَا يَرْجُونَ Bad is what they shall bear.¹⁰

Section (Rukû') 4

- قَدَّمَكَر 26. There did indeed plot¹¹
 ٱلَّذِينَ مِنْ قَبْلِهِمْ those who were before them;
 فَأَنَّى ٱللَّهُ بُنِيَ لَهُمْ but Allah took their edifice¹²
 مِنْ ٱلْقَوَاعِدِ from the foundations¹³

1. يلقون *yu'linûna* = they (all) declare, disclose, make known (v. iii. m. pl. impfct. from 'a' lana, form IV of 'alana/'aluna ['alâniyyah], to be or become known, evident. See at 11:5, p. 679, n. 2).
2. مستكبرين *mustakbirîn* (pl.; acc./gen. of *mustakbirîn*; s. *mustakbir*) = arrogant, proud, haughty, boastful (act. participle from *istakbara*, form X of *kaburalkabara* [kubr/ kibar/ kabârah/kabr], to become great, to be older. See *mustakbirîn* at 16:22, p. 833, n. 10).
3. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV ['inzâl] of *nazala* [nuzâl], to come down, get down. See at 16:10, p. 830, n. 3).
5. The 'ayah refers to the attitude of the unbelievers to the Qur'ân and the Prophet. أساطير *'asâtîr* (pl.; s. *'usîrah*) = legends, myths, fables, tales. See at 8:31, p. 557, n. 7.
6. أولين *'awwalîn* (pl.; acc./gen. of *'awwalûn*; s. *'awwal*) = first ones, foremost, those of old.
7. يحملوا *yaḥmilû(na)* = they carry, bear, take the load (v. iii. m. pl. impfct. from *ḥamala* [ḥaml], to carry. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *yaḥmiluna* at 6:31, p. 403, n. 2).
8. i. e., of sins. أوزار *'awzâr* (pl.; s., وزر *wizr*) = heavy loads, burdens, sins, crimes. See at 6:31, p. 403, n. 3.
9. يضلون *yuḍilluna* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'aḍalla*, form IV of *ḍalla* [ḍalâl/ḍalâlah], to go astray. See at 6:119, p. 441, n. 5).
10. يوزون *yazirûna* = they carry heavy loads, bear the burden (v. iii. m. pl. impfct. from *wazara* [wizr], to carry a burden. See n. 3 above and at 6:31, p. 403, n. 4).
11. The unbelievers of the previous nations did oppose their prophets with plots and machinations; but Allah's plan always prevails. مكر *makara* = he schemed, plotted, planned, had recourse to a ruse (v. iii. m. s. past from *makara* [makr], to deceive, to delude. See at 13:42, p. 782, n. 10).
12. بنيان *bunyân* = building, structure, edifice.
13. قواعد *qawâ'id* (pl.; s. *qâ'idah*) = foundations, bases, supports.

فَحَرَّعَلَيْهِمْ so there collapsed¹ on them
الْسَّقْفُ مِنْ فَوْقِهِمْ the roof² from above them;
وَأَتْنَهُمْ and there came to them
الْعَذَابُ the retribution
مِنْ حَيْثُ from where
لَا يَشْعُرُونَ ٦ they could not realize.³

ثُمَّ 27. Then,

يَوْمَ الْقِيَمَةِ on the Day of Resurrection
يُخْزِيهِمْ He will disgrace⁴ them
وَيَقُولُ أَيْنَ the partners⁵ of Mine⁶
شُرَكَاءِ
الَّذِينَ كُنْتُمْ whom you used
تَشْتَكُونَ فِيهِمْ to be in rift about?⁷
قَالَ الَّذِينَ كَانُوا أُوتُوا الْعِلْمَ There will say those who
were given the knowledge:⁸

إِنَّ الْخِزْيَ الْيَوْمَ "Verily disgrace⁹ today
وَالسُّوءَ and misery¹⁰
عَلَى الْكَافِرِينَ are on the infidels."¹¹

٧

الَّذِينَ 28. Those whom
تَوَفَّاهُمُ الْمَلَائِكَةُ the angels take their lives¹²
ظَالِمِينَ in the state of doing wrong

1. *kharra* = he or it collapsed, fell down fell, dropped (v. iii. m. s. past from *kharr/khurûr*, to fall, fall down. See *kharrû* at 12:100, p. 758, n. 6).

2. i. e., they were destroyed. سَقْف *saqf* (s.; pl. *suqûf/suquf/asquf*) = roof, ceiling.

3. يَشْعُرُونَ *yash'urûna* = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 16:21, p. 833, n.4).

4. يَخْزِي *yukhzi* = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See at 11:93, p. 711, n.10).

5. شُرَكَاء *shurakâ'* (pl.; s. *sharik*) partners, sharers, associates. See at 10:66, p. 661, n. 3.

6. i. e., your presumed partners of Mine.

7. i. e., you used to turn hostile to the Muslims and to Allah by disobeying His commandments.

تُشَاقِقُونَ *tushâqqûna* = you turn against, turn hostile, break away, be in rift (v. iii. m. pl. impfct. from *shâqqa*, form III of *shaqqa* [*shaqq/mashaqqah*], to be hard, also to split. See *shâqqû* at 8:13, p. 551, n. 5).

8. i. e., those who had the knowledge of the truth and were therefore believers and in receipt of Allah's grace (See Ibn Kathîr, IV, 486).

9. يَخْزِي *khizy* = disgrace, ignominy, humiliation, degradation, abasement. See at 11:66, p. 702, n. 1.

10. سُوء *sâ'* (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misery, misfortune, bad deed. See at 4:148, p. 310, n. 10).

11. كَافِرِينَ *kâfirîn* (pl.; acc./genitive of *kâfirûn*; s. *kâfir*) = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 6:130, p. 446, n. 8).

12. تَوَفَّى *tatawaffâ* = she or it takes fully, receives in full, causes to die, takes life (v. iii. f. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ /wafy*], to be perfect, to fulfil. See *yatawaffâ* at 10:104, p. 743, n. 4).

أَنفُسِهِمْ to themselves
 فَأَلْقَوْا السَّلَـةَ and then they offer¹ submis-
 مَا كُنَّا نَعْمَلُ sion:² "We did not use to do
 مِن سَوْءٍ any wrong."
 بَلَىٰ إِنَّ اللَّهَ O yes, verily Allah is
 عَلِيمٌ All-Knowing
 بِمَا كُنتُمْ تَعْمَلُونَ of what you used to do.
 ﴿٢٨﴾
 فَادْخُلُوا 29. So enter³
 أَبْوَابَ جَهَنَّمَ the gates of hell,
 خَالِدِينَ فِيهَا abiding for ever⁴ therein.
 فَلَيْسَ And evil⁵ indeed will be
 مَثْوًى لِّلْمُتَكَبِّرِينَ the abode⁶ of the arrogant.⁷
 ﴿٢٩﴾
 وَقِيلَ 30. And it will be said to
 لِلَّذِينَ to those who are on their
 أَنْتَقُوا مَاذَا guard:⁸ "What is that
 أَنْزَلَ رَبُّكُمْ your Lord has sent down?"
 قَالُوا خَيْرٌ They will say: " Good."
 لِلَّذِينَ أَحْسَنُوا For those who do good⁹
 فِي هَذِهِ الدُّنْيَا in this world
 حَسَنَةً shall be good thing; and
 وَلَدَارِ الْآخِرَةِ the abode of the hereafter¹⁰

1. i. e., those who remain unbelievers and continue to defy Allah and set partners with Him till death overtakes them and then, seeing death face to face, they offer submission and deny having ever disbelieved. *أَلْقَوْا* 'alqaw = they threw, cast, flung, posed, offered (v. iii. m. pl. past from 'alqâ, form IV of laqiya [liqâ] /luqyân /luqy /luqyah/luqan), to meet. See at 10:81, p. 666, n. 5).
2. *salam* = peace, submission, surrender. See at 4:90, p. 281, n. 14.
3. i. e., it will be said to them. *ادْخُلُوا* *udkhlû* = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [dukhâl], to enter. See at 5:21, p. 339, n. 7).
4. *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [khalûd], to live for ever. See at 14:23, p. 796, n. 3).
5. *bi's* = evil, wretched, bad. See at 2:206, p. 99, n. 15.
6. *dâr* (s.; pl. *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 13:42, p. 783, n. 2.
7. *mutakabbirîn* (pl.; acc./gen. of *mutakabbirûn*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabural kabara* [kubr/ kibar/ kabârah/kabr], to become great, to be older. See *yatakabbarûna* at 7:146, p. 519, n. 8).
8. i. e., are on their guard against Allah's displeasure and therefore conduct themselves strictly in accordance with the injunctions of the Qur'ân and *sunnah*. *اتَّقُوا* *ittaqaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [waqy/wiqâyah], to guard, to preserve. See at 13:35, p. 780, n. 6).
9. i. e., who believe and act according to the Qur'ân and *sunnah*. *أَحْسَنُوا* 'ahsanû = they did good, performed well (v. iii. m. pl. past from 'ahsana, form IV of *hasuna* [husn], to be good, handsome. See at 5:93, p. 376, n. 2).
10. *الْآخِرَةِ* *al-âkhirah* = the hereafter, the afterlife.

خَيْرٌ shall be the best.

وَلَنِعَمَ And excellent¹ in fact will be

دَارُ الْمُتَّقِينَ the abode of the righteous.²

جَنَّاتُ عَدْنٍ 31. Gardens of Eternity³

يَدْخُلُونَهَا they will enter.⁴

تَجْرِي مِنْ تَحْتِهَا There flow⁵ below them

الْأَنْهَارُ the rivers.⁷

لَهُمْ فِيهَا They shall have in there

مَا يَشَاءُونَ whatever they desire.⁸

كَذَلِكَ يَجْزِي اللَّهُ Thus does Allah reward⁹

الْمُتَّقِينَ the righteous.

الَّذِينَ 32. The ones whom

نُؤْتِيهِمُ الْمَالِيَةَ the angels take their lives¹⁰

طَيِّبِينَ in the state of goodness.¹¹

يَقُولُونَ They will say:

سَلَامٌ عَلَيْكُمْ "Peace be on you.

أَدْخَلُوا الْجَنَّةَ بِمَا Enter the garden because of

كُنتُمْ تَعْمَلُونَ what you used to do."

هَلْ يَنْظُرُونَ 33. Do they await¹² aught

إِلَّا أَنْ تَأْتِيَهُمْ but that there come to them

1. *ni'ma* = excellent or how excellent it is (an irregular verb of praise). See at 13:24, p. 744, n. 11.

2. *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqîn*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy*/ *wiqâyah*], to guard, to protect. See at 15:45, p. 816, n. 9).

3. جَنَّاتُ عَدْنٍ '*adn* = Eden, eternity, paradise. *jannât 'adn* is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 13:23, p. 774, n. 7.

4. يَدْخُلُونَ '*yadkhulûna* = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhâl*], to enter. See at 4:124, p. 299, n. 3).

5. تَجْرِي '*tajrî* = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 14:32, p. 779, n. 6).

6. أَنْهَار '*anhâr* (sing. *nahr*) = rivers, streams. See at 10:9, p. 639, n. 4.

8. يَشَاءُونَ '*yashâ'ûna* = they wish, desire, want (v. iii. m. pl. impfct. from *shâ'a* [*mashî'ah*], to wish. See *shî'tum* at 2:58, p. 27, n. 4).

9. يَجْزِي '*yajzî* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [*jazâ*], to reward. See *yajziya* at 12:88, p. 755, n. 6).

10. تُوْفِي '*tatawaffâ* = she or it takes fully, receives in full, causes to die, takes life (v. iii. f. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ*/'*wafy*], to be perfect, to fulfil. See *yatawaffâ* at 16:27, p. 835, n. 12).

11. i. e., free from unbelief. طَيِّبِينَ '*ṭayyibîn* (pl.; acc./gen. of *ṭayyibûn*; s. *ṭayyib*) = persons or things in the state of goodness, good things, nice things, agreeable things, pleasant things, good persons. See *ṭayyibât* at 10:13, p. 36, n. 8.

12. يَنْظُرُونَ '*yanẓurûna* = they look, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 7:52, p. 485, n. 11).

الْمَلَائِكَةُ the angels¹

أَوْ يَأْتِي or there comes

أَمْرُكَ the decree² of your Lord?

كَذَلِكَ فَعَلَ Likewise there acted

الَّذِينَ مِنْ قَبْلِهِمْ those before them.

وَمَا ظَلَمَهُمُ اللَّهُ And Allah wronged³ them not

وَلَكِنْ كَانُوا but they were

أَنْفُسَهُمْ يَظْلِمُونَ to themselves doing wrong.⁴



فَأَصَابَهُمْ 34. So there befell⁵ them

سَيِّئَاتُ مَا عَمِلُوا the evils⁶ of what they did

وَحَاقَ بِهِمْ and there encircled⁷ them

مَا كَانُوا بِهِ that which they used to

يَسْتَهْزِئُونَ scoff⁸ at.

Section (Rukû') 5

وَقَالَ الَّذِينَ 35. And there say those who

أَشْرَكُوا set partners:

لَوْ شَاءَ اللَّهُ "Had Allah willed we

مَاعْبَدْنَا would not have worshipped

مِنْ دُونِهِ مِنْ شَيْءٍ besides Him anything;

نَحْنُ وَلَا آبَاؤُنَا neither we nor our fathers;

وَلَا أَرْحَامُنَا nor would we have tabooed⁹

1. i. e., to take their lives. The 'ayah is addressed to the unbelievers. Are they persisting in unbelief till death overtakes them or the decree of Allah for their immediate punishment is issued? مَلَائِكَةُ

malâ'ikah (sing. malak) = angels. See at 6:158, p. 461, n. 2.

2. i. e., decree for punishment and destruction. أَمْرُ 'amr (s.: pl. أُمُور 'awâmir/ أُمُور 'umûr) = order, command, decree/ matter, issue, affair, deed. See at 14:32, p. 799, n. 7.

3. i. e., by punishing and destroying them Allah did not do injustice to them. The punishment befell them because they did wrong to themselves by setting partners with Allah and committing sins in spite of repeated warnings.

4. i. e., by committing kufr (unbelief) and by setting partners with Allah. Note that at 31:13 shirk or setting partners with Allah is called a grave zulm. يَظْلِمُونَ yazlimûna = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from zalama [zulm/zulm]), to do wrong. See at 7:177, p. 535, n. 2).

5. i. e., he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of ṣāba. See at 11:81, p. 707, n. 2).

6. i. e., the evil consequences. سَيِّئَاتُ sayyi'ât (pl.; s. سَيِّئَةٌ sayyi'ah) = evil deeds, offences, sins, bad sides. See at 11:114, p. 718, n. 11.

7. i. e., he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from ḥawq, to surround. See at 11:8, p. 680, n. 7).

8. i. e., the punishment of Allah which they used to scoff at hemmed them in. يَسْتَهْزِئُونَ yastahzi'ûna = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from istahza'a, from X of haza'a [haz'/ huz'/ huzu'/ huzû'/mahza'ah], to mock, to make fun. See at 15:11, p. 809, n. 8).

9. The unbelievers sarcastically attributed their acts of setting partners with Allah and tabooing some types of animals as sacred (see 5:103) to the will of Allah. Their presumption is rebutted in the following 'ayah by pointing out that Allah has sent Messengers to every people instructing them to worship Allah Alone and to shun the imaginary gods. حَرَمْنَا ḥarramnâ = we made unlawful, made inviolate, prohibited, interdicted, proscribed, declared sacred, tabooed (v. i. pl. past in form II of ḥaruma/ḥarima, to be prohibited. See at 4:160, p. 316, n. 4).

مِنْ دُونِهِ مِنْ شَيْءٍ besides him anything."

كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ Likewise there acted those who were before them.¹

فَعَلَّ عَلَى الرُّسُلِ So is there on the Messengers aught but to communicate²

الْبَيِّنَ ۖ openly and clearly?³

وَلَقَدْ بَعَثْنَا 36. And we indeed raised⁴

فِي كُلِّ أُمَّةٍ among every nation⁵
رَسُولًا a Messenger

أَنْ يَسْجُدُوا لِلَّهِ that you all worship⁶ Allah
وَيَجْتَنِبُوا الطَّاغُوتَ and avoid⁷ the false gods.⁸

فَمِنْهُمْ مَنْ So of them were those whom
هَدَى اللَّهُ Allah guided⁹

وَمِنْهُمْ مَنْ and of them were those
حَقَّتْ عَلَيْهِمْ on whom became due¹⁰
الضَّلَالَةُ the going astray.

فَسِيرُوا فِي الْأَرْضِ So travel¹¹ in the earth

فَانظُرُوا كَيْفَ كَانَ and see how was
عَاقِبَةُ الْمُكَذِّبِينَ the end¹² of the unbelievers.

﴿١٦﴾

إِنْ تَحَرَّصَ 37. If you are intent¹³

عَلَى هُدًى on their guidance,

1. The previous peoples also persisted in their unbelief raising the same plea.

2. بلاغ *balāgh* (pl. *balāghāt*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 14:52, p. 805, n. 12.

3. مبين *mubīn* = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abāna*, form IV of *bāna* [*bayn/bayān*], to be clear, evident. See at 15:1, p. 807, n. 3.

4. بعثا *ba'athnā* = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'th*], to raise, resurrect. See at 10:74, p. 664, n. 6).

5. أمة *'ummah* (pl. *umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. See at 13:30, p. 76, n. 9.

6. All the Messengers of Allah delivered the same message of monotheism (*tawḥīd*), forbidding the setting of any partner with Allah.

7. اجتنبوا *ijtanibū* = you (all) shun, avoid, keep away, refrain, abstain (v. ii. m. pl. imperative from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See at 5:90, p. 374, n. 10).

8. طاغوت *tāghūt* (s.; pl. *ṭawāghūt*) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Baḥr*, III, 675-676). See at 5:61, p. 360, n. 5).

9. i. e., because of their belief and acceptance of the truth.

10. i. e., because of their unbelief and rejection of the truth. حقت *ḥaqqat* = she or it became due, proved true/correct/right/ incumbent (v. iii. f. s. past from *ḥaqqa*. See at 10:96, p. 671, n. 9).

11. سيرا *sīrū* = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sāra* [*sayr/sayrārah* / *masīr/masīrah/tasyār*] to move, to travel. See at 6:11, p. 395, n. 5).

12. عاقبة *'āqibah* (s.; pl. *awāqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 11:49, p. 695, n. 11.

13. تحرصي *tahriṣ(u)* = you desire, are intent on (v. ii. m. s. impfct. from *ḥarasa/ḥariṣa* [*hirṣ*], to desire, covet. The final letter is vowelless because the verb is in a conditional clause preceded by 'in. See *ḥarasta* at 12:103, p. 760, n. 1).

فَإِنَّ اللَّهَ لَا يَهْدِي
مَنْ يُضِلُّ¹ then Allah does not guide
وَمَالَهُمْ those whom He lets stray¹
وَمَنْ تَصْرِفُ^٢ and they shall not have
anyone to help.²

وَأَقْسَمُوا بِاللَّهِ
جَهْدَ أَعْيُنِهِمْ^٣ 38. And they swear³ by Allah
لَا يَبْعَثُ اللَّهُ^٤ their earnest⁴ oaths:⁵
مَنْ يَمُوتُ^٥ "Allah will not resurrect⁶
بَلَىٰ وَعْدَ عَلِيِّهِ^٦ those that die"
حَقًّا وَلَكِنَّ^٧ O yes; it is a promise on Him
أَكْثَرَ النَّاسِ in truth, but
لَا يَعْلَمُونَ^٨ most men
do not know.

لِيُبَيِّنَ لَهُمْ^٩ 39. To make clear⁷ to them
الَّذِي يَخْتَلِفُونَ فِيهِ^{١٠} that which they differ⁸ in
وَلِيَعْلَمَ^{١١} and that there may know
الَّذِينَ كَفَرُوا^{١٢} those who disbelieve
أَنَّهُمْ كَانُوا^{١٣} that they had been
كَذَّابِينَ^{١٤} lying.⁹

إِنَّمَا قَوْلُنَا^{١٥} 40. It is but Our saying for
لَوْ أَنَّ أَرَدْتَهُ^{١٦} anything when We will¹⁰ it

1. يضل *yudillu* = he lets go astray, lets stray, misguides, deludes (v. iii. m. s. impfct. from 'adalla, form IV of *dalla* [*dalāl*/ *dalālah*], to go astray. See at 14:27, p. 797, n. 8).
2. ناصرين *nāṣirīn* (acc./gen. of *nāṣirūn*, sing. *nāṣir*) = helpers, protectors, assistants (active participle from *naṣara* [*naṣr*/ *nuṣūr*], to help. See at 3:150, p. 213, n. 7).
3. أقسموا *'aqsamū* = they swore, took an oath (v. iii. m. pl. past from 'aqsama, form IV of *qasama* [*qasam*], to divide, to apportion. See at 6:109, p. 437, n. 1).
4. جهد *jahd* = strain, effort, emphatic, earnest. See at 6:109, p. 437, n. 2.
5. أيمن *'aymān* (pl.; s. يمين *yamīn*) = right hands, oaths. See at 9:12, p. 581, n. 5.
6. يبعث *yab'athu* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. See at 6:61, p. 415, n. 4).
7. i. e., He will resurrect all beings to make clear to them the facts of resurrection, judgement, reward and punishment about which they entertain different views. يبين *yubayyina(u)* = he makes clear, elucidates, explains, clarifies (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear. The final letter takes *fathah* because of a hidden 'an in li (of motivation) coming before the verb. See at 14:4, p. 786, n. 10).
8. يختلفون *yakhtalifūna* = they disagree, differ (from one another), are at variance, dispute, quarrel (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalaf*] to follow, to succeed. See *takhtalifūna* at 6:164, p. 463, n. 11).
9. i. e., in saying that Allah will not resurrect those who die. كاذبين *kādhībīn* (pl.; acc./gen. of *kādhībūn*, sing. *kādhīb*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb*/ *kadhīb*/ *kadhbaḥ*/ *kidhbah*], to lie. See at 12:74, p. 749, n. 10).
10. أردنا *'aradnā* = we willed, desired, intended, aimed at (v. i. pl. past from 'arada, form IV of *rāda* [*rawd*], to walk about. See at 9:107, p. 624, n. 4).

أَن نَقُولَ لَهُ that We say for it

كُنْ فَيَكُونُ ﴿١٥﴾ "Be" and it comes into being.

Section (Rukû') 6

وَالَّذِينَ هَاجَرُوا 41. And those who migrate¹

فِي اللَّهِ in the cause of Allah²

مِّن بَعْدِ مَا ظَلَمُوا³ after they were wronged,³

لَنُؤْتِيَنَّهُمْ We shall surely settle⁴ them

فِي الدُّنْيَا حَسَنَةً in this world nicely;⁵

وَلَا جُرْ and surely the reward⁶ of the

الْآخِرَةِ أَكْبَرُ hereafter will be greater,⁷

لَوْ كَانُوا يَعْلَمُونَ if they were in the know of.

﴿١٦﴾

الَّذِينَ صَبَرُوا 42. Those who persevere⁸

وَعَلَىٰ رَبِّهِمْ and on their Lord

يَتَوَكَّلُونَ ﴿١٧﴾ they rely.⁹

وَمَا أَرْسَلْنَا 43. And We sent out¹⁰ not

مِّن قَبْلِكَ before you

إِلَّا رَجَالًا except men

نُوحِيْنَ إِلَيْهِمْ to who We communicated.¹¹

فَسْأَلُوا So ask

أَهْلَ الذِّكْرِ the People of the scripture¹²

1. هَاجَرُوا *hâjarû* = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr* /*shijrân*], to emigrate. See at 9:20, p.584, n. 9).

2. i. e., for the sake of the *dîn*.

3. ظَلَمُوا *ẓalimû* = they were wronged, done injustice, were transgressed (v. iii. m. pl. past passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓalamû* at 14:34, p. 800, n. 2).

4. لَنُؤْتِيَنَّهُم *la nubawwi'anna* = we shall surely settle, put up, provide accommodation, make (someone) take position (v. i. pl. impfct. emphatic from *bawwa'a*, form II of *bā'a* [*baw'*], to be back. See *yatabawwa'u* at 12:56, p. 743, n. 2).

5. i. e., at a nice place. The allusion is to Madina.

6. أَجْر *'ajr* (pl. أَجْر *'ujâr*) = reward, recompense, remuneration. See at 12:104, p. 760, n. 3).

7. i. e., for those who migrate for the *dîn*.

8. i. e., such reward will be for those immigrants who bear with patience hardships and injustice for the sake of Allah. صَبَرُوا *ṣabarû* = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 11:11, p. 681, n. 6).

9. يَتَوَكَّلُونَ *yatawakkalûna* = they depend, rely, put their trust in, appoint as representative (v. iii. m. pl. impfct. form *tawakkala*, form V of *wakala* [*wakil/ wukâl*], to entrust. See *tawakkalnâ* at 8:2, p. 547, n. 8).

10. The 'ayah gives reply to the unbelievers who said why an angel or some extraordinary being were not sent out as a Messenger of Allah. أَرْسَلْنَا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from 'arsala, form IV of *rasila* [*rasal*], to be long and flowing. See at 15:10, p. 809, n. 5).

11. نُوحِيْنَ *nâḥif* = we communicate (v. i. pl. impfct. from 'awḥâ, form IV of *waḥâ* [*waḥy*], to communicate. See at 12:102, p. 759, n. 11). The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

12. ذَكَر *dhikr* = citation, recollection, mention, reminder; also scripture (*dhikr* is another name for the Qur'ân. See the next 'ayah and also 21:50). See at 15:6, p. 808, n. 8.

إِنْ كُنْتُمْ لَا تَعْلَمُونَ if you do not know.

﴿٤٣﴾

وَالْبَيِّنَاتِ 44. With the clear evidences¹

وَالزُّبُرِ

and scriptures.²

وَأَنْزَلْنَا

And We have sent down

إِلَيْكَ الذِّكْرَ

to you³ the recital (Qur'ân)⁴

تَسْبِيحًا لِلنَّاسِ

that you may explain⁵ to men

مَا نَزَّلَ إِلَيْهِمْ

what is sent down⁶ to them

وَلَعَلَّهُمْ يَتَفَكَّرُونَ

and that they may reflect.⁷

﴿٤٤﴾

أَتَمِنَ

45. Do there then be secure⁸

الَّذِينَ مَكَرُوا السَّيِّئَاتِ those who plot⁹ evils

أَنْ يَخْصِفَ اللَّهُ

against that Allah may sink¹⁰

بِهِمُ الْأَرْضَ

with them the ground¹¹

أَوْ يَأْتِيَهُمُ

or that there comes to them

الْعَذَابُ مِنْ حَيْثُ

the punishment from where

لَا يَشْعُرُونَ ﴿٤٥﴾

they cannot be aware?¹²

أَوْ يَأْخُذْهُمْ

46. Or that He may seize them

فِي تَقَالِبِهِمْ

during their moving about¹³

فَمَا هُمْ بِمُعْجِزِينَ

and they cannot escape?¹⁴

﴿٤٦﴾

أَوْ يَأْخُذْهُمْ

47. Or that He may seize them

1. i. e., Allah raised men as Messengers before with clear messages and miracles. بَيِّنَاتِ bayyinât (pl.; sing. bayyinah) = clear proofs, indisputable evidences. See at 14:9, p. 789, n. 2).

2. زُبُرِ zubur (pl.; s. زبور zabûr) = scriptures. See at 3:184, p. 228, n. 7.

3. i. e., to Prophet Muhammad, peace and blessings of Allah be on him.

4. See n. 13 on the previous page.

5. تَسْبِيحٍ tubayyina (u) = you make clear, elucidate, explain, clarify (v. ii. m. s. impfct. from bayyana, form II of bâna [bayân], to be clear. The final letter takes fathah because of a hidden 'an in li (of motivation) coming before the verb. See yubayyina at 16:39, p. 840, n. 7).

6. i. e., of instructions. نَزَّلَ nuzzila = he or it was sent down, descended (v. iii. m. s. past passive from nazzala, form II of nazala [nuzâl], to come down. See at 6:37, p. 405, n. 6).

7. يَتَفَكَّرُونَ yatafakkarûna = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from tafakkara, form V of fakara [fakr], to reflect. See at 16:11, p. 830, n. 13).

8. أَمِنَ 'amina = he trusted, became safe/ secure (v. iii. m. s. past from 'amni/ amân/ amânah). See 'amintum at 2:196, p. 94, n. 13.

9. مَكَرُوا makarû = they schemed, plotted, planned, had recourse to a ruse (v. iii. m. pl. past from makara [makr], to deceive, to delude. See at 14:46, p. 804, n. 3).

10. يَخْصِفُ yakhsifa(u) = he sinks, causes to sink, is eclipsed (v. iii. m. s. impfct. from khasafa [khasaf/ khusûf], to sink, to be eclipsed).

11. i. e., make the ground swallow them up.

12. يَشْعُرُونَ yash'urûna = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from sha'ara [shu'âr], to realize, to know. See at 16:21, p. 833, n. 4).

13. i. e., in the course of their trade travels. تَقَلُّبٍ taqallub = moving about, fluctuation, variation (verbal noun in form V of qalaba [qalb], to turn round. See at 2:144, p. 68, n. 8).

14. مُعْجِزِينَ mu'jizîn (pl.; acc./gen. of mu'jizûn; s. mu'jiz) = those who baffle, incapacitate, disable, paralyze, frustrate, escape (act. participle from 'ajaza, form IV of 'ajaza/ajiza ['ajz], to be weak, incapable. See at 11:20, p. 685, n. 3).

عَلَى تَخَوُّفٍ in fright.¹

فَإِنَّ رَبَّكَ But verily your Lord is

رَءُوفٌ رَحِيمٌ Most Kind, Most Merciful.²

أَوَلَمْ يَرَوْا إِلَى 48. Do they not look at

مَا خَلَقَ اللَّهُ what Allah has created

مِنْ شَيْءٍ of a thing³

يَنْفَعِيهِمْ أَظِلُّهُ that there inclines⁴ its shade⁵

عَنِ اليمينِ وَالشَّمالِ from right and left

سُجَّدًا لِلَّهِ making obeisance⁶ to Allah

وَهُمْ and they are

دَاخِرُونَ in humble submission.⁷

وَلِلَّهِ يَسْجُدُ 49. And to Allah bows

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth

مِنْ دَابَّةٍ of moving creature⁸

وَالْمَلَائِكَةُ and the angels;

وَهُمْ لَا يَسْتَكْبِرُونَ and they do not be arrogant.⁹

﴿١٠﴾

يَخَافُونَ رَبَّهُمْ 50. They fear¹⁰ their Lord

مِنْ فَوْقِهِمْ above them and they do

مَا يُؤْمَرُونَ what they are commanded.^{11*}

1. i. e., in the state of their being in fright and panic of the punishment (see Ibn Kathîr, IV, 494).
تَخَوُّفٌ *takhawwuf* = to be frightened, scared, in dread (verbal noun in form V of *khâfa* [khawf], to fear. See *yakhâfûna* at 13:21, p. 773, n. 11).

2. But Allah is Most Kind and Most Merciful. So He does not immediately punish those who disobey Him but defers the punishment and gives them respite to repent and reform.

3. Like mountains, trees, living creatures, etc. whose shades move from one direction to another with the movements of the sun and the moon. All these objects are subject to Allah's rules and they all pay obeisance to Him.

4. *yatafayya'u* = he or it turns itself, inclines (v. iii. m. s. impct. from *tafayya'a*, form V of *fâ'a* [fay'], to return, to shift from west to east).

5. *ẓilâl* (pl.; s. *ẓill*) = shadows, shades. See at 13:15, p. 770, n. 5.

6. *sujjad* (pl., s. *sâjid*) = those who prostrate themselves/make obeisance, prostrate ones (active participle from *sajada* [sujûd], to prostrate oneself. See at 12:100, p. 758, n. 7).

7. *dâkhirûn* (pl.; s. *dâkhir*) = those who become small, humble, lowly (act. participle from *dakhara* [dkhar/dukhâr], to be small, humble).

8. *dâbbah* (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 11: 56, p. 698, n. 1.

9. *yastakbirûna* = they turn arrogant/proud/haughty, are puffed up (v. iii. m. s. impct. from *istakbara*, form X of *kabura* [kubr/ kibâr/ kabârah] to become big, large, great. See at 7:206, p. 545, n. 2).

10. *yakhâfûna* = they fear, dread (v. iii. m. pl. impct. from *khâfa* [khawf/makhâfah/ khifâh], to fear. See at 13:21, p. 773, n. 11).

11. *yu'marûn* = they are commanded, ordered, bidden, asked (v. iii. m. pl. impct. passive from *'amara* ['amr], order, command. See *tu'marûna* at 15:65, p.821, n. 2).

* One should prostrate oneself to Allah on reading this 'âyah.

Section (Rukû') 7

51. And Allah says:

لَا تَسْجُدُوا لِلشَّمْسِ وَالْقَمَرِ ۚ "Do not take¹ two gods,²

إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ He is but God the One.

فَإِنِّي فَأَرْهَبُونِ So it is Me you dread.³

52. And to Him belongs
مَا فِي السَّمَوَاتِ all that is in the heavens

وَالْأَرْضِ and the earth;

وَلَهُ الدِّينُ and to Him is due worship⁴

وَإِصْبًا in perpetuity.⁵

أَفَغَيْرَ اللَّهِ

تَقُونَ that you fear?⁶

53. And whatever you have

مِنْ يَمْنُونِ مِنَ اللَّهِ of blessing⁷ is from Allah.

ثُمَّ إِذَا مَسَّكُمْ

الضَّرُّ فَلِلَّهِ any harm,⁹ to Him

تَجْتَرُّونَ you make supplication.¹⁰

54. Then when He removes¹¹

الضَّرَّ عَنْكُمْ the harm from you,

إِنَّا فَرِيقٌ مِّنْكُمْ lo, a section¹² of you

1. لَا تَتَّخِذُوا *lâ tattakhidhû* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of '*akhadha* [*'akhdh*], to take. See at 9:23, p. 585, n. 9).

2. Such as the ancient Persians used to take, one as god of good and the other as god of evil (or one of light and one of darkness).

3. ارهبوا *irhabû + ni(nî)* = you (all) dread me, be afraid of me, fear me (v. ii. m. pl. imperative from *rahiba* [*rahab/ruh/rahbah*], to dread, fear. See at 2:40, p. 21, n. 1).

4. دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 1:4, p. 1, n. 6 and 15:35, p. 815, n. 5.

5. To Allah is due exclusive and sincere worship and obedience for all time. واسب *wasib* = permanent, lasting, perpetual, for ever (act. participle from *wasaba* [*wasib*], to last).

6. تَتَّقُونَ *tattaqûna* = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See at 10:31, p. 649, n. 8).

7. All the blessings, personal, physical, material, intellectual, social, etc., are from Allah. نعمة *ni'mah* (s.; pl. *ni'am*) = blessing, grace, favour, boon, benefaction.

8. مَسَّ *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass*/ *masis*, to feel, to touch. See at 15:54, p. 818, n. 8).

9. Even those who set partners with Allah, they fervently pray to Allah for the removal of any distress that afflicts them, unconsciously acknowledging that the gods and goddesses they worship besides Allah do not have any power to do good or harm. تَجْتَرُّونَ *taj'arûna* = you supplicate, pray fervently, moo (v. ii. m. pl. impfct. from *ja'ara* [*ja'r/ ju'âr*], to supplicate, to moo).

11. كَشَفَ *kashafa* = he removed, lifted, disclosed, uncovered, exposed (v. iii. m. s. past from *kashf*, to remove. See *kashafnâ* at 10:98, p. 672, n. 4).

12. فَرِيقٌ *farîq* (pl. *furûq*, *afriqah*) = section, group, faction, party, band. See at 9:117, p. 629, n. 5).

❦ بِرَبِّهِمْ يُشْرِكُونَ do to their Lord set partners.¹

يَكْفُرُوا 55. To show ingratitude² for
بِمَاءِ الْيَنْهَاءِ what We have given them.

فَتَمَتَّعُوا So enjoy yourselves,³

❧ فَسَوْفَ تَعْلَمُونَ for you shall soon know.⁴

وَيَجْعَلُونَ 56. And they set⁵

لِمَا لَا يَعْلَمُونَ for those that know not

نَصِيبًا مِّمَّا a portion⁶ of what

رَزَقْنَاهُمْ We provide⁷ for them.

بِاللَّهِ لَتَسْأَلَنَّ By Allah, you shall be asked

عَمَّا كُنْتُمْ about what you use to

❧ تَقْرُونَ fabricate.⁸

وَيَجْعَلُونَ 57. And they set for Allah

الْبَنَاتِ سُبْحَنَهُ daughters –Sacrosanct is He–

وَلَهُمْ and for them,

❧ مَا يَشْتَهُونَ whatever they desire!⁹

وَإِذَا بُشِّرَ 58. And if news is given

أَحَدَهُم بِالْأُنثَى to anyone of a female child,

ظَلَّ وَجْهَهُ سَوْدًا his face turns black¹⁰

1. All Alone removes distress. Yet many persons, forgetting Allah's favour, set partners with Him. *yushrikûna* = they set partners, associate, give share to (v. iii. m. pl. impfct. from 'ashraka, form IV of *sharika* [*shirk/ sharikah*], to share. See at 16:3, p. 828, n. 8).

2. *yakfurû(na)* = the deny, disbelieve, cover, show ingratitude (v. iii. m. pl. impfct. passive from *kafara* [*kufri*], to disbelieve, to cover. The terminal *nûn* is dropped because of a hidden 'an in li of motivation coming before the verb. See *yakfurûna* at 13:30, p. 777, n. 1).

3. *tamatta'û* = you (all) enjoy yourselves (v. ii. m. pl. imperative from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. See at 14:30, p. 798, n. 7).

4. i. e., the consequences of unbelief and ingratitude.

5. *yaj'alûna* = they set, make, place, put, appoint (v. iii. m. pl. impfct. from *ja'ala* [*ja'a'*] to make, to put. See at 15:96, p. 826, n. 8).

6. i. e., the polytheists apply a portion of their wealth, which is given by Allah Alone, for worshipping the lifeless idols and other objects that have no knowledge and cannot do any good or harm. *naṣīb* (s.; pl. *nuṣub /anṣibā' /anṣibah*) = share, portion, luck, chance, fate, dividend. See at 11:109, p. 716, n. 10.

7. *razaqnâ* = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [*razq*], to provide, bestow. See at 14:31, p. 798, n. 10).

8. *taftarûna* = you (all) fabricate, make up, invent falsely, trump up, calumniate (v. ii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 10:59, p. 658, n. 9).

9. *yashtahûna* = they desire, wish covet, crave, long for (v. iii. m. pl. impfct. from *ishtahâ*, form VIII of *shahâ/ shahiya* [*shahw shahy/ shahwah*], to desire, to wish. See *shahwah* at 7:81, p. 497, n. 6).

10. *muswadd* = he or it is made black, blackened (passive participle from *iswadda*, form IX of *sawida* [*sawâd*], to become black. See *taswaddu* at 3:106, p. 197, n. 12).

وَهُوَ كَظِيمٌ ٨٨

and he is depressed.¹

يَتَوَارَىٰ مِنَ الْقَوْمِ

59. He hides² from the people

مِنْ سُوءِ مَا

for the evil of what

بُشِّرَ بِهِ

he has been apprised of—

أَمْ يَسْكُرُهُ

shall he retain³ it

عَلَىٰ هُوبٍ أَمْ

in ignominy⁴ or

يَدُسُّهُ فِي التُّرَابِ

shall he bury⁵ it in the earth?

أَلَا سَاءَ

Oh how bad is

مَا يَفْعَلُونَ ٨٩

what they adjudge!

لِلَّذِينَ لَا يُؤْمِنُونَ

60. For those who do not

بِالْآخِرَةِ

believe in the hereafter

مَثَلُ السَّوْءِ

will be the model of evil;

وَلِلَّهِ الْمَثَلُ

and Allah's is the Model

الْأَعْلَىٰ

Most Exalted.

وَهُوَ الْعَزِيزُ

And He is the All-Mighty,

الْحَكِيمُ ٩٠

All-Wise.

Section (Rukû') 8

وَلَوْ يَوَظُّرُ اللَّهُ

61. And were Allah to punish⁶

النَّاسَ يَظْلِمُهُم

men for their wrong-doing

مَا تَرَكُوا عَلَيْهِ

He would not leave on it⁷

مِنْ دَابَّةٍ

any moving creature;

وَلَكِنْ يُؤَخِّرُهُمْ

but He puts them off⁸

إِلَّا أَجَلٌ مُّسَمًّى

till a term⁹ specified.¹⁰

فَإِذَا جَاءَ أَجَلُهُمْ

So when their term comes

لَا يَسْتَفْخِرُونَ سَاعَةً

they cannot delay¹¹ an hour

وَلَا يَسْتَفْتِحُونَ ٩١

nor can they advance¹² [it].

وَيَجْعَلُونَ لِلَّهِ

62. And they assign to Allah

مَا يَكْرَهُونَ

what they detest¹³

وَيَصِفُ السُّنْهَرُ

and their tongues specify

الْكُذْبَ أَنَّهُمْ

the lie that theirs shall be

لِلْمُسْكِنِ

the better things.

لَا جَرَمَ أَنَّ لَهُمْ

No doubt that they shall have

1. This and the following 'āyah refer to the pre-Islamic Arabs' attitude regarding female children. *كَظِيمٌ* *kazīm* = one who suppresses

anger/grief, depressed (act. participle in the scale of *fa'il* from *kazama* [*kazm/kuzūm*], to suppress, conceal. See *kāzīmīn* at 3:134, p. 207, n. 13).

2. *يَتَوَارَىٰ* *yatawārā* = he hides, conceals himself, disappears (v. iii. m. s. impfct. from *tawārā*, form VI of *warā* [*wary*], to hide, to conceal, to kindle. See *yuwārī* at 7:26, p. 473, n. 1).

3. *يُمْسِكُ* *yumsiku* = he retains, holds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka* [*mask*], to hold, to grab. See *'amsakna* at 5:4, p. 329, n. 1).

4. *هُوبٌ* *hūn* = disgrace, degradation, abasement, ignominy. See at 6:93, p. 430, n. 1.

5. *يُدُسُّهُ* *yadutsu* = he burys, inserts, instils, infuses, interpolates, smuggles (v. iii. m. s. impfct. from *dassa* [*dass*], to bury, to insert).

6. *يُؤَخِّدُهُ* *yu'akhidhu* = he blames, censures, takes to task, punishes (v. iii. m. s. impfct. from *'akhadha*, form III of *'akhadha* [*'akhdh*], to take, to get. See at 5:89, 373, n. 4).

7. i. e., on the earth.

8. *يُؤَخِّرُهُمْ* *nu'akhhiru* = we delay, postpone, put off (v. i. pl. impfct. from *'akhhara*, form II from the root *'akhr*. See at 11:104, p. 715, n. 2).

9. *أَجَلٌ* *'ajal* (pl. *'ajāl*) = appointed time, term, date, deadline. See at 15:5, p. 808, n. 2.

10. *مُسَمًّى* *musamman* (s.; pl. *musammayāt*) = specified, stipulated, named, designated, defined. (Passive participle {m. s.} from *sammā* {to name}, form II of *samā* [*sumuwu/ samā*], to be high. See at 14:10, p. 790, n. 7).

11. *يَسْتَفْخِرُونَ* *yasta'khirūna* = they put off, seek to defer, delay (v. iii. m. pl. impfct. from *ista'khara*, form X from the root *'akhr*. See at 15:5, p. 808, n. 7).

12. *يَسْتَفْتِحُونَ* *yastaqdimūna* = they seek to bring forward, advance (v. iii. m. pl. impfct. from *isataqdamā*, form X of *qadima* [*qudūm*], to arrive, to reach. See at 10:49, p. 655, n. 7).

13. *يَكْرَهُونَ* *yakrahūna* = they detest, dislike (v. iii. m. pl. impfct. from *kariha* [*karh/ kurh/ karāhah/ karāhiyah*], to detest. See *kariha* at 10:82, p. 666, n. 12).

النَّارَ وَأَنَّهُمْ
مُفْرَطُونَ ﴿١٦﴾

the fire and they shall be
rushed in.¹

وَاللَّهُ لَقَدْ أَرْسَلْنَا
إِلَىٰ أُمَمٍ مِّمَّنْ قَبْلِكَ
فَرَزَيْنَ لَهُمُ الشَّيْطَانُ
أَعْمَلَهُمْ
فَهُوَ رُوِّبَهُمُ الْيَوْمَ
وَمَكَّنَهُمْ
عَذَابَ آيَةٍ ﴿١٧﴾

63. By Allah, We indeed sent
out² to peoples³ before you;
but Satan embellished⁴ to
them their deeds.⁵
So he is their patron today⁶
and they shall have
a punishment most painful.⁷

وَمَا أَرْسَلْنَا
عَلَيْكَ الْكِتَابَ إِلَّا
لِيُبَيِّنَ لَهُمْ
الَّذِي اخْتَلَفُوا فِيهِ
وَهُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨﴾

64. And We have not sent
down on you the Book but
for that you clarify⁸ to them
what they differ⁹ in,
and as guidance and mercy
for a people who believe.

وَاللَّهُ أَنزَلَ
مِنَ السَّمَاءِ مَاءً
فَأَخْيَاهُ
الْأَرْضَ بَعْدَ مَوْتِهَا
إِنَّ فِي ذَلِكَ لَآيَةً
لِّقَوْمٍ يَسْمَعُونَ ﴿١٩﴾

65. And Allah sends down
from the sky water
and gives life¹⁰ therewith
to the land after its death.¹¹
Verily therein¹² is a sign¹³
for a people that listen.¹⁴

Section (Rukû') 9

وَلَا يُلْقُوا
فِي الْأَنْعَامِ لَعْنَةً

66. And you have in
the livestock¹⁵ a sure lesson.¹⁶

1. i. e., in this world.
1. *mufraṭûn* = those rushed in, hastened in, (passive participle from 'afraṭa, form IV of *faraṭa* [*furûṭ/farṭ*], to be quick, rush, slip, miss, escape. See *farratūn* at 12:80, p. 752, n. 2).]

2. i. e., sent out Prophets and Messengers.

3. *umam* (pl.; امة *'ummah*) = communities, nations, peoples, generation. See at 11:48, p. 695, n. 4.

4. *zayyana* = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zāna* [*zayn*], to decorate, adorn. See at 8:47, p. 564, n. 11).

5. i. e., their deeds of polytheism, unbelief and disobedience.

6. i. e., in this world.

7. *'alīm* = agonizing, anguishing, most painful. See at 15:50, p. 817, n. 11.

8. *tubayyina* (u)= you make clear, elucidate, explain, clarify (v. ii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 16:44, p. 842, n. 5).

9. i. e., in matters of the *dīn*. *ikhtalafū* = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalaf*], to come after. See at 10:93, p. 670, n. 9).

10. *'ahyā* = he gave life, revived, saved life, (v. iii. m. s. past in form IV of *hayiya* [*hayah*], to live. See at 5:32, p. 344, n. 3).

11. i. e., after it becomes dry and barren.

12. i. e., in the sending down of rains and making plants and trees grow out of the earth.

13. *'āyah* (pl. آيات *'āyât*) = sign, revelation, miracle, evidence. See at 16:11, p. 830, n. 12.

14. *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam'* /*samā'* / *samā'ah* / *masma'*], to hear. See at 10:67, p. 661, n. 10).

15. *'an'am* (pl.; انةم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 16:5, p. 828, n. 11. 16. *'ibrah* (pl. ابرار *'ibar*) = lesson, example, warning, advice, rule, admonition. See at 12:111, p. 762, n. 10.

نُسْقِيكَ We give drink¹ to you
مِمَّا فِي بُطُونِهِ from what is in their bellies,²
مِنْ بَيْنِ فَرَثٍ وَدَمٍ between excretions³ and blood,
لَبَنًا حَالِصًا as pure milk,
سَائِغًا لِلشَّارِبِينَ palatable⁴ for the drinkers.

وَمِنْ ثَمَرَاتٍ 67. And of the crops⁵ of
النَّخِيلِ وَالْأَعْنَابِ date palms⁶ and grapes, you
تَتَّخِذُونَ مِنْهُ سَكَرًا take out of it intoxicant⁷
وَرِزْقًا حَسَنًا and wholesome provision.
إِنَّ فِي ذَلِكَ لَآيَةً Verily therein⁸ is a sign
لِقَوْمٍ يَعْقِلُونَ for people that understand.⁹

وَأَوْحَى 68. And there communicates
رَبُّكَ إِلَى النَّحْلِ أَنْ your Lord to the bee¹⁰ that
أَتَّخِذِي مِنَ الْجِبَالِ you take up in the mountains
بُيُوتًا وَمِنَ الشَّجَرِ houses and in the trees and
وَمِمَّا يَعْرِشُونَ in what they erect of trellis.¹¹

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ 69. Then eat of every fruits
فَاسْلُكِي سُبُلَ and follow¹² the ways
رَبِّكَ ذُلُلًا of your Lord gently.¹³
يَخْرُجُ There comes out

1. نُسْقِي *nusqi* = we give drink, make (someone) drink, water, irrigate (v. i. pl. impfct. from 'asqâ, form IV of saqâ [saqy], to give a drink. See 'asqaynâ 1t 15:22, p. 812, n. 3).

2. بَطُون *buṭûn* (pl.; sing. بَطْن *batn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 6:139, p. 450, n. 4.

3. Here the producing of milk is explained in a very scientific and precise way. فَرَث *farth* = excretion, excrement.

4. سَائِغ *sâ'igh* = palatable, tasty, pleasant to drink, easy to swallow (act. participle from *sāgha* [sawgh/masāgh], to be easy to swallow. See *yusighu* at 14:17, p. 792, n. 13).

5. ثَمَرَات *thamarât* (pl.; sing. *thamarah*) = fruits, yields, results, benefits, crops. See at 16:11, p. 830, n. 11.]

6. نَخِيل *nakhil* = palm, date palm. See at 16:11, p. 830, n. 9.

7. سَكَر *sakar* = an intoxicant, wine. See *sakarât* at 15:72, p. 822, n. 4.

8. i. e., in the provision of livestock, milk, fruits, corns and many other things, such as honey from bees, as mentioned in the following two 'āyahs, there are ample indications of Allah's Power and Hand behind them.

9. يَعْقِلُونَ *ya'qilūna* = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from 'aqala ['aql], to understand, to be reasonable, to have intelligence. See at 16:12, p. 831, n. 2).

10. The bees' making hives in mountains, trees and trellis especially erected for them is out of Allah's prompting and ordaining for them, all aimed at providing the very beneficial honey for men. نَحْل *nahl* = bee.

11. يَعْرِشُونَ *ya'rishūna* = they erect a trellis/lattice, trellis, espalier. See *ma'rūshât* at 6:141, 451, n. 6.

12. This is in continuation of what is communicated to the bee. اسْلُكِي *usluki* = you follow, take the way, travel, enter upon the course, behave (v. ii. f. s. imperative from *salaka* [salk/sulāk], to follow {a road}. See *nasluku* at 15:12, p. 809, n. 9).

13. ذُلُل *dhalul* (pl.; s. *dhalûl*) = gentle {animal}, tractable, docile. See *dhalâl* at 2:71, p. 33, n. 7.

مِنْ يُطَوِّنَهَا شَرَابٌ¹ of their bellies a drink,
 مُخْتَلِفٌ أَلْوَانُهُ² varying² in its colour.³
 فِيهِ شِفَاءٌ لِلنَّاسِ⁴ Therein is cure⁴ for man.
 إِنَّ فِي ذَلِكَ لَآيَةً⁵ Indeed there is in this a sign
 لِقَوْمٍ يَنْفَكِرُونَ⁶ for a people that reflect.⁵
 وَاللَّهُ خَلَقَكُمْ⁷ 70. And Allah creates you;
 ثُمَّ يُوفِّيكُمْ⁸ then he causes you to die.⁶
 وَمِنْكُمْ مَنْ⁹ And of you are those
 يُرَدُّونَ¹⁰ who are reverted⁷ to
 أَزْكَى الْعُمُرِ¹¹ the most despicable⁸ of age
 لِكَيْ لَا يَعْلَمَ¹² so that they know not,
 بَعْدَ عِلْمٍ¹³ after having knowledge,
 شَيْئًا¹⁴ anything.
 إِنَّ اللَّهَ عَلِيمٌ¹⁵ Verily Allah is All-Knowing,
 قَدِيرٌ¹⁶ All-Powerful.

Section (Rukû') 10

وَاللَّهُ فَضَّلَ¹⁷ 71. And Allah sets
 بَعْضَكُمْ عَلَى بَعْضٍ¹⁸ some of you above⁹ others
 فِي الرِّزْقِ¹⁹ in the means of livelihood.¹⁰
 فَمَا الَّذِينَ²⁰ So there are not those who
 فَضَّلُوا²¹ have been made to excel

1. i. e., honey. شَرَابٌ *sharâb* (pl. *ashribah*) = drink, beverage. See at 16:10, p. 830, n. 4.

2. مختلف *mukhtalif* = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalaf*] to follow, to succeed. See *takhtalifûna* at 16:13, p. 831, n. 4).

3. ألوان *'alwân* (pl.; s. *lawn*) = colour, hue, complexion, shades. See *lawn* at 2:69, p. 33, n. 1.

4. Honey is of great medicinal value and it cures a multiplicity of ailments. شِفَاءٌ *shifâ'* = remedy, cure, healing. See at 10:57, p. 657, n. 10.

5. ينفكرون *yatafakkarûna* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 16:11, p. 830, n. 13).

6. يتوفى *yatawaffâ* = he takes fully, receives in full, causes to die (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ*/'wafy], to be perfect, to fulfil. See at 10:104, p. 674, n. 5).

7. يرد *yuraddu* = he or it is repulsed, returned, reverted (v. iii. m. s. impfct. passive from *raddu* [*radd*], to send back. See at 12:110, p. 762, n. 7).

8. i. e., to the age of senility. أَرْذَلُ *'ardhal* (s.; pl. *'arâdhil*/'*ardhalûn*) = meanest, most despicable, lowest (relative of *radhil*, mean, low, despicable).

9. فضل *faḍḍala* = he preferred, gave precedence, sets (someone) above (v. iii. m. s. past in form II of *faḍala* [*faḍl* /*fuḍûl*], to excel, to be in excess. See at 7:140, p. 2516, n. 8).

10. رزق *rizq* (pl. أرزاق *arżâq*) = provision, means of livelihood, food, sustenance. See at 2:233, p. 116, n. 11).

رَادِي that will give back¹
 رِزْقِهِمْ their means of living
 عَلَى مَا مَلَكَتْ to those whom do possess²
 أَيْتَهُمْ their right hands³
 فَهَتَفِيهِ سَوَاءٌ so that they be equal⁴ in it.
 أَفَنِعْمَةِ اللَّهِ Is it then Allah's grace
 يَحْذَرُونَ they disavow?⁵

وَاللَّهُ جَعَلَ لَكُمْ 72. And Allah has made for
 مِنْ أَنْفُسِكُمْ you from among yourselves
 أَزْوَاجًا spouses;⁶
 وَجَعَلَ لَكُمْ مِنْ and has made for you from
 أَنْوَاجِكُمْ بَنِينَ your spouses sons⁷
 وَحَفَدَةً and descendants;⁸
 وَرَزَقَكُمْ and has provided⁹ you with
 الطَّيِّبَاتِ the good things.¹⁰
 أَفَيَا بَطُلٍ Is it then in the falsehood¹¹
 يُؤْمِنُونَ they believe
 وَبِعَمَةِ اللَّهِ and in the grace of Allah
 هُمْ يَكْفُرُونَ they disbelieve?¹²

وَيَعْبُدُونَ 73. And they worship
 مِنْ دُونِ اللَّهِ besides Allah

1. رَادِي *râddī(n)* [pl.; acc./genitive of *râddûn*; s. *râdd*] = those who return, give back (act. participle from *radda* [*radd*], to send back. The terminal *nûn* is dropped because of the genitive construction. See *yuraddu* at 16:70, p. 849, n. 7).

2. مَلَكَتْ *malakat* = she owned, possessed, held (v. iii. f. s. past from *malaka* [*malk* /*mulk* /*milk*], to possess. See at 4:36, p. 257, n. 7).

3. i. e., slaves. أَيْتَهُمْ *'aymân* (pl.; s. يَمِين *yamîn*) = right hands, oaths. See at 16:38, p. 840, n. 5.

4. سَوَاءٌ *sawâ'* = straight, even, equal, same, alike. See at 7:193, p. 540, n. 12.

5. يَحْذَرُونَ *yajhadûna* = they reject, negate, deny, disavow, repudiate, refuse (v. iii. m. pl. impfct. from *jahada* [*jahd*/*juhûd*], to reject, to deny. See at 7:51, p. 485, n. 7).

6. أَزْوَاجٍ *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 15:88, p. 825, n. 7.

7. بَنِينَ *banîn* (pl.; accusative/genitive of *banûn*; s. *ibn*) = sons, descendants, offspring. See at 3:14, p. 159, n. 11.

8. حَفَدَةً *ḥafadah* (pl.; s. *ḥafid*) = grandsons, descendants, offspring.

9. رَزَقَ *razaqa* = he provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. iii. m. s. past from *razq*, to provide, bestow. See *razaqnâ* at 16:56, p. 845, n. 7).

10. All the good things in life. طَيِّبَاتٍ *ṭayyibât* (pl.; sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 10:93, p. 670, n. 8.

11. Such as the false and imaginary gods and goddesses. بَاطِلٍ *bâfil* = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 7:139, p. 516, n. 6.

12. يَكْفُرُونَ *yakfurûna* = they disbelieve, turn ungrateful, deny (v. iii. m. pl. impfct. from *kafara* [*kufir*], to disbelieve, to cover. See at 13:30, p. 777, n. 1).

مَالًا يَمْلِكُ those that do not own¹
لَهُمْ رِزْقًا مِّنَ the heavens and the earth
السَّمَوَاتِ وَالْأَرْضِ whatsoever
شَيْئًا
وَلَا يَسْتَطِيعُونَ nor are they capable of.²

فَلَا تَضْرِبُوا اللَّهَ 74. So do not strike³ for Allah
الْأَمْثَالَ similitudes.⁴
إِنَّ اللَّهَ يَعْلَمُ Verily Allah knows
وَأَنْتُمْ لَا تَعْلَمُونَ while you do not know.

ضَرَبَ اللَّهُ مَثَلًا 75. Allah strikes a similitude
عَبْدًا مَّمْلُوكًا of a slave in possession⁵ that
لَا يَقْدِرُ عَلَى شَيْءٍ has no power⁶ over anything
وَمَنْ رَزَقْنَاهُ and of one We have given⁷
مِنَّا رِزْقًا حَسَنًا from Us handsome provision
فَهُوَ يَنْفِقُ مِنْهُ so he spends⁸ out of it
سِرًّا وَجَهْرًا secretly⁹ and openly.¹⁰
هَلْ يَسْتَوُونَ Do they equalize?¹¹
الْحَمْدُ لِلَّهِ All the praise is for Allah;
بَلْ أَكْثَرُهُمْ but most of them
لَا يَعْلَمُونَ do not know.

وَضَرَبَ اللَّهُ 76. And Allah strikes

1. يملك *yamliku* = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [malk/mulk/milk], to take in possession. See at 10:31, p. 649, n. 4).

2. The imaginary deities the polytheists worship do not have any power to possess and bestow anything. يستطيعون *yastaʿīʿūna* = they are able to, are capable of, can afford (v. iii. m. pl. impfct. from *istaʿāʿa*, form X of *ʾāʿa* [ʾawʿ], to obey. See *yastaʿīʿūna* at 2:273, p. 143, n. 3).

3. لا تضربوا *lā taḍribū* = do not strike, hit, beat (v. ii. m. pl. imperative (prohibition) from *ḍaraba* [ḍarb], to beat. See *idribī* at 8:12, p. 551, n. 2).

4. أمثال *'amthāl* (pl.; s. *mathal*/mithl) = likenesses, similarities, resemblances, similitudes. See *mathal* at 6:160, p. 462, n. 2).

5. i. e., in possession of his master. مملوك *mamlūk* = owned, in possession (pass. participle from *malaka*, to take in possession, to own. See n. 1 above).

6. يقدر *yaqdiru* = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [qadr/qadar], to ordain, to measure, to have power. See at 13:26, p. 775, n. 6).

7. رزقنا *razaqnā* = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [razq], to provide, bestow. See at 16:56, p. 845, n. 7).

9. سرا *sirran* = secretly, privately, confidentially, hiddenly. See at 14:31, p. 798, n. 11.

8. i. e., in *zakāh*, *sadaqah* and in the way of Allah. ينفق *yunfiq* = he spends, expends (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [nafaq], to be used up. See at 9:99, p. 620, n. 3).

10. جهرا *jahran* = openly, publicly, overtly. See *jahr* at 6:3, p. 392, n. 8.

11. يستون *yastawūna* = they equalize, are at par (v. iii. m. pl. impfct. from *istawā*, form VIII of *sawīya* [siwan], to be equal. See *istawiyāni* at 11:24, p. 686, n. 9).

مَثَلًا لِّرَجُلَيْنِ
أَحَدُهُمَا أَتَمُّ
لَا يَقْدِرُ عَلَى شَيْءٍ
وَهُوَ كَلٌّ
عَلَى مَوْلَاهُ
أَيْنَمَا يُوَجِّههُ
لَا يَأْتِ بِخَيْرٍ
هَلْ يَسْتَوِي هُوَ
وَمَنْ يَأْمُرُ
بِالْعَدْلِ وَهُوَ عَلَى
صِرَاطٍ مُسْتَقِيمٍ



Section (Rukû') 11

وَلِلَّهِ
غَيْبُ السَّمَوَاتِ
وَالْأَرْضِ
وَمَا أَمْرُ السَّاعَةِ
إِلَّا كَلَمْحِ
الْبَصَرِ
أَوْ هُوَ أَقْرَبُ
إِنَّ اللَّهَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ



1. أَتَمُّ 'abkamū (s.; pl. bukm) = dumb. See bukm at 8:22, p. 554, n. 5.
2. كَلٌّ kall = burden, encumbrance, heavy, tired, weak.
3. مَوْلَى mawlā = Patron-Protector, Guardian-Protector, Sovereign, master. See at 9:51, p. 599, n. 7.
4. يَسْتَوِي yastawī = he becomes equal, equalizes, becomes even, straight, regular, upright (v. iii. m. s. impfct. from istawā, form VIII of sawīya [siwan]), to be equal. See at 13:16, p. 770, n. 13).
5. يَأْمُرُ ya'muru = he commands, orders, bids, enjoins (v. iii. m. s. impfct. from 'amara ['amr]), to order, to command. See at 4:58, p. 266, no. 5).
6. i. e., the doing of justice in all matters. عَدْلٌ 'adl = impartiality, equity, justice, fairness, equivalence, equivalent. See at 6:70, p. 419, n. 5).
7. صِرَاطٍ širāṭ = way, path, road. See at 15:41, p. 816, n. 1.
8. مُسْتَقِيمٌ mustaqīm = straight, upright, erect, correct, right, sound, proper (active participle from istaqāma, form X of qāma [qawmah/qiyām], to stand up, to get up). See at 7:16, p. 469, n. 9).
9. i. e., the Hour of Resurrection.
10. لَمَحَ lamḥ = quick glance, twinkling.
11. بَصَرٍ baṣar (s.; pl. 'abṣār) = eye, eye-sight, vision, glance, look, insight. See 'abṣār at 15:15, p. 810, n. 5.
12. i. e., in point of time. أَقْرَبُ 'aqrab = closer, closest, nearer, nearest, more/most likely (elative of qarīb. See at 5:82, p. 370, n. 9).
13. So He can cause the Resurrection to take place at any moment by simply making the command. قَدِيرٌ qadīr = Omnipotent, All-Powerful. See at 5:120, p. 390, n. 12.

وَاللَّهُ أَخْرَجَكُمْ 78. And Allah brought you
مِنْ بُطُونٍ out¹ from the wombs²
أُمّهَاتِكُمْ of your mothers,
لَا تَعْلَمُونَ شَيْئًا you knowing nothing,
وَجَعَلَ لَكُمْ السَّمْعَ and He gave you ears³
وَالْأَبْصَارَ وَالْأَفْئِدَةَ and sights⁴ and hearts⁵
لَعَلَّكُمْ that you might
تَشْكُرُونَ express gratitude.⁶

أَلَمْ يَرَوْا إِلَى 79. Do they not look at
الطَّيْرِ مُسَخَّرَاتٍ the birds⁷ made subservient⁸
فِي جَوِّ السَّمَاءِ in the midst⁹ of the sky?
مَا يُمْسِكُهُنَّ None holds¹⁰ them
إِلَّا اللَّهُ except Allah.
إِن فِي ذَلِكَ لَآيَاتٍ Verily therein are signs
لِقَوْمٍ يُؤْمِنُونَ for a people that believe.

وَاللَّهُ جَعَلَ لَكُمْ 80. And Allah sets for you
مِنْ بُيُوتِكُمْ سَكَنًا of your houses a dwelling¹¹
وَجَعَلَ لَكُمْ and provides for you
مِنْ جُلُودِ الْأَنْعَامِ out of the hides¹² of cattle
بُيُوتًا تَسْتَخِفُّونَهَا houses which you find light¹³
يَوْمَ طَعْنِكُمْ on the day of your trekking¹⁴

1. أخرج 'akhraja = he ousted, dislodged, brought out, made [someone] set out, produced (v. iii. m. s. past in form IV of *kharaja* [kharij], to go out, to leave. See at 14:32, p. 799, n.2).
2. بطون *butûn* (pl.; sing. بطن *batn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 16:66, p. 848, n. 2.
3. سمع *sam'* = hearing, to listen, sense of hearing, ears. See at 11:20, p. 685, n. 7.
4. أبصار 'abshâr (sing. بصر *basar*) = visions, sights, eyes, insight, discernment, perception. See at 15:15, p.810, n. 5).
5. أفئدة 'af'idah (pl.; s. fu'âd) = hearts. See at 14:38, p. 801, n. 5.
6. i. e., by obeying and worshipping Him Alone. تذكرون *tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [shukr/shukrân], to thank, express gratitude. See at 5: 89, p. 374, n. 4).
7. طير *tayr* (coll. n.; pl. طيور *tuyûr*) = bird. See at 3:49, p. 174, n. 10.
8. i. e., made to fly. مسخرات *musakhkharât* (pl.; s. *musakhkharah*) = made subservient, subjected, made serviceable, made useful (passive participle from *sakhkhara*, form II of *sakhira* [sukhr/maskhar], to ridicule, deride. See at 16:12, p. 831, n.1).
9. جو *jaww* (s.; pl. *ajwâ'/jiwâ'*) = midst, air, atmosphere, sphere, weather, environment.
10. يمسك *yumstku* = he retains, holds, grasps (v. iii. m. s. impfct. from 'amsaka, form IV of *masaka* [mask], to hold, to grab. See at 16:59, p. 846, n. 3).
11. سكن *sakan* = means or time for rest, dwelling, habitation, repose, tranquillity, peace of mind. See at 9:103, p. 622, n. 10.
12. جلود *julûd* (pl.; s. جلد *jild*) = skins, hides. See at 4:56, p. 265, n. 8.
13. تستخفون *tastakhiffûna* = you deem light, find light, take lightly, disdain (v. ii. m. pl. impfct. from *istakhaffa*, form X of *khaffa*, to be light. See *khaffa* at 8:66, p. 571, n. 5).
14. ظنن *ẓa'n* = journey, travelling, trekking (especially of a caravan).

وَيَوْمَ and on the day of
 بِأَقَامِكُمْ your staying;¹
 وَمِنْ أَصْوَاهِهَا and out of their wool²
 وَأَوْبَارِهَا وَأَشْعَارِهَا and their fur³ and their hair,⁴
 أَثْنَاءَ وَمَتَاعًا furnishings⁵ and utensils⁶
 إِلَى حِينٍ till a time.⁷

وَاللَّهُ جَعَلَ لَكُمْ 81. And Allah made for you
 مِمَّا خَلَقَ out of what he created
 ظِلَالًا shades⁸
 وَجَعَلَ لَكُمْ and He made for you
 مِنَ الْجِبَالِ out of the mountains
 أَكْنَانًا shelters;⁹
 وَجَعَلَ لَكُمْ سَرَابِيلَ and He set for you attires¹⁰
 تَقِيكُمْ الْحَرَّ that protect¹¹ you from heat
 وَسَرَابِيلَ تَقِيكُمْ and attires that portect you
 بِأَسْكُمْ from your violence.¹²
 كَذَلِكَ يُبَيِّنُ Thus does Allah make full¹³
 نِعْمَتَهُ عَلَيْكُمْ His grace upon you
 لَعَلَّكُمْ تُسْلِمُونَ that you might surrender.¹⁴

فَإِنْ تَوَلَّوْا 82. So if they turn away,¹⁵
 فَإِنَّمَا عَلَيْكَ then it is but upon you

1. i. e., staying at home. إقامة 'iqâmah = raising, lifting up, setting up, staging, stay, sojourn (verbal noun in form IV of qâma [qawmah/qiyâm], to get up. See muqîm at 15:76, p. 823, n. 2.

2. أصواف 'aṣwâf (pl.; s. ḥûf) = wool.

3. أوبار 'awbâr (pl.; s. wabar) = hair, fur of camels and goats (used for making tents).

4. أشعار 'ash'âr (pl.; s. sha'r) = hair.

5. أثاث 'athâth = furniture, furnishing.

6. متاع matâ' (pl. 'amti'ah) = goods, chattel, wares, baggage, equipment, gear, necessities of life, utensils, object of delight, enjoyment. See at 12:78, p. 751, n. 7.

7. i. e., till the end of one's lifetime.

8. i. e., objects to take rest under the shades of. ظلال ṭilâl (pl.; s. ṭill) = shadows, shades. See at 16:48, p. 843, n. 5.

9. أكنان 'aknân (pl.; s. kann/kinn) = shelters, retreats, nests, homes. See 'akinnah at 6:25, p. 400, n. 5.

10. سرابيل sarâbil (pl.; s. sirbâl) = garments, apparels, attires, dresses, coats of mail. See at 14:50, p. 805, n. 5.

11. تقي taqî = she or it protects, guards, safeguards (v. iii. f. s. impfct. from waqâ (waqy/wiqâyah), to guard, safeguard. See ittaqû at 16:2, p. 828, n. 5).

12. بأس ba's = might, strength, courage, intrepidity, prowess (also, as verbal noun of ba'sa, hurt, harm, violence). See at 4:84, p. 278, n. 9.

13. i. e., He provides for all your needs and requirements in life. يَتِمُّ yutimmu = he completes, makes full (v. iii. m. s. impfct. from 'atamma, form IV of tamma [tamâm], to be completed. See at 12:6, p. 724, n. 2).

14. i. e., to Allah, accepting Islâm. تسلمون tuslimûna = you surrender, submit yourselves, resign yourselves (v. ii. pl. impfct. from 'aslama, form IV of salima [salâmah/salâm], to be safe, secure. See nuslima at 6:71, p. 420, n. 9).

15. تَوَلَّوْا tawallaw = they turned away, desisted, refrained (v. iii. m. pl. past. from tawallâ, form V of waliya, to be near. See at 9:92, p. 617, n. 3).

الْبَلَّغُ الْمُبِينُ to communicate¹ explicitly.²

يَعْرِفُونَ 83. They recognize³

نِعْمَتَ اللَّهِ the graces of Allah,

ثُمَّ يَكْفُرُونَ then they disavow⁴ them;

وَأَكْثَرُهُمْ and most of them are

الْكَافِرُونَ unbelievers.

AP

Section (Rukû') 12

وَيَوْمَ 84. And the day⁵ We shall

نَبْعَثُ مِنْ كُلِّ أُمَّةٍ raise⁶ from every nation

شَهِيدًا a witness⁷ and then

لَا يُؤْذَنُ no leave will be given⁸

لِلَّذِينَ كَفَرُوا to those who disbelieve

وَلَا هُمْ nor will they

يُسْتَعْنُونَ be allowed to please.⁹

AI

وَلِإِذَا رَأَوْا 85. And when there will see

الَّذِينَ ظَلَمُوا those who do wrong¹⁰

الْعَذَابَ the punishment,

فَلَا يُخَفَّفُ it will not be mitigated¹¹ for

عَنْهُمْ وَلَا هُمْ them nor shall they be

يُنْظَرُونَ given respite.

AS

1. بلاغ *balâgh* (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 16:35, p. 839, n. 2.

2. مبين *mubîn* = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from 'abâna, form IV of bâna [bayn/bayân], to be clear, evident. See at 16:35, p. 8839, n. 3.

3. يعرفون *ya'rifûna* = they know, recognize, are aware of (v. iii. m. pl. impfct. from 'arafa [ma'rifah/ 'irfân], to know, to recognize. See 'at 12:62, p. 744, n. 13).

4. ينكرون *yunkirûna* = they disavow, deny, pretend not to know (v. iii. m. pl. impfct. from 'ankara, form IV of nakira [nakar/ nukr/ nukûr/ nakîr], not to know. See *yunkiru* at 13:35, p. 780, n. 10).

5. i. e., on the Day of Judgement.

6. نبعث *nab'athu* = we raise, raise up, resurrect, revive, send out (v. i. pl. impfct. from *ba'tha* [ba'th], to send out, to raise. See *yab'athu* at 16:38, p. 840, n. 6).

7. شهيد *shahid* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [shuhûd], to see, to witness. See at 13:43, p. 783, n. 5).

8. i. e., to make excuses. يؤذن *yu'dhanu* = he is given leave, permission (v. iii. m. s. impfct. passive from *'adhina* [idhn], to allow, to listen. See *yu'dhana* at 9:90, p. 616, n. 3).

9. i. e., to please Allah by doing good deeds. يستعنون *yusta'tabûna* = they are allowed to please (after being censured), to make amends (v. iii. m. pl. impfct. passive from *ista'taba*, form X of 'ataba ['atb/ma'tab], to blame, censure).

10. i. e., by committing *kuf'r* (unbelief) and by setting partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظلّموا *zalamû* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *zalamâ* [zalm/zulm], to do wrong. See at 14:44, p. 803, n. 7).

11. يخفف *yukhaffafu* = he or it is lessened, lightened, mitigated (v. iii. m. s. impfct. passive from *khaffafa*, form II of *khaffa* [khiffah], to be light. See at 3:88, p. 190, n. 6).

وَإِذَا رَأَوْا 86. And when there will see
الَّذِينَ أَشْرَكُوا those who set partners¹
شُرَكَاءَ هُنَّ the partners of theirs,²
قَالُوا رَبَّنَا they will say: "Our Lord,
هَؤُلَاءِ شُرَكَائُنَا these are the partners of ours
الَّذِينَ كُنَّا نَدْعُوا whom we used to invoke³
مِنْ دُونِكَ besides You."
فَأَلْقُوا إِلَيْهِمْ But they will throw⁴ at them
الْقَوْلَ the saying:
إِنَّكُمْ لَكَاذِبُونَ "You indeed are liars."⁵

87. And they will render
وَالْقَوْلَ to Allah that day
إِلَى اللَّهِ يَوْمَئِذٍ the submission;⁶
الَسَلَّةُ and lost⁷ to them will be
وَضَلَّ عَنْهُمْ what they used to fabricate.⁸

88. Those who disbelieve
الَّذِينَ كَفَرُوا and prevent⁹ from
وَصَدُّوا عَنْ the way of Allah,
سَبِيلَ اللَّهِ We shall increase¹⁰ for them
زِدْنَاهُمْ a punishment over
عَذَابَهُمْ the punishment¹¹

1. i. e., when the polytheists will see on the Day of Judgement. أَشْرَكُوا 'ashrakû = they set partners, associated (v. iii. m. pl. past from 'ashraka, form IV of sharika [shirk/sharikah], to share. See at 10:28, p. 648, n. 3).

2. i. e., the partners they set with Allah.

3. ادْعُوا nad'û = we call, invoke, invite (v. i. pl. impfct. from da'â [du'â], to call, to summon. See tad'ûna at 14:9, p. 789, n. 7).

4. أَلْقُوا 'alqaw = you threw, cast, flung, delivered, hurled (v. iii. m. pl. past from 'alqâ, form IV of laqiya [liqâ]/luqyân/luqy/luqyah/luqan], to meet. See 'alqâ at 16:15, p. 831, n. 1).

5. The false deities will be given power to speak out and they will disavow having asked anyone to worship them. كَاذِبُونَ kâdhībūn (pl.; sing. كَاذِب kâdhīb) = those that lie, liars, untruthful (active participle from kadhaba [kidhb/kadhib/kadhbah/kidhbah], to lie. See at 9:107, p. 624, n. 6).

6. i. e., they will acknowledge Him to be sole and exclusively deserving of worship and obedience.

سلم salam = peace, submission, surrender. See at 16:28, p. 836, n. 2.

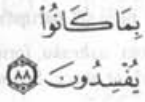
7. i. e., the false deities will be of no avail to the polytheists on the Day of Judgement. ضَلَّ dalla = he lost way, went astray, strayed from (v. iii. m. s. past from dalâl/dalâlah, to loose one's way. See at 10:108, p. 676, n. 1).

8. i. e., of false gods and goddesses يَفْتَرُونَ yaftarûna = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from iftarâ, form VIII of farâ [fary], to cut lengthwise, to fabricate. See at 11:21, p. 685, n. 10).

9. i. e., prevent others. صَدُّوا şaddû = they turned away, diverted, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from şadda [şadd], to turn away. See at 9:9, p. 580, n. 9).

10. زِدْنَاهُمْ zidnâ = we increased, augmented, made more (v. i. pl. past from zâda [zayd/zîdah], to increase. See la+azîdanna at 14:7, p. 788, n. 5).

11. i. e., one punishment for their own unbelief and disobedience and another punishment for their preventing others from the way of Allah.



بِمَا كَانُوا
يُفْسِدُونَ because they use to
make mischief.¹

وَيَوْمَ

89. And on the day²

نَبْعَثُ

We shall raise³

فِي كُلِّ أُمَّةٍ

among every nation

شَهِيدًا عَلَيْهِمْ

a witness⁴ against them

مِنْ أَنْفُسِهِمْ

from among themselves;

وَجِئْنَا بِكَ

and We shall bring you

شَهِيدًا عَلَى هَؤُلَاءِ

as a witness against these.⁵

وَنَزَّلْنَا

And We have sent down

عَلَيْكَ الْكِتَابَ

upon you the Book as

بَيِّنَاتٍ لِّكُلِّ شَيْءٍ

an exposition⁶ of everything;⁷

وَهُدًى وَرَحْمَةً

and as guidance and mercy

وَنُفْرٍ

and good tidings⁸

لِّلْمُسْلِمِينَ

for the Muslims.

Section ((Rukû') 13

90. Verily Allah enjoins justice⁹

وَالْإِحْسَانَ

and the doing of good deeds,¹⁰

وَأَيُّنَ ذِي الْقُرْبَىٰ

and giving to kinsmen,¹¹

وَيَنْهَىٰ عَنِ الْفَحْشَاءِ

and forbids the vile deeds¹²

وَالْمُنْكَرِ

and the disapproved¹³ thing

وَالْبَغْيِ

and oppression.¹⁴

1. i. e., by their unbelief and by preventing others from the right path. يفسدون *yufsidûna* = they make mischief, cause disorder, spoil (v. iii. m. pl. impfct. from '*afsada*, form IV of '*fasada* [*fasâd/fusûd*], to be bad. See *yufsidû* at 13:25, p. 775, n. 2).

2. i. e., on the Day of Judgement.

3. نبعث *nab'athu* = we raise, raise up, resurrect, revive, send out (v. i. pl. impfct. from '*ba'tha* [*ba'th*], to send out, to raise. See at 16:84, p. 855, n. 6).

4. The Prophet or Messenger sent to every people for their guidance will be brought forward as witness against them. شهيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of '*fa'il* from '*shahida* [*shuhûd*], to see, to witness. See at 16:84, p. 855, n. 7).

5. i. e., the *ummah* of Prophet Muhammad, peace and blessings of Allah be on him.

6. تبيان *tibyân* = exposition, explanation, illustration.

7. i. e., of everything they need for conducting themselves rightly and correctly in this life.

8. i. e., the good tidings of forgiveness, reward and blissful life in the hereafter. بشرى *bushrâ* = glad tidings, good news. See at 12:19, p. 728, n. 4.

9. i. e., the doing of justice to all – particularly giving Allah His due by worshipping Him Alone sincerely and exclusively and paying fellow-beings their due. عدل *'adl* = impartiality, equity, justice, fairness, equivalence, equivalent. See at 16:76, p. 852, n. 6).

10. i. e., the deeds enjoined and approved by the Qur'ân and *sunnah*. إحسان *'ihsân* = doing good things, charity, benevolence, righteousness.

11. ذى القربى *dhi al-qurbâ* = near relations, those close by. See at 4:36, p. 257, n. 2.

12. فحشاء *fahshâ'* = vile deeds, sins, atrocious crimes, adultery, fornication (see at 12:24, p. 730, n. 9).

13. منكر *munkar* (pl. منكرات *munkarât*) = detested, disapproved (passive participle from '*ankara*, form IV of '*nakira* [*nakar/nukr/nukûr/nakîr*], not to know, to deny. See at 9:71, p. 608, n. 5).

14. بغى *baghy* = oppression, injustice, outrage, defiance. See at 7:33, p. 476, n. 9.

يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥﴾ He exhorts¹ you that you may bear in mind.²

وَأَوْفُوا 91. And fulfil³
بِعَهْدِ اللَّهِ the covenant⁴ of Allah when
إِذَا عَاهَدْتُمْ you have made the covenant;
وَلَا تَنْقُضُوا الْأَيْمَانَ and never break⁵ the oaths⁶
بَعْدَ تَوْكِيدِهَا after their confirmation⁷
وَقَدْ جَعَلْتُمْ while indeed you have set
اللَّهُ عَلَيْكُمْ كِفِيلًا Allah over you as guarantor.⁸
إِنَّ اللَّهَ يَعْلَمُ Verily Allah knows
مَا تَعْمَلُونَ ﴿١٦﴾ what you do.

وَلَا تَكُونُوا كَالَّذِي تَفْصَّتْ غَزَلَهَا 92. And be not like her who
تَفْصَّتْ غَزَلَهَا tears apart⁹ her yarn,¹⁰
مِنْ بَعْدِ قُوَّةٍ أَنْهَا after it is strong, into fibres¹¹
تَتَّخِذُونَ أَيْمَانَكُمْ by taking your oaths
دَخَلًا يَتَّخِذُونَ as trickery¹² between you
أَنْ تَكُونَ أُمَّةٌ when one nation is more
هِيَ أَرْبَنُ مِنْ أَمَّةٍ numerous¹³ than another.
إِنَّمَا يَبْلُوَكُمْ اللَّهُ بِهِ Allah but tests¹⁴ you by it.
وَلَيَبَيِّنَنَّ And He will surely make
لَكُمْ clear¹⁵ to you

1. يعظ *ya'izu* = he admonishes, exhorts, advises (v. iii. m. s. impfct. from *wa'aza* [*wa'z*] = to admonish, to preach. See at 4:59, p. 266, n. 11).
2. تذكرون *tadhakkarûna* (*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 16:17, p. 832, n. 7).
3. أوفوا *'awfû* = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *wafâ* [*wafâ*], to fulfil. See at 7:85, p. 398, n. 8).
4. عهد *'ahd* (s.; pl. عهد *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 13:20, p. 773, n. 5.
5. لا تنقضوا *lâ tanqudû* = do not break/violate/infringe/invalidate/tear apart (v. ii. m. pl. imperative prohibition) from *naqada* [*naqad*], to break, to violate. See *yanqudûna* at 13:25, p. 774, n. 12).
6. أيمن *'aymân* (pl.; s. يمين *yamîn*) = right hands, oaths. See at 16:31, p. 850, n. 2.
7. توكيد *tawkid* = confirmation, affirmation, assuring, emphasizing.
8. كفيل *kafil* (s.; pl. *kufalâ*) = guarantor, surety, sponsor.
9. تفصت *naqadat* = she tore apart, broke, violated, invalidated (v. iii. f. s. past from *naqd*. See n. 5 above).
10. غزل *ghazl* = yarn, spun thread, spinning.
11. أنكاث *'ankâth* (pl., s. *nakth*) = breaches, fibres.
12. دخل *dakhal* = deception, trickery, derangement, disorder.
13. i. e., do not break the covenant with a party because you get a more numerous group in your favour. أربى *arbâ* = more numerous.
14. يبلو *yablû* = he tests, tries, (v. iii. m. s. impfct. from *balâ* [*balw / balâ*], to test, to try. See *yabluwa* at 11:7, p. 679, n. 9).
15. ليبين *la+yubayyinanna* = he indeed makes clear, elucidates, explains, clarifies (v. iii. m. s. impfct. emphatic from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *yubayyina* at 16:39, p. 840, n. 7).

يَوْمَ الْقِيَامَةِ on the Day of Resurrection

مَا كُنْتُمْ what you used to

فِيهِ تَخْتَلِفُونَ be in disagreement¹ about.

وَلَوْ شَاءَ اللَّهُ 93. And if Allah willed

لَجَعَلَكُمْ He would have made² you

أُمَّةً وَاحِدَةً one community;³

وَلَكِنْ يُضِلُّ but He lets stray⁴

مَنْ يَشَاءُ whom He will,

وَيَهْدِي مَنْ يَشَاءُ and guides⁵ whom He will;

وَلَسْتُمْ and you will surely be asked⁶

عَمَّا كُنْتُمْ تَعْمَلُونَ about what you use to do.

﴿١٣﴾

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ 94. And do not take⁷ your oaths

دَخْلًا بَيْنَكُمْ as deception⁸ amongst you

فَتَرَلَّ قَدَمٌ lest there should slip⁹ a foot

بَعْدَ ثَبُوتِهَا after its being stable¹⁰

وَتَذُقُوا السُّوءَ and you taste¹¹ evil

بِمَا صَدَدْتُمْ for your having prevented¹²

عَنْ سَبِيلِ اللَّهِ from the way of Allah

وَلَكُمْ عَذَابٌ and you get a punishment

عَظِيمٌ very grave.

1. i. e., your disagreement about believing in Allah and His Messenger. تَخْتَلِفُونَ *takhtaliifūna* = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalaf*] to follow, to succeed. See at 6:164, p. 463, n. 11).

2. جعل *ja'ala* = he made, set, put, placed, appointed (v. iii. s. past from *ja'l*, to make, to put. See *ja'alnā* at 10: 67, p. 661, n. 6).

3. i. e., of believers, Muslims. أُمَّة *'ummah* (pl. *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. See at 16:36, p. 839, n. 5.

4. i. e., because of one's unbelief and rejection of the truth, and as of justice on Allah's part. يَضِلُّ *yudillu* = he lets go astray, lets stray, misguides, deludes (v. iii. m. s. impfct. from *'adalla*, form IV of *dalla* [*ḍalāl*/ *ḍalālah*], to go astray. See at 16:37, p. 840, n. 1).

5. i. e., because of one's belief and acceptance of the truth, and as of grace on Allah's part.

6. لَسْتُمْ *la-tus'alunna* = you will surely be asked/ questioned/interrogated/ enquired (v. ii. m. pl. passive impfct. from *sa'ala* [*su'āl*/ *mas'alah*], to ask, to enquire, to implore. See *la-nas'alanna* at 15:92, p. 826, n. 1).

7. لَا تَتَّخِذُوا *lā tattakhidhū* = you (all) do not take/ adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 16:51, p. 844, n. 1).

8. دَخْلٌ *dakhāl* = deception, trickery, derangement, disorder. See at 16 :92, p. 858, n. 12.

9. تَرَلَّ *tazilla(u)* = she or it slips, / errs, topples (v. iii. f. s. past from *zalla* [*zalaḥ*], to slip, stumble, err. The final letter takes *fathah* because of a hidden 'an in the causal *fā'* coming before the verb. See *istazalla* at 3:155, p. 216, n. 10).

10. ثُبُوتٌ *thubūt* = to be firm/strong/stable.

11. تَذُقُوا *tadhūqū(na)* = you (all) taste (v. ii. m. pl. impfct. from *dhāqa* [*dhawq*/ *madhāq*], to taste. See *dhūqū* 10:52, p. 656, n. 2).

12. صَدَدْتُمْ *ṣadadtum* = you prevented, turned away, diverted, deterred, dissuaded, rejected, repelled, barred (v. ii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See *ṣaddū* at 16:88, p. 856, n. 9).

وَلَا تَشْتَرُوا	95. And do not buy ¹
بِعَهْدِ اللَّهِ	with the covenant of Allah
ثَمَنًا قَلِيلًا	a small value. ²
إِنَّمَا عِنْدَ اللَّهِ	Verily what is with Allah, ³
هُوَ خَيْرٌ لَّكُمْ	that is better for you
إِنْ كُنْتُمْ	if you are
تَعْلَمُونَ ﴿١٥﴾	in the know of.
مَا عِنْدَكُمْ	96. What is with you
يَنْفَدُ	will be exhausted; ⁴
وَمَا عِنْدَ اللَّهِ	and what is with Allah
بَاقٍ	will abide.
وَلَنَجْزِيَنَ	And We shall surely award ⁵
الَّذِينَ صَبَرُوا	those who bear with patience
أَجْرَهُم	their reward ⁶
بِأَحْسَنِ مَا كَانُوا	by the best ⁷ of what they use
يَعْمَلُونَ ﴿١٦﴾	to do.
مَنْ عَمِلَ	97. Whoever does
صَالِحًا	a good deed, ⁸
مِنْ ذَكَرٍ أَوْ أُنْثَىٰ	of male ⁹ or female, ¹⁰
وَهُوَ مُؤْمِنٌ	and is a believer,
فَلَنُحْيِيَنَّهُ	We will make him live ¹¹
حَيَوَةً طَيِّبَةً	a good life, ¹²

1. لا تشتروا *lā tashtarû* = you (all) do not buy (v. ii. m. pl. imperative {prohibition} from *sharâ* [shiran /shirâ], to buy, sell. See at 5:44, p. 351, n.6).
2. i. e., do not get a little worldly benefit by breaking a solemn covenant. ثمن *thaman* (pl. ثمان *athmân*/ثمنة *athminah*) = price, value. See at 5:106, p. 382, n. 13.
3. i. e., of reward on account of your good faith and fulfilment of covenant.
4. ينفد *yanfadu* = he or it runs out, wears out, is depleted/exhausted/used up (v. iii. m. s. impfct. from *nafada* [nafad/nafâd], to be exhausted/used up).
5. لنجزين *la+nafziyanna* = we shall surely award/reward , recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [jazâ], to recompense. See *nazî* at 12:75, p. 749, n. 14).
6. أجر *'ajr* (pl. أجر *'ujûr*) = reward, recompense, remuneration. See at 16:41, p. 841, n. 6).
7. أحسن *'ahsan* = better, fairer/fairest, more/most handsome, more/most befitting. Elative of *hasan*, good, beautiful. See at 4:125, p. 299, n. 6.
8. صالح *ṣâliḥ* = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [ṣalâḥ/ ṣulâḥ/maṣlahah], to be good, right, proper. See at 11:46, p. 694, n. 4).
9. ذكر *dhakar* (s.; pl. dhukûr/dhukûrah/dhukrân) = male. See at 4:124, p. 299, n. 1.
10. أنثى *'unthâ* (s.; pl. 'inâth/'anâthâ) = female, feminine. See at 4:124, p. 299, n. 2.
11. لنحيين *la+nuhyianna* = we shall surely make live, give life, animate, enliven (v. i. pl. impfct. emphatic from *'ahyâ*, form IV of *hayiya* [hayah], to live. See *nuhyi* at 15:22, p. 812, n. 5).
12. i. e., in this world.

وَلَنَجْزِيَنَّهُمْ
أَجْرَهُمْ بِأَحْسَنِ
مَا كَانُوا يَعْمَلُونَ

and shall surely reward¹ them
by the best of
what they use to do.

﴿١٧﴾

فَإِذَا قَرَأْتَ
الْقُرْآنَ
فَاسْتَعِذْ بِاللَّهِ
مِنَ الشَّيْطَانِ الرَّجِيمِ

98. So when you recite²
the Qur'ân
seek refuge³ with Allah
from Satan the accursed.⁴

﴿١٨﴾

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ
عَلَى الَّذِينَ آمَنُوا
وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ

99. Verily he has no power⁵
over those who believe
and on their Lord
they rely.⁶

﴿١٩﴾

إِنَّمَا سُلْطَانُهُ
عَلَى الَّذِينَ
يَتَوَلَّوْنَهُ
وَالَّذِينَ هُمْ
بِهِ مُشْرِكُونَ

100. His authority is but
over those who
take him as patron-friend⁷
and those who
set partners⁸ with Him.

﴿٢٠﴾

Section (Rukû') 14

وَإِذَا بَدَّلْنَا
آيَةً

101. And when We change⁹
a revelation

1. لنحزرن *la+najziyanna* = we shall surely award/reward, recompense, requite, repay, punish (v. i. pl. impfct. emphatic from *jazâ* [jazâ'], to recompense. See at 16:96, p. 860, n. 5).

2. قرأت *qara'ta* = you read, recited, studied (v. ii. m. s. past from *qara'a* { *qirâ'ah* }, to read, recite).

3. استعذ *ista'idh* = seek protection, take refuge (v. ii. m. s. imperative from *ista'adha*, form X of 'ādha [awdh/i'yādh / ma'ādha], to seek protection. See at 7:200, p. 543, n. 3).

4. رجم *rajim* = accursed, damned, stoned (pass. participle in the scale of *fa'il* from *rajama* [rajm], to stone, to curse. See at 15:34, p. 814, n. 7).

5. سلطان *sulṭān* = authority, power, mandate, rule, sanction. See at 15:42, p. 816, n. 3.

6. يتوكلون *yatawakkalūna* = they depend, rely, put their trust in, appoint as representative (v. iii. m. pl. impfct. form *tawakkala*, form V of *wakala* [wakl / wukāl], to entrust. See at 16:42, p. 841, n. 9).

7. Satan can have no power over one who believes in Allah and relies on Him. It is only those who do not believe in Allah as their Only Lord and exclusively deserving of worship and take Satan as friend that become the victims of his delusion and misguidance. يتولون *yatawallawna* = they take as friends, they turn away, desist, refrain (v. iii. m. pl. impfct. from *tawallā*, form V of *waliya*, to come near. See at 5:80, p. 369, n. 5).

8. مشركون *mushrikūn* (pl.; s. *mushrik*) = polytheists, those who set partners with Allah (active participle from 'ashraka, form IV of *sharika* [shirk/ shirkah/ sharikah], to share. See at 12:106, p. 760, n. 9).

9. The 'āyah emphasizes the fact that Allah substituted the Qur'ân for the previous revelations and scriptures. بدنا *baddalnā* = we replaced, substituted, changed, exchanged (v. i. pl. past from *baddala*, form II of *badala* [badl], to replace. See at 7:95, p. 502, n. 12).

مَكَاتٍ in place of another

ءَايَةٍ revelation,

وَاللَّهُ أَعْلَمُ and Allah knows best

بِمَا يُزِيلُ what He sends down,¹

قَالُوا إِنَّمَا أَنْتَ

مُفْتَرٍ a forger."²

بَلْ أَكْثَرُهُمْ

لَا يَعْلَمُونَ do not know.

قُلْ نَزَّلَهُ 102. Say: "There brought it

رُوحُ الْقُدُسِ down³ the Spirit of Holiness⁴

مِنْ رَبِّكَ بِالْحَقِّ from your Lord in truth

لِيُثَبِّتَ الَّذِينَ

آمَنُوا to make firm⁵ those who believe

وَهُدًى وَبُشْرَى and as guidance and good

لِلْمُسْلِمِينَ tidings⁶ for the Muslims.

وَلَقَدْ نَعْلَمُ 103. And indeed We know

أَنَّهُمْ يَقُولُونَ إِنَّمَا

يُعَلِّمُهُ بَشَرٌ teaches him a human being."⁷

لِسَانُ الَّذِي

يُلْحِدُونَ إِلَيْهِ they unjustly insinuate⁸

أَعْجَبِي is foreign,

1. ينزل *yunazzilu* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [nuzûl], to come down. See *yunazzil* at 7:33, p. 476, n. 12).

2. The unbelievers alleged, as they still do, that Muhammad, peace and blessings of Allah be on him, himself forged the revelations. The 'ayah refutes that allegation. *muftarin* (s.; pl. *muftarûn*) = forger, one who fabricates lies, slanderer, calumniator (act. participle from *iftarâ*, form VIII of *farâ* [رى *fary*], to cut lengthwise, to fabricate. See *yaftarûna* at 16:87, p. 856, n. 8).

3. The refutation of the unbelievers is continued in this 'ayah and it is pointed out that the 'ayahs of the Qur'ân were brought down by the angel Jibrîl, whose another name is *Rûh al-Quds*.

4. i. e., Jibrîl.

5. i. e., to make firm the faith ('imân) of the believers. يثبت *yuthabbita(u)* = he makes firm, stabilizes, fastens, establishes (v. iii. m. s. impfct. from *thabbata*, form II of *thabata* [thabât/thubût], to be firm, fixed. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 8:11, p. 550, n. 9).

6. i. e., good tidings of Allah's forgiveness, reward and blissful life in the hereafter. بشرى *bushrâ* = glad tidings, good news. See at 16:89, p. 857, n. 8.

7. The unbelievers further alleged that some other person taught the Prophet, peace and blessings of Allah be on him, to produce the Qur'ân. This allegation itself constitutes an admission on the part of the unbelievers that the Prophet himself did not know reading and writing.

8. This part of the 'ayah constitutes a three-fold refutation of the unbelievers allegation. It characterizes the allegation as an unjust innuendo, 'ilhâd; it points out that the person they hinted at spoke a foreign tongue and therefore incapable of instructing the Prophet who did not know any foreign tongue; and that it was also impossible for that person to compose the text of the Qur'ân which is in perfect Arabic. يلحدون *yulhidûna* = blaspheme, deviate, digress, pervert, profane, unjustly hint, insinuate (v. iii. m. pl. impfct. from 'alḥada, form IV of *laḥada*, [لحد *lahd*], to dig a grave, to deviate from the right course, to apostatize).

وَهَذَا لِسَانٌ while this is a tongue
عَرَبِيٌّ مُبِينٌ manifestly Arabic.



إِنَّ الَّذِينَ 104. Verily those who
لَا يُؤْمِنُونَ do not believe
بِآيَاتِ اللَّهِ in the signs² of Allah,
لَا يَهْدِيهِمُ اللَّهُ Allah does not guide³ them,
وَلَهُمْ and they shall have
عَذَابٌ أَلِيمٌ a punishment most painful.⁴

إِنَّمَا يَفْتَرِي 105. There but fabricates⁵
الْكَذِبَ the lie⁶
الَّذِينَ لَا يُؤْمِنُونَ those who do not believe
بِآيَاتِ اللَّهِ in the signs of Allah;
وَأُولَئِكَ هُمُ and they are the ones
الْكَاذِبُونَ telling lies.⁷



مَنْ كَفَرَ 106. Whoever disbelieves⁸ in
بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ Allah after having believed,
إِلَّا مَنْ أُكْرِهَ save the one who is coerced⁹
وَقَلْبُهُ مُطْمَئِنٌّ while his heart is content¹⁰
بِالْإِيمَانِ with the faith;
وَلَكِنْ مَنْ شَرَحَ but he who opens¹¹

1. مبین *mubîn* = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from 'abâna, form IV of bâna [bayn/bayân], to be clear, evident. See at 16:82, p. 855, n. 2..

2. آيات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 15:1, p. 807, n. 2.

3. يهدي *yahdī* = he guides, shows the way (v. iii. m. s. impfct. from *hadā* [hady/ hudan/ hidāyah], to guide, to lead. See at 12:52, p. 742, n. 1).

4. أليم *'alim* = agonizing, anguishing, excruciating, most painful. See at 16:63, p. 847, n. 7.

5. This *'āyah* is a further rebuttal of the allegation of the unbelievers that the Qur'ân was composed by the Prophet, peace and blessings of Allah be on him, or someone else; and it categorically states that it was the unbelievers who fabricated the lie about the Qur'ân. يفتري *yafṭarī* = he or it trumps up, fabricates, makes up, invents falsely, slanders (v. iii. m. s. impfct. from *iftarā*, form VIII of *farā* [fary], to cut lengthwise, to fabricate. See *yafṭarūna* at 16:87, p. 856, n. 8).

6. كذب *kadhīb* = lie, falsehood, untruth, deceit. See at 7:89, p. 500, n. 11.

7. كاذبون *kādhībūn* (pl.; sing. *kādhīb*) = those that lie, liars, untruthful (active participle from *kadhāba* [kidhb/ kadhib/ kadhbah/ kidhbah], to lie. See at 16:186, p. 856, n. 5).

8. كفر *kafara* = he disbelieved, denied, turned ungrateful (v. iii. m. s. past from *kufr*, to disbelieve, to cover. See *yakfurūna* at 16:72, p. 850, n. 12).

9. أكره *'ukriha* = he is coerced/ compelled/ constrained (v. iii. m. s. past passive from *'akraha*, form IV of *kariha* [karh/ kurh/ karāhah/ karāhiyah], to detest. See *yakrahūna* at 16:62, p. 846, n. 12).

10. مطمئن *muṭma'inn* = content, contented, at rest (act. participle from *iṭma'anna*. See *taṭma'innu* at 13:28, p. 776, n. 13).

11. شرح *sharḥa* = he opened, laid bare, exposed, expounded, explained, elucidated, cut to slices (v. iii. m. s. past from *sharḥ*, to cut, to open. See *yashraḥ* at 6:125, p. 444, n. 2).

بِالْكَفْرِ صَدْرًا¹ to unbelief a heart,
فَعَلَيْهِمْ upon them shall be
غَضَبٌ مِنَ اللَّهِ the wrath² of Allah
وَلَهُمْ and they shall have
عَذَابٌ عَظِيمٌ a punishment very grave.³

ذَٰلِكَ بِأَنَّهُمْ 107. That is so because they
أَسْتَحَبُّوا prefer⁴
الْحَيٰوةَ الدُّنْيَا the worldly life
عَلَى الْآخِرَةِ to the hereafter

وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ and that Allah does not guide
the disbelieving people.⁵

أُولَٰئِكَ الَّذِينَ 108. They are the ones
طَبَعَ اللَّهُ Allah set a seal⁶
عَلَى قُلُوبِهِمْ over their hearts
وَسَمِعِهِمْ and their hearing⁷
وَأَبْصَرِهِمْ and their sights;⁸
وَأُولَٰئِكَ هُمُ and they are the ones
الْفٰٓسِقُونَ heedless.⁹

لَا جَرَمَ 109. No doubt¹⁰
أَنَّهُمْ فِي الْآخِرَةِ they will be in the hereafter

1. صدر *ṣadr* (s.; pl. *ṣudūr*) = breast, chest, bosom, heart, front, beginning. See *ṣudūr* at 15:97, p. 826, n. 9.

2. غضب *ghaḍab* = wrath, fury, anger, indignation. See at 8:16, p. 552, n. 6.

3. عظيم *ʿaẓīm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 15:87, p. 825, n. 4).

4. استحبوا *istahabbū* = they preferred, liked, deemed desirable (v. iii. m. pl. past from *istahabba*, form X of *ḥabba* [*hubb*], to love. See at 9:23, p. 585, n. 11).

5. Note that this *ʾāyah*, as also *ʾāyah* 104, very categorically say that Allah does not guide those who do not believe. So belief (*ʾimān*) is fundamental to the receipt of guidance from Allah.

6. i.e., because of their unbelief Allah has rendered their hearts incapable of realizing and understanding the truth. طبع *ṭabaʿa* = he set a seal, imprinted, impressed (v. iii. m. s. past from *ṭabʿ*, to impress, to set a seal. See at 4:155, p. 314, n. 5).

7. Similarly their ears and eyes are rendered incapable of listening to and understanding the truth and seeing the light of guidance. سمع *samʿ* = hearing, to listen, sense of hearing, ears. See at 16:78, p. 853, n. 3.

8. أبصار *abṣār* (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 16:78, p. 853, n. 4).

9. غافلون *ghāfilūn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufūl*], to neglect, to ignore. See at 12:13, p. 726, n. 5.

10. لا جرم *lā jarama* = no doubt, surely, certainly, of course. See at 16:23, p. 833, n. 11.

هُمُ الْخَاسِرُونَ the ones in loss.¹
 ثُمَّ إِنَّ رَبَّكَ 110. Then, verily your Lord is,
 لِلَّذِينَ هَاجَرُوا for those who migrated²
 مِنْ بَعْدِ مَا فُتِنُوا after they had been tried³
 ثُمَّ جَاهَدُوا and moreover fought⁴
 وَصَبَرُوا and bore with patience,⁵
 إِنَّ رَبَّكَ verily your Lord is
 مِنْ بَعْدِهَا after that indeed Most
 لَعَفُورٌ رَحِيمٌ Forgiving, Most Merciful.

Section (Rukû') 15

يَوْمَ 111. On the day⁶
 تَأْتِي كُلُّ نَفْسٍ every individual⁷ will come
 مُجَدِّدًا عَنْ نَفْسِهَا arguing⁸ for himself;
 وَتُؤْفَى and fully paid⁹ will be
 كُلُّ نَفْسٍ each individual
 مَا عَمِلَتْ وَهُمْ what it wrought and they
 لَا يُظْلَمُونَ will not be wronged.¹⁰

وَضَرَبَ اللَّهُ 112. And Allah strikes¹¹
 مَثَلًا قَرِيبَةً the instance¹² of a habitation¹³
 كَانَتْ أَمْنَةً that was secure

1. خسرون *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr* /*khasâr* /*khasârah* /*khusrân*]) to lose. See at 12:14, p. 726, n. 7).
2. هاجروا *hâjarû* = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr* /*hijrân*]) to emigrate. See at 16:41, p. 841, n. 1).
3. i. e., oppressed and persecuted. فُتِنُوا *futinû* = they were tried, put to test (v. iii. m. pl. past passive from *fatana* [*fatn* /*futân*]), to turn away, to put to trial. See *yufstanûna* at 9:126, p. 633, n. 4).
4. i. e., in the way of Allah. جَاهَدُوا *jâhadû* = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*]), to strive. See at 9:88, p. 615, n. 4).
5. i. e., bore with patience all the hardships and sufferings for the sake of Islam. صَبَرُوا *ṣabarû* = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [*ṣabr*]), to be patient. See at 16:42, p. 841, n. 8).
6. i. e., on the Day of Judgement.
7. نفس *nafs* (s.; pl. *nufûs* /*anfus*) = living being, person, individual, nature, self. See at 6:151, p. 457, n. 8.
8. تَجَادَلْ *tujâdilû* = she or it argues, debates, controverts (v. iii. f. s. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*]), to tighten. See *yujâdilûna* at 13:13, p. 769, n. 4).
9. i.e., justly rewarded or punished. تُؤْفَى *tuwaffû* = she is fully paid, repaid, rewarded, recompensed (v. iii. f. s. impfct. passive from *waffâ*, form II of *wafâ* [وَفَاةٌ], to fulfil, to redeem, to live up to. See at 3:161, p. 219, n. 4).
10. i. e., everyone will be recompensed according to one's deeds. يُظْلَمُونَ *yuzlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓalm* /*ẓulm*]), to do wrong. See at 10:55, p. 657, n. 2).
11. ضَرَبَ *ḍaraba* = he struck, hit, beat (v. iii. m. s. past from *ḍarb*, to beat. See at 14:24, p. 796, n. 6).
12. مَثَلٌ *mathal* (pl. امثال *'amthâl*) = simile, likeness, example, parable, model, ideal. See at 3:117, p. 201, n. 10.
13. قَرِيبَةٌ *qaryah* (s.; pl. قُرَى *quran*) = habitation, town, village, hamlet. See at 15:4, p. 808, n. 3.

مُطْمَئِنَّةً	and contented, ¹
يَأْتِيهَا	there coming to it
رِزْقَهَا رَعَدًا	its provision in abundance ²
مِنْ كُلِّ مَكَانٍ	from every place,
فَكَفَرَتْ	but it turned ungrateful ³
بِأَنْعَمِ اللَّهِ	to Allah's blessings. ⁴
فَاقْتَفَاهَا اللَّهُ	So Allah made it taste ⁵
لِإِسِّ الْجُوعِ	the clothing of hunger ⁶
وَالْخَوْفِ	and fear ⁷
بِمَا كَانُوا	because of what they used
يَصْنَعُونَ ﴿١١٣﴾	to do. ⁸
وَلَقَدْ جَاءَهُمْ	113. There had indeed come
رَسُولٌ	to them a Messenger
مِنْهُمْ	from among them
فَكَذَّبُوهُ	but they cried lies ⁹ to him.
فَأَخَذَهُمْ	So there seized ¹⁰ them
الْعَذَابُ وَهُمْ	the punishment while they
ظَالِمُونَ ﴿١١٤﴾	were doing wrong. ¹¹
فَكُلُوا مِمَّا	114. So eat of what
رَزَقَكُمُ اللَّهُ	Allah has provided ¹² for you

1. The allusion is to Makka before its submission to Islam. *مُطْمَئِنَّةً* *mutma'innah* (f., m. *mutma'inn*) = content, contented, at rest (act. participle from *itma'anna*. See *mutma'inn* at 16:106, p. 863, n. 10).

2. *رغد* *raghad* = ease and abundance; see at 2:58, p. 27, n. 5).

3. *كفرت* *kafarat* = she turned ungrateful, disbelieved, denied (v. iii. f. s. past from *kafara* [*kufir*], to disbelieve, to cover. See *yakfurûna* at 16:72, p. 850, n. 12).

4. *أنعم* *'an'um* (pl.; s. *ni'mah*) = blessings, graces, favours. See *ni'mah* at 16:53, p. 844, n. 7.

5. *أذاق* *'adhâqa* = he made (someone) taste (v. iii. m. s. past in form IV of *dhâqa* [*dhawq*/ *madhâq*], to taste. See *'adhaqnâ* at 11:8, p. 680, n. 9).

6. *جوع* *jû'* = hunger, starvation. See at 2:155, p. 73, n.

7. *خوف* *khawf* = fear, apprehension, dread, threat. See at 10:83, p. 667, n. 1.

8. *يصنعون* *yaşna'ûna* = they do, make, perform (v. iii. m. pl. impfct. from *şana'a* [*şan'* *şun'* *şani'*], to do, to make. See at 5:63, p. 361, n. 5).

9. *كذبوا* *kadhhabû* = they cried lies, regarded as false, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 10:95, p. 671, n. 6).

10. *أخذ* *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See at 11:66, p. 702, n. 2).

11. i. e., by committing *kufr* (unbelief) and by setting partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. *ظالمون* *ẓālimūn* (pl.; sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm*/ *ẓulm*], to do wrong. See at 6:93, p. 429, n. 8).

12. *رزق* *razaqa* = he provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. iii. m. s. past from *razaq*, to provide, bestow. See *razaqnâ* at 16:56, p. 845, n. 7).

حَلَالًا طَيِّبًا as lawful¹ and good²
وَأَشْكُرُوا and express gratitude³
نِعْمَتَ اللَّهِ for Allah's favours,
إِنْ كُنْتُمْ إِيَّاهُ if it is Him you use
تَعْبُدُونَ to worship.⁴

إِنَّمَا حَرَّمَ 115. He has but made unlaw-
عَلَيْكُمْ الْمَيْتَةَ ful⁵ for you the dead⁶
وَالدَّمَ وَلَحْمَ الْخِزْيِ and blood⁷ and meat⁸ of swine
وَمَا أَهْلَ and what has been offered⁹
لِغَيْرِ اللَّهِ to other than Allah.
فَمَنْ اضْطُرَّ But whoever is constrained,¹⁰
عَبْرَ بَاغٍ not being defiant¹¹
وَلَا عَادٍ nor crossing the limit,¹²
فَلَا تَكُ اللَّهُ then verily Allah is
عَفُورٌ Most Forgiving,
رَجِيمٌ Most Merciful.

وَلَا تَقُولُوا لِمَا 116. And do not say of
نَصِفُ السِّنِّكُمْ what your tongues describe¹³
الْكَذِبَ the untruth:
هَذَا حَلَالٌ "This is lawful
وهَذَا حَرَامٌ and this is unlawful",

1. حلال *halâl* = that which is allowed, lawful, legitimate.
2. طيب *ṭayyib* = good, pleasant, agreeable, salutary, clean. See at 5:6, p. 331, n. 5.
3. اشكروا *ushkurû* = you all express gratitude, give thanks, be grateful (v. ii. m. pl. imperative from *shakara* [*shukr/shukrân*], to thank, to be grateful. See at 2:172, p. 81, n. 3).
4. تعبدون *ta'būduna* = you (all) worship, serve (v. ii. m. pl. impfct. from 'abada [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 2:172, p. 81, n. 4).
5. حرم *ḥarrama* = he prohibited, made unlawful, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ ḥarima* , to be prohibited. See at 7:50, p. 484, n. 9).
6. ميتة *maytah* = corpse, carcass, dead animal, i.e. one not slaughtered according to the requirements of Islamic law, exclusive of fish. See at 2:173, p. 81, n. 6.
7. دم *dam* = blood, i.e., spilled blood. See at 2:173, p. 81, n. 7.
8. The prohibition applies to every part of swine. "Meat" here stands for the animal as a whole. لحم *lahm* (pl. *luḥûm*) = meat, flesh.
9. أهل *'uhilla* = he or it is offered, offered up, cheered (v. iii. m. s. past passive from 'ahalla, form IV of *halla* [*hall*], to appear, to come up. See at 6:145, p. 454, n. 3).
10. i. e., if one is constrained by extreme hunger and non-availability of lawful food to take the prohibited food. اضطر *uḍṭarra* = he is constrained, compelled, forced, obliged, coerced (v. iii. m. s. past passive form *iḍṭarra*, VIII of *ḍarra* [*ḍarr*], to harm, impair. See at 6:145, p. 454, n. 4).
11. باغ *bâghin* = outrageous, oppressive, desiring, defiant (active participle from *baghâ* [*baghâ /baghy*], to seek, desire. See at 6:145, p. 454, n. 4).
12. عاد *'âdin* (s.; pl. *'awâdin*) = aggressive, disobedient, inimical, crossing the limit (act. participle from 'âda, form III of 'adâ [*'adw*], to speed. See at 6:145, p. 454, n. 6).
13. تصف *taṣifu* = she describes, depicts, ascribes, attributes, praises (v. iii. f. s. impfct. from *waṣafa* [*wasf*], to describe, to praise. See *taṣifûna* at 12:77, p. 751, n. 1).

لَتَفْتَرُوا lest you should fabricate¹

عَلَى اللَّهِ الْكَذِبُ against Allah the lie.

إِنَّ الَّذِينَ يَفْتَرُونَ Verily those who fabricate²

عَلَى اللَّهِ الْكَذِبُ against Allah the lie

لَا يَفْلَحُونَ shall not succeed.³

مَتَاعٌ قَلِيلٌ 117. A little enjoyment;⁴

وَلَهُمْ but they will have

عَذَابٌ أَلِيمٌ a punishment most painful.

وَعَلَى الَّذِينَ 118. And for those who

هَادُوا وَحَرَمْنَا are Jews⁵ We made unlawful

مَا قَصَصْنَا عَلَيْكَ what We have related⁶ to you

مِنْ قَبْلُ before;⁷

وَمَا ظَلَمْنَاهُمْ and We wronged them not,

وَلَكِنْ كَانُوا أَنْفُسَهُمْ but they were to themselves

يَظْلِمُونَ doing wrong.⁸

ثُمَّ إِنَّ رَبَّكَ 119. Then, verily your Lord is

لِلَّذِينَ عَمِلُوا الشُّوءَ — for those who do evil⁹

بِجَهْلَةٍ out of ignorance¹⁰

ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ then repent¹¹ after that

وَأَصْلَحُوا and reform¹² —

1. *taftarû (na)* = you (all) fabricate, make up, invent falsely, trump up, calumniate (v. ii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فارى *fary*], to cut lengthwise, to fabricate. The terminal *nûn* is dropped because of a hidden 'un in li (of motivation) coming before the verb. See *taftarûna* at 16:56, p. 845, n. 8).

2. *yafstarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ*. See n. 1 above).

3. i. e., in the hereafter. *yusliḥûna* = they succeed, prosper (v. iii. m. pl. impct. from 'aslahâ, form IV of *falaḥa* [falḥ], to split. See *yusliḥu* at 10:69, p. 662, n. 4).

4. i. e., in this worldly life. *matâ'* (pl. 'amti'ah) = goods, wares, baggage, equipment, gear, necessities of life, utensils, object of delight, enjoyment. See at 16:80, p. 854, n. 6.

5. *hādû* = they became Jews (v. iii. m. pl. past from *hâda*, to embrace *yahûdiyyah* (Judaism), to seek forgiveness. The Jews are called *Yahûds* in Arabic after *Yahûdhâ*, the eldest son of Ya'qûb (Jacob), peace be on him. See at 2:62, p. 30, n. 1.

6. *qasṣanâ* = we related, narrated, gave an account, told (v. i. pl. past from *qasṣa* [qasṣ], to relate, narrate. See at 4:164, p. 318, n. 3).

7. See 6:46 (*Sûrat al-'An'âm*).

8. i. e., by violating Allah's commandments. *yazlimûna* = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *zalama* [ẓalm/ẓulm], to do wrong. See at 16:33, p. 838, n. 4).

9. *sâ'* (pl. 'aswâ') = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 14:6, p. 787, n. 11).

10. *jahâlâh* = ignorance, foolishness, stupidity. See at 6:54, p. 412, n. 6.

11. *tâbû* = they returned, turned in repentance, repented (v. iii. m. pl. past from *tâba* [tawb/tawbah / matâb]. See at 9:11, p. 581, n. 1).

12. *'aslahû* = rectified, made good, made amends, reformed (v. iii. m. pl. past from 'aslahâ, form IV of *falaḥa*. [ṣalâḥ/ṣulâḥ/maṣlahah], to be good, proper. See at 3:89, p. 191, n. 1).

إِنَّ رَبَّكَ مِنْ بَعْدِهَا
لَغَفُورٌ
رَحِيمٌ

verily your Lord is after that
indeed Most Forgiving,
Most Merciful.

Section (Rukû') 16

إِنَّ إِبْرَاهِيمَ
كَانَ أُمَّةً
قَانِتًا لِلَّهِ
حَنِيفًا
وَلَمْ يَكُ مِنْ
الْمُشْرِكِينَ

120. Verily Ibrâhîm
was a model leader,¹
constantly obedient² to Allah,
a true monotheist,³
and was none of
the polytheists.⁴

شَاكِرًا لِأَنْعَامِهِ
أَجْنَبَهُ
وَهَدَاهُ إِلَى
صِرَاطٍ مُسْتَقِيمٍ

121. Grateful for His favours.
He selected⁵ him
and guided him to
a way⁶ straight and right.⁷

وَمَا آتَيْنَاهُ
فِي الدُّنْيَا حَسَنَةً
وَلَنُؤْتِيَهُ
فِي الْآخِرَةِ
لِمَنِ الصَّالِحِينَ

122. And We gave him
in this world merit;⁸
and verily he will be
in the hereafter
among the righteous.⁹

1. أمة 'ummah (pl. أمم 'umam) = community, people, nation, generation, species, class, category, faith, model, model leader, period of time. See at 16:93, p. 859, n. 3.

2. قانت qānit (s.; pl. qānitân) = constant in obedience, devoutly dutiful (active participle from qanata [qunûti], to be obedient). See qānitîn at 3:17, p. 161, n.2).

3. حنيف ḥanīf (s.; pl. ḥunafā') = one who shuns the false religions and follows the true religion, a true, sincere and absolute monotheist. The term ḥanīf has been used a dozen times in the Qur'ân, always in contradistinction to polytheism and polytheists. See at 10:104, p. 674, n. 7).

4. This concluding clause clarifies the sense of a ḥanīf being the very opposite of a polytheist.

مشركين mushrikîn (pl.; accusative /genitive of mushrikûn, sing. mushrik) = polytheists, those who set partners with Allah (active participle from 'ashraka, form IV of sharika [shirk/ shirkah/ sharikah], to share. See at 10:105, p. 674, n. 8).

5. i. e., selected him for Messengership. اِجْتَبَا ijtabâ = he selected, chose, picked (v. iii. m. s. past in form VIII of jabâ [jibâyah], to collect. See yaṭtabi at 12:6, p. 723, n. 10).

6. صراط ṣirāṭ = way, path, road. See at 16:76, p. 852, n. 7.

7. i. e., the way of tawhîd and Islam. مستقيم mustaqîm = straight, upright, erect, correct, right, sound, proper (active participle from istaqâma, form X of qâma [qawmah/qiyâm], to stand up, to get up). See at 16:76, p. 852, n. 8).

8. i. e., leadership and good name. حسنة ḥasanah (s.; pl. حسنات ḥasanât) = good thing, good deed, merit (deed enjoined and approved by the Qur'ân and sunnah), benefaction. See at 7:131, p. 513, n. 1.

9. صالحين ṣāliḥîn (pl.; acc./gen. of ṣāliḥûn; s. ṣāliḥ) = righteous, virtuous (act. participle from ṣalaḥa [ṣalâḥ/ ṣulâḥ/ maṣlahah], to be good, right, proper. See at 12:101, p. 759, n. 9).

ثُمَّ أَوْحَيْنَا 123. Then We communicated¹
إِلَيْكَ أَنْ تَتَّبِعَ to you² that you follow³
مِلَّةَ إِبْرَاهِيمَ the religion⁴ of Ibrâhîm
خَنِيفًا as a true monotheist;
وَمَا كَانَ مِنْ and he was none
الْمُشْرِكِينَ of the polytheists.

إِنَّمَا جُعِلَ 124. There was but set⁵
السَّبْتُ عَلَى الَّذِينَ the Sabbath⁶ upon those
اختلفوا فيه who disagreed⁷ about it.
وَإِنَّ رَبَّكَ And verily your Lord
لَيَحْكُمُ بَيْنَهُمْ will judge⁸ between them
يَوْمَ الْقِيَمَةِ on the day of Resurrection
فِيمَا كَانُوا فِيهِ about what they used to
يَخْتَلِفُونَ disagree.

ادْعُ إِلَى سَبِيلِ 125. Call⁹ to the way¹⁰ of
رَبِّكَ بِالْحِكْمَةِ your Lord with wisdom
وَالْمَوْعِظَةِ الْحَسَنَةِ and good exhortation¹¹
وَحَدِّ لَهُمْ and argue¹² with them
بِالَّتِي هِيَ أَحْسَنُ with that which is best.
إِنَّ رَبَّكَ Verily your Lord,
هُوَ أَعْلَمُ He knows best

1. أَوْحَيْنَا 'awhaynâ = we communicated (v. i. pl. past. from 'awhâ, form IV of wahâ [wahy], to communicate. The word wahy bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also Bukhârî, nos. 2-4. See at 13:30, p. 776, n. 12).

2. The address is to Prophet Muhammad, peace and blessings of Allah be on him.

3. اتَّبِع 'ittabi' = follow, obey (v. ii. m. s. imperative from ittaba'a, form VIII of tabi'a [taba' / tabâ'ah], to follow. See at 15:65, p. 820, n. 7).

4. مِلَّة millah (s.; pl. milal) = religion, creed, religious community, denomination. See at 14:13, p. 791, n. 10).

5. جُعِلَ ju'ila = he or it was made/set/ put/ placed/ appointed (v. iii. s. past passive from ja'l, to make, to put. See ja'ala at 16: 93, p. 859, n. 2).

6. السبت al Sabt = Saturday, the Sabbath.

7. i. e., upon the Jews who disagreed about the injunctions of the religion. اختلفوا ikhtalafû = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from ikhtalafa, form VIII of khalafa [khalaf], to come after. See at 16:64, p. 847, n. 9).

8. يَحْكُمُ yahkumu = he or it adjudicates, judges, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from hakama [hukm], to pass judgement. See at 7:134, p. 514, n. 4).

9. ادْع ud'u = you call, pray, invite (v. ii. m. s. imperative from da'a [du'a'], to call, to summon. See at 7:134, p. 514, n. 4).

10. i. e., Islam. سَبِيل sabîl (m. & f.; pl. subul/asbilah) = way, highway, path, road, means, means of proceeding, plaint. See at 16:9, p. 829, n. 14.

11. مَوْعِظَةٌ maw'izah (pl. مَوَاعِظ mawâ'iz) = admonition, exhortation, counsel. See at 11:120, p. 720, n. 12.

12. جَادَلَ jâdil = argue, debate, dispute, controvert (v. ii. m. s. imperative from jâdala, form III of jadala [jadl], to tighten. See tujâdilûna at 16:111, p. 865, n. 8).

۱۶۵ یَمَنْ ضَلَّ عَنْ سَبِيلِهِ who strays¹ from His way

وَهُوَ أَعْلَمُ and He knows best

۱۶۶ بِالْمُهْتَدِينَ who are on the right way.²

۱۲۶. وَإِنْ عَاقَبْتُمْ 126. And if you retaliate³

فَعَاقِبُوا then retaliate⁴

يُمِثِّلْ مَا to the like of what

عُوقِبْتُمْ بِهِ you were made to suffer;⁴

وَلَئِنْ صَبَرْتُمْ but if you forbear,⁵

لَهُوَ خَيْرٌ it indeed is better

۱۶۷ لِلصَّابِرِينَ for the forbearing ones.

وَأَصْبِرْ 127. And have patience;

وَمَا صَبْرُكَ إِلَّا and your patience is not but

بِاللَّهِ by Allah's grace.

وَلَا تَحْزَنْ عَلَيْهِمْ And grieve not⁶ over them,

وَلَا تَكُ فِي ضَيْقٍ nor be in distress⁷

مِمَّا يَمْكُرُونَ on account of what they plot.⁸

۱۶۸

۱۲۸. إِنَّ اللَّهَ مَعَ 128. Verily Allah is with

الَّذِينَ اتَّقَوْا those who are righteous⁹

وَالَّذِينَ هُمْ and those who are

۱۶۹ مُحْسِنُونَ doers of right things.¹⁰

1. ضل *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalāl/ḍalālah*, to loose one's way. See at 16:87, p. 856, n. 7).

2. مهتدين *muhtadīn* (accu. /gen. of *muhtadūn*, sing. *muhtadīn*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihtadā*, form VIII of *hadā* [*hidāyah/hudan/hady*], to lead, to guide. See at 10:45, p. 654, n. 2).

3. عاقبتم *'āqabtum* = you retaliated, punished, took turns, (v. ii. m. pl. past from *'āqaba*, form III of *'aqaba* [*'aqb*], to follow, to succeed. See *mu'aqqib* at 13:41, p. 782, n. 8).

4. عاقبوا *'āqibū* = (you all) retaliate, punish, take turns (v. ii. m. pl. imperative from *'āqaba*. See n. 3 above).

5. عوقبتم *'ūqibtum* = you (all) were punished, made to suffer, victimised (v. ii. m. pl. past passive from *'āqaba*. See n. 3 above).

5. i. e., have patience in the cause of Allah. The address is made to the Prophet, peace and blessings of Allah be on him, but it applies to the believers in general. صبرتم *ṣabartum* = you bore with patience, persevered, forbore (v. ii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 13:24, p. 774, n. 10).

6. لا تحزن *lā taḥzan* = do not grieve, do not be sad (v. ii. m. s. imperative [prohibition] from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. See at 15:88, p. 825, n. 8).

7. ضيق *ḍiḡ* = narrowness, depression, distress, constraint. See *yaḍiḡu* at 15:97, p. 826, n. 9.

8. يَمْكُرُونَ *yamkurūna* = they plot, conspire (v. iii. m. pl. impfct. from *makara* [*makr*], to deceive, to delude. See at 12:102, p. 759, n. 13).

9. i. e., are on their guard against Allah's displeasure. اتقوا *ittaḡaw* = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from *ittaḡā*, form VIII of *waḡā* [*waḡy/wiḡāyah*], to guard, to preserve. See at 16:30, p. 836, n. 8).

10. مُحْسِنُونَ *muḥsinūn* (pl.; s. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *aḥsana*, form IV of *ḥasana* [*ḥusn*], to be good. See at 12:56, p. 743, n. 5).

17. SŪRAT AL-'ISRĀ' (The Night Journey)

Makkan: 111 'āyahs

This is also a Makkan *sūrah* which, like all other Makkan *sūahs*, deals with the fundamentals of the faith — monotheism, the truth of *risālah* (Messengership), Resurrection, Judgement, reward and punishment. The distinguishing feature of this *sūtrah* is that it opens with a reference to the most important miracle that was caused to happen to the Prophet Muḥammad, peace and blessings of Allah be on him, namely, his having been taken by Allah on a night journey ('*isrā'*') from the Ka'ba to Bayt al-Maqdis (Jerusalem). It formed the first stage of a longer and still more miraculous journey, his ascension into the haven, as indicated elsewhere in the Qur'ān (53:13-18) and as described in detail in authentic traditions. The *sūrah* is named after this memorable event.

Within the context of the fundamentals of the faith the *sūrah* speaks about the Children of Isrā'īl, particularly their disobedience and defiance of Allah's commandments, and also about the creation in general, each aspect of which bears an eloquent testimony to the Creator and His Absolute Lordship over everything. It also contains a series of commandments for right social and personal conduct ('*āyahs* 23-39). Further, it points out the folly of the polytheists in setting partners with Allah, particularly their attributing sons and daughters to Him. It is also emphasized that the Qur'ān is sent down by Allah and that even if all men and *jinn* united and jointly attempted to produce the like of it they would not be able to do so ('*āyahs* 85-88). Reference is made also to the miracles specified and demanded of the Prophet by the unbelievers ('*āyahs* 90-95). The *sūrah* ends by once again stressing the doctrine of monotheism and that Allah has no partner, nor does He take any son, nor does He need any assistant or helper.

سُورَةُ الْاِسْرَاءِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

سُبْحٰنَ الَّذِی ۱. Sacrosanct¹ is He Who
 اَسْرٰی رَعْبْدَه took on travel² His servant³
 لَیْلًا مِّن one night from
 الْمَسْجِدِ الْحَرَامِ the Sacred Mosque⁴
 اِلَی الْمَسْجِدِ الْاَقْصَا to the Farther Mosque⁵
 الَّذِی بَرَكْنَا which We blessed⁶
 حَوْلَهُ the environs of,
 لِّنُرِیْهِ that We might show him
 مِنْ اٰیٰتِنَا some of Our signs.⁷
 اِنَّهٗ هُوَ السَّمِیْعُ Verily He is the All-Hearing,
 الْبَصِیْرُ the All-Seeing.

1. The word *Subḥān* سبحان is derived from *sabbaha*, form II of *sabaha* [sabb/sibāḥah], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 16:1, p. 827, n.4.

2. *asrā* اَسْرٰی = he made (someone) travel, took on travel, travelled (v. iii. m. s. past in form IV of *sarā* [suran/ sarayān/ masran], to travel by night. See '*asrī*' at 11:81, p. 706, n. 9).

3. i. e., Prophet Muḥammad, peace and blessings of Allah be on him.

4. i. e., the Ka'ba at Makka.

5. i. e., the Bayt al-Maqdis at Jerusalem. انصی '*aqṣā*' = farther, remoter, more distant, farthest, remotest (relative of *qaṣīy*). See *qaywā* at 8:42, p. 562, n. 3.

6. *bāraknā* بَارَكْنَا = we blessed, gave blessings (v. i. pl. past from *bāraka*, form III of *baraka*, to kneel down. See at 7: 137, p. 515, n. 5).

7. Of the "signs" shown to the Prophet during the ascension (*mi'rāj*) were paradise, hell, *Sidrat al-Muntahā*, angels and the previous Prophets.

- وَمَا آتَيْنَا مُوسَىٰ 2. And We gave Mûsâ
الْكِتَابَ the Book¹
وَجَعَلْنَاهُ هُدًى and made it a guidance
لِّبَنِي إِسْرَءِيلَ for the Children of Isrâ'il,
أَلَّا تَتَّخِذُوا مِن دُونِي that you take not² besides Me
وَكِيلًا any Guardian-Protector,³
ذُرِّيَّةَ مَنْ 3. O the progeny⁴ of those
حَمَلْنَا مَعَ نُوحٍ whom We carried with Nûh.
إِنَّهُ كَانَ عَبْدًا Verily he was a servant
شَكُورًا deeply grateful.⁵
وَقَضَيْنَا إِلَىٰ 4. And We decreed⁶ to
بَنِي إِسْرَءِيلَ the Children of Isrâ'il
فِي الْكِتَابِ in the Book:
لَتُفْسِدُنَّ You shall make mischief⁷
فِي الْأَرْضِ مَرَّتَيْنِ in the land twice⁸
وَلَنَعْلَنَّ and shall turn arrogant⁹
عُلُوًّا كَبِيرًا to a great height.
فَإِذَا جَاءَ وَعْدُ 5. So when the promise¹⁰
أُولَئِكَ came for the first of the two,
بَعَثْنَا عَلَيْكُمْ We sent against you

1. i. e., the *Tawrah*. The 'ayah furnishes the background to what follows about the conduct of the Children of Isrâ'il in violation of the guidance given to them through the Book given to Mûsâ, peace be on him.

2. لا تتخذوا *lâ tattakhidhû* = you (all) do not take/adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of 'akhadha ['akhdh], to take. See at 16:94, p. 859, n. 7).

3. The emphasis is on the fact that the same message of monotheism was delivered by all the previous Prophets. وكيل *wakîl* (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [wakl /wukâl], to entrust. See at 12:66, p. 746, n. 9).

4. ذرية *dhurriyah* (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendants. See at 14:37, p. 801, n. 1).

5. شكور *shakûr* = deeply grateful, greatly thankful, intensely appreciative (act. participle in the intensive form of *fa'il* from *shakara* [shukr/ shukrân], to thank. See *yashkurûna* at 14:5, p. 787, n. 8).

6. i. e., mentioned and informed in the *Tawrah*. "Decree" (*qaḍâ*) here means informing and forewarning by Allah about what He, by His eternal knowledge, knows will happen. قضينا *qaḍaynâ* = we decreed, judged, decided, concluded, passed, executed, carried out (v. i. pl. past from *qaḍâ* [qaḍâ'], to conclude, to execute, to decree. See at 15:66, p. 821, n. 3).

7. i. e., by oppression, injustice, disobedience, killing of Prophets and the like. لنفسدن *la+ufsidunna* = you shall make mischief, will surely create trouble/cause disorder (v. ii. m. pl. impfct. emphatic from 'ufsada, form IV of *fasada* [fasâd/fusûd], to be bad. See *yufsidû* at 13:25, p. 775, n. 2).

8. The allusion is to the two peak periods of their corruption and disobedience.

9. لنعلى *la+ta'lunna* = you will surely rise, go up, ascend, wax high [figuratively, turn arrogant and disobedient] (v. ii. m. pl. impfct. emphatic from 'alâ ['ulûw], to go up, rise. See *t'alâ* at 16:2, p. 828, n. 7).

10. i. e., the promise of punishment became due for the first occasion of disobedience and mischief-making.

- عِبَادًا لَّنَا the servants of Ours
 أُولَئِكَ بِأَنفُسِهِمْ شِدِيدِ possessing severe prowess.¹
 فَجَاسُوا So they penetrated²
 خِلَالَ الدِّيَارِ into the habitations;³
 وَكَانَ وَعْدًا and it was a promise
 مَفْعُولًا acted upon.⁴
- ثُمَّ رَدَدْنَا لَكُمُ 6. Then We gave back⁵ to you
 الْكُرَّةَ عَلَيْهِمْ the turn to prevail⁶ over them
 وَأَمَدَدْنَاكُمْ and aided⁷ you
 بِأَمْوَالِ بَنِيكُمْ with wealth and children
 وَجَعَلْنَاهُمْ and made⁸ you more
 أَكْثَرَ تَفَرُّدًا numerous in manpower.⁹
- إِنْ أَحْسَنْتُمْ 7. "If you act rightly,¹⁰
 أَحْسَنْتُمْ لِأَنفُسِكُمْ you act rightly for yourselves;
 وَإِنْ أَسَأْتُمْ and if you act badly,¹¹
 فَلَهَا that is to the account thereof.
 فَإِذَا جَاءَ Then when there came the
 وَعْدُ الْآخِرَةِ promise for the second time¹²
 لِيَسْتَوُوا in order that they¹³ disgrace¹⁴
 وُجُوهَكُمْ your faces and
 وَلِيَدْخُلُوا الْمَسْجِدَ that they enter the Mosque¹⁵

1. باس *ba's* = might, strength, courage, intrepidity, prowess (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 16:81, p. 854, n. 12.
 2. جاسوا *jāsū* = they peered around, explored, penetrated (v. iii. m. pl. past from *jāsa* [jaws], to peer around, to explore).
 3. ديار *diyār* (sing. *dār*) = houses, homes, habitations, lands, regions, countries. See at 11:67, p. 702, n. 6).
 4. مفعول *maf'āl* = that which is done, acted upon, effectuated, object (passive participle from *fa'ala* [fa'lfi'l], to do. See at 4:47, p. 262, n. 10).
 5. رددنا *radadnā* = we returned, gave back, put back, restored, resisted, replied (v. i. pl. past from *radda* [radd], to return, to put back. See *raddū* at 14:9, p. 789, n. 3).
 6. كُرَّة *karrah* (s.; pl. *karrāt*) = comeback, recurrence, a return, a turn to prevail. See at 2:167, p. 79, n. 1.
 7. أمددنا *'amdadnā* = we aided, helped, assisted, supported, reinforced (v. i. pl. past from *'amadda*, form IV of *madda* [madd], to extend. See *madadnā* at 15:19, p. 811, n. 4).
 8. جعلنا *ja'alnā* = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [ja'l], to make, to put. See at 15: 16, p. 810, n. 7).
 9. نفر *nafir* (s. ; pl. *'anfār*) = group, party, troop, manpower.
 10. i. e., acted according to the guidance given by Allah. أحسنتم *'ahsantum* = you acted rightly, did well, became generous (v. ii. m. pl. past from *'ahsana*, form IV of *hasuna* [husn], to be good, handsome. See at 5:93, p. 376, n. 2).
 11. i. e., acted contrary to the guidance given by Allah. أسأتم *'asa'tum* = you did badly, acted badly/evil (v. ii. m. pl. past from *'asā'a*, form IV of *sā'a* [saw], to be bad/foul/evil. See *sā'a* at 6:136, p. 449, n. 1).
 12. i. e., the promise of punishment for their disobedience and sinful acts for the second time.
 13. i. e., the servants of Allah sent against them.
 14. يأسوا *yasū'ū(na)* = they do evil, act badly, make bad, disgrace (v. iii. m. pl. impfct. The terminal *nūn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb.
 15. i. e., to desolate it.

كَمَا دَخَلُوهُ as they had entered it

أَوَّلَ مَرَّةٍ the first time,

وَلِيَسْتَبْرُوا and that they destroy¹

مَا عَلَوْا all that they overwhelm²

تَنْبِيرًا making a ruin.³

عَسَىٰ رَبُّكُمْ 8. Maybe that your Lord

أَن يَرْحَمَكُم will have mercy on you;⁴

وَلَٰنْ عُدْتُمْ but if you relapse,⁵

عُدْنَا We will return;⁶

وَجَعَلْنَا جَهَنَّمَ and We have set⁷ hell

لِلْكَافِرِينَ for the unbelievers

حَصِيرًا as a place of confinement.⁸

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي 9. Verily this Qur'ân guides

لِلَّذِينَ هُمْ أَقْوَمُ to that which is the rightest;⁹

وَيُبَشِّرُ and it gives the glad tidings¹⁰

الْمُؤْمِنِينَ الَّذِينَ to the believers who

يَعْمَلُونَ الصَّالِحَاتِ do the right things¹¹

أَن لَهُمْ that they will have

أَجْرًا كَبِيرًا a reward very great.

وَأَنَّ الَّذِينَ 10. And that those who

1. يَتَبَرَّوْا *yutabbirû(na)* = they destroy, annihilate (v. iii. m. pl. impfct. from *tabbara*, form II of *tabara* [*tabr*], to destroy. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *mutabbar* at 7:139, p. 516, n. 4.

2. عَلَوْا '*alaw* = they overcame, overwhelmed, got the better of, became high, became arrogant, ascended (v. iii. m. pl. past from '*alâ* [*'ulûw*], to go up, rise. See *la+ta'lunna* at 17:4, p. 874, n. 9).

3. تَنْبِير *tatbîr* = to destroy/ annihilate/riun (verbal noun in form II of *tabara*. See n. 1. above).

4. i. e., Allah may forgive you if you repent and return to obedience and righteousness.

5. i. e., if you relapse into unbelief and disobedience. عُدْتُمْ '*udtum* = you returned, relapsed, went back (v. ii. m. pl. past from '*ada* [*'awd'*/*'awdah*], to return. See *la+ta'âdunna* at 14:13, p. 791, n. 9).

6. i. e., will inflict the due punishment.

7. جَعَلْنَا *ja'alnâ* = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 6:112, p. 438, n. 5).

8. حَصِير *ḥaṣîr* = that which encompasses, encircles, detains, restrains, contains, confines, place of confinement, prison (act. participle on the scale of *fa'il* from *ḥaṣara* [*ḥaṣr*], to encircle/surround/ blockade. See '*uhsirû* at 9:5, p. 578, n. 9).

9. i. e., as a way of life and conduct -- Islam. أَقْوَم '*aqwamu* = rightest, most proper/ upright/ correct/ true/authentic (elative of *qawîm*, act. participle on the scale of *fa'il* from *qâma* [*qawmah*/*qiyâm*], to get up, to stand erect. See *mustaqîm* at 16:121, p. 869, n. 7).

10. i. e., of Allah's forgiveness and reward. يُبَشِّر *yubashshiru* = he gives the good tidings, (v. iii. m. s. impfct. from *bashshara*, form II of *bashara*/*bushira* [*bishr*/*bushr*], to be happy. See at 9:21, p. 585, n. 2).

11. صَالِحَات *ṣâlihât* (f. pl.; sing. *ṣâlihah*; m. *ṣâlih*) = good deeds/things (approved by the Qur'ân and the *sunnaḥ*). Act. participle from *ṣalaḥa* [*ṣalâḥ*/*ṣulâḥ*/*maṣlahah*], to be good, right. See at 13:29, p. 776, n. 4).

لَا يُؤْمِنُونَ بِالْآخِرَةِ
أَعَدَدْنَا لَهُمْ
عَذَابًا أَلِيمًا ١٠

do not believe in the hereafter,
We have got ready¹ for them
a punishment most painful.²

Section (Ruû') 2

وَيَدْعُ الْإِنْسَنُ
بِالشَّرِّ
دُعَاةُ لَهُ بِالْخَيْرِ
وَكَانَ الْإِنْسَنُ عَجُولًا ١١

11. And man prays³
for the evil⁴
like his praying for the good;
for man is rash.⁵

وَجَعَلْنَا
الَّيْلَ وَالنَّهَارَ
آيَاتَيْنِ
فَمَحَوْنَا
آيَةَ اللَّيْلِ
وَجَعَلْنَا
آيَةَ النَّهَارِ
مُبْصِرَةً
لِتَبْتَغُوا
فَضْلًا مِّن رَّبِّكُمْ
وَلِتَعْلَمُوا عَدَدَ
الْيَمِينِ وَالْحِسَابِ
وَكُلُّ شَيْءٍ
فَعَلْنَاهُ نَفْصِيلًا ١٢

12. We have set
the night and the day
as two signs;⁶
then We have extinguished⁷
the sign of the night
and have made
the sign of the day
provide visibility⁸
that you may seek⁹
the grace of your Lord
and may know the number of
years and the reckoning;¹⁰
and everything
We have made clear¹¹ in detail.

1. أَعَدَدْنَا 'a'tadnâ = we prepared, got ready (v. i. pl. past in form IV of 'atada [atâd], to be ready. See at 4:161, p. 316, n. 12).
2. أَلِيمٌ 'alîm = agonizing, anguishing, excruciating, most painful. See at 16:104, p. 863, n. 4.
3. يَدْعُ yad'u = he calls, prays, invokes, invites (v. iii. m. s. impfct. from da'â [du'â], to call, to summon. See nad'û at 16:86, p. 856, n. 3).
4. Such as man's praying out of anger or exasperation for his own or other's destruction. شَرٌّ sharr (pl. أَشْرَارٌ ashâr) = bad, worse, worst, evil, wicked, mischievous. See at 8:55, p. 567, n. 11.
5. عَجُولٌ 'ajûl = one who rushes into something without thinking about the consequences, rash, hasty (act. participle in the scale of fa'âl from 'ajila ['ajal/ajalah], to hurry, to rush. See lâ tasta'jilû at 16:1, p. 827, n. 3).
6. i. e., of Allah's Oneness, Supreme Power, Wisdom and consideration for the creation.
7. i. e., made it dark. مَحَوْنَا mahawnâ = we extinguished, obliterated, erased, effaced, blotted out, wiped off, eliminated, eradicated (v. i. pl. impfct. from mahâ [mahw], to wipe off. See yamhû at 13:39, p. 781, n. 12).
8. مُبْصِرَةٌ mubshirah (f. s.; m. mubshir; pl. mubshirûn) = one who sees through/perceives/discerns, gives visibility (act. participle from 'abshara, form IV of bashura/ bashira [bashar], to see, to understand. See mubshir at 10:67, p. 661, n. 8).
9. i. e., go about for working and earning livelihood. تَبْتَغُوا tabtaghû[na] = you (all) seek, desire. (v. ii. m. pl. impfct. from ibtagâ, form VIII of baghâ [bughâ], to seek, to desire. The terminal nûn is dropped because of a hidden 'an in li (of motivation) coming before the verb; See at 16:14, p. 831, n. 12).
10. It is only because of the distinction between night and day that we are able to number days, months, years and ages. حِسَابٌ hisâb (pl. hisâbât) = calculation, reckoning, accounting, taking of account. See at 14:51, p. 805, n. 11.
11. i. e., in this Qur'ân. فَصَّلْنَاهُ faṣṣalnâ = we elaborated, set forth in detail, made clear (v. i. pl. past. from faṣṣala, form II of faṣala [faṣl], to separate, set apart. See at 7:52, p. 485, n. 9).

- وَكُلِّ إِنْسَانٍ 13. And every man,
 أَلَزَّمْنَاهُ 1 We have attached¹ to him
 طَلْعِهِ فِي عُنُقِهِ 2 his deeds² in his neck;³
 وَنُخْرِجُ لَهُ 4 and We shall produce⁴ to him
 يَوْمَ الْقِيَامَةِ 5 on the Day of Resurrection
 كِتَابًا يَلْقَاهُ 6 a book he will encounter⁵
 مَنشُورًا 7 unfolded.⁶
- اقْرَأْ كِتَابَكَ 14. "Read your book;
 كَفَىٰ بِفَيْسِكَ 1 you yourself are sufficient
 الْيَوْمَ عَلَيْكَ 2 today against you
 حَسِيبًا 3 as account taker."⁷
- مَنْ أَهْتَدَىٰ 15. Whoever receives guidance,
 فَإِنَّمَا يَهْتَدِ 1 he but receives guidance
 لِنَفْسِهِ 2 for himself;
 وَمَنْ ضَلَّ 3 and whoever goes astray,
 فَإِنَّمَا يَضِلُّ عَلَيْهَا 4 he only strays against that;
 وَلَا نَزِرُ 5 and there shall not bear⁸
 وَازِرَةً 6 a burdened one⁹
 وَزِرَ أَخْرَىٰ 7 the burden¹⁰ of another;
 وَمَا كَأَمْرِي 8 nor are We to chastise¹¹ until
 نَبْعَثَ رَسُولًا 9 We send out¹² a Messenger.¹³

1. أَلَزَّمْنَاهُ 'alzamnâ = we forced, compelled, imposed, obligated, made to cling, attached (v. i. pl. past from 'alzama, form IV of lazima [lazûm], to cling, to stick, to be incumbent. See nultzimu at 11:28, p. 688, n. 2).
2. طَلْعُهُ is used here metaphorically to mean deeds because the Arabs used to determine the propriety of a deed by the omen of birds flying right or left. طائر *ṭâ'ir* = flying, bird. See at 6:38, p. 415, n. 10. 3. i. e., the merit or demerit of one's deeds remains attached to one's neck like a necklace.
4. نُخْرِجُ *nukhriju* = we bring out, produce, drive out, expel, dislodge (v. i. pl. impfct. from 'akhraja, form IV of kaharaja [khurij], to go out, to leave. See 'akhraja at 16:78, p. 853, n. 1).
5. يَلْقَاهُ *yalqâ* = he encounters, meets, comes across, finds (v. iii. m. s. impfct. from laqiya [liqâ' / luqyân / luqy / luqyah / luqan] to meet. See yalqawna at 9:77, p. 611, n. 3).
6. مَنشُور *manshûr* = spread out, unfolded, unrolled, opened, published (pass. participle from nashara [nashr], to spread out, to unroll).
7. حَسِيب *ḥasib* (s.; pl. *ḥusabâ*) = account taker, account keeper, comptroller, noble, respected, esteemed (act. participle in the scale of *fa'il* from ḥasaba / ḥasiba [ḥasb / ḥisâb / ḥisbân / mahsabah], to compute, to regard. See at 4:86, p. 279, n. 10).
8. تَزِرُ *taziru* = she carries, bears, takes the load (v. iii. f. s. impfct. from wazara [wizr], to carry. See at 6:164, p. 463, n. 6).
9. وَازِرَةً *wâzirah* (f.; m. *wâzir*) = bearer, carrier, one burdened (act. participle from wazara).
10. وَزِر *wizr* (s.; pl. *'awzâr*) = burden, load, encumbrance, sin. See ns. 8 and 9 above.
11. مُعَذِّبِينَ *mu'adhdhibîn* (pl.; acc./genitive of *mu'adhdhibûn*; s. *mu'adhdhib*) = one who chastises, inflicts punishment (act. participle from 'adhdhaba, form II [ta'dhib] of 'adhaba ['adhb], to impede, to obstruct. See *mu'adhdhib* at 8:33, p. 558, n. 6).
12. نَبْعَثُ *nab'atha(u)* = we raise, raise up, resurrect, revive, send out (v. i. pl. impfct. from ba'tha [ba'th], to send out, to raise. The final letter takes fathah for a hidden 'an in hattâ coming before the verb. See *nab'athu* at 16:89, p. 857, n. 2).
13. i. e., to show the way and to warn.

- وَإِذَا أَرَدْنَا 16. And when We intend¹
 أَنْ تَهْلِكَ فَرِيَةً to destroy² a habitation
 أَمْرًا مُتَرَفِّهًا We enjoin its affluent ones,³
 فَفَسَوْفُوا فِيهَا but they disobey⁴ therein.
 فَحَقَّ عَلَيْهَا So due becomes⁵ against it
 الْقَوْلُ the utterance.⁶
 فَذَمَّرْنَاهَا Then We destroy⁷ it
 نَدْمِيرًا in utter destruction.⁸
- وَكَمْ 17. An how many We
 أَهْلَكْنَا مِنَ الْقُرُونِ destroyed of generations⁹
 مِنْ بَعْدِ نُوحٍ after Nûḥ;
 وَكَفَى بِرَبِّكَ and sufficient¹⁰ is your Lord
 بِذُنُوبِ عِبَادِهِ about the sins of His servants
 خَبِيرًا as the One All-Aware
 بَصِيرًا and All-Seeing.¹¹
- مَنْ كَانَ يُرِيدُ 18. Whoever is wont to desire
 الْعَالِجَةَ the life in this world,¹¹
 عَجَلْنَاهُ We give to him promptly¹²
 فِيهَا مَا نَشَاءُ in it whatever We will,
 لِمَنْ نُرِيدُ to whomsoever We wish;
 ثُمَّ رَجَعْنَاهُ لِمِثْلِهِمْ then We set for him hell;

1. أردنا 'aradnâ = we willed, desired, intended, aimed at (v. i. pl. past from 'arâda, form IV of râda [rawd], to walk about. See at 16:40, p.840, n. 10).

2. نَهَلَ nuhlîka(u) = we destroy, annihilate (v. i. pl. impfct. form 'ahlaka, form IV of halaka [halk/ hulk/ halâk/ tahlukah], to perish. The final letter takes fathah because of the particle 'an coming before the verb. See la+nuhlîkanna at 14:13, p. 792, n. 2).

3. i. e., to obey the guidance given them. مَتَرَفَّى mutaraffî(n) (pl.; acc/gen. of mutaraffûn [the terminal nûn is dropped because of the genitive construction]; s. mutaraff) = those made to live in luxury, affluent ones, the opulent (pass. participle from 'atarafa, form IV of tarafa, to live in luxury, opulence). See 'utrîfû at 11:116, p. 877, n. 3.

4. فَسَقُوا fasaqû = they turned defiant, disobeyed, strayed from the right course, rebelled (v. iii. m. pl. past from fasaqa [fisq/fusuq], to stray from the right course, to renounce obedience. See yafsuqûna at 7:163, p. 529, n. 6).

5. حَقَّ haqqa = he or it became true, correct, due, right, incumbent, deserving (v. iii. m. s. past from haqq. See at 7:30, p. 475, n. 3).

6. i. e., the sentence of punishment.

7. دَمَّرْنَا dammarnâ = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from dammara, form II of damara to perish. See at 7:137, p. 515, n. 8).

8. تَدْمِيرٌ tadmîr = destruction, demolition, annihilation. Verbal noun in form II of damara. See n. 7 above.

9. i. e., generations of sinful people who disobeyed their Prophets and the guidance given to them.

10. كَفَى kafâ = he suffices, is sufficient, is enough (v. iii. m. s. past from kifâyah, to be enough. See at 13:43, p. 783, n. 4).

11. عَاجِلَةٌ 'ajilah = life in this world, the fleeting/transient thing, that which passes quickly, fast train. See n. 12 below.

12. عَجَلْنَاهُ 'ajjalnâ = we hurried, hastened, rushed, expedited, accelerated, paid on the spot, gave promptly (v. i. pl. past from 'ajjala, form II of 'ajila ['ajal/'ajalah], to hurry. See yu'ajjilu at 10:11, p. 639, n. 8).

يَصْلِيَهَا he will broil¹ therein

مَذْمُومًا مَذْحُورًا censured² and banished.³

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وَمَنْ أَرَادَ 19. And whoever desires

الْآخِرَةَ وَ the hereafter and

سَعَىٰ لَهَا سَعِيَهَا strives⁴ for it its due strivings,

وَهُوَ مُؤْمِنٌ and is a believer,

فَأُولَٰئِكَ such ones,

كَانَ سَعْيُهُمْ their striving will be

مَشْكُورًا appreciated.⁵

كُلًّا نُّنِذُ 20. Each⁶ We bestow⁷ –

هَٰؤُلَاءِ وَهَٰؤُلَاءِ these and those –

مِنْ عَطَايَ رَبِّكَ of the bounty⁸ of your Lord;

وَمَا كَانَ عَطَايَ رَبِّكَ and the bounty of your Lord

مَحْظُورًا is not embargoed.⁹

أَنْظُرْ كَيْفَ فَضَّلْنَا 21. Look how We set¹⁰

بَعْضَهُمْ عَلَىٰ بَعْضٍ some of them over others;¹¹

وَالْآخِرَةُ and verily the hereafter is

أَكْبَرُ دَرَجَتٍ greater in ranks¹²

وَأَكْبَرُ تَفْضِيلًا and greater in preferment.¹³

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1. يَصْلِي *yaṣlî* = he burns, broils (v. iii. m. pl. impfct. from *ṣalâ* [*ṣalan/ ṣaliy/ ṣilâ*'], to roast, to burn, to be exposed to the blaze. See *yaslawna* at 14:29, p. 798, n. 2).

2. مَذْمُوم *madhmûm* = censured, blamed, disparaged (pass. participle from *dhamma* [*dhamm/ madhammah*], to blame).

3. مَذْحُور *mad-hûr* = banished, driven away (passive participle from *dahara* [*dahr/duhûr*], to drive away. See at 7:18, p. 470, n. 3).

4. i. e., by obeying promptly the injunctions of the Qur'ân and *sunnah*. سَعَى *sa'â* = he ran, hurried, speeded, moved quickly, strove (v. iii. m. s. past from *sa'y*, to run, to move quickly. See *yas'awna* at 5:64, p. 362, n. 3).

5. i. e., duly recognized and rewarded. مَشْكُور *mashkûr* = appreciated, thanked (pass. participle from *shakara* [*shukr/ shukrân*], to thank. See *shakûr* at 17:3, p. 873, n.5).

6. i. e., each of the two groups – those who seek only the enjoyment of the worldly life and those who desire as well the life in the hereafter.

7. نُنِذُ *numiddu* = we extend, spread, aid, provide, bestow (v. i. pl. impfct. from *'amadda*, from IV of *ofmadda* [*madd*], to extend. See *'amdadnâ* at 17:6, p. 874, n. 3).

8. عَطَا *'aṭâ* (s.; pl. *'a'ṭiyah*) = gift, present, offer, bounty. See at 11:108, p. 716, n. 4.

9. مَحْظُور *maḥzûr* = embargoed, interdicted, prohibited, forbidden (passive participle from *ḥazara* [*ḥazar*], to fence in, to prohibit).

10. فَضَّلْنَا *faḍḍalnâ* = we gave precedence, preferred, set (someone/something) over (v. i. pl. past from *faḍḍala*, form II of *faḍala* [*faḍl/ fuḍûl*], to excel, surpass, to be in excess. See at 6:86, p. 426, n. 1).

11. i. e., in respect of material means and worldly advantages.

12. دَرَجَات *darajât* (sing. درجة *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 12:76, p. 750, n. 7).

13. i. e., the difference in degrees and preferment will be much more in the hereafter between those who are favoured with Allah's pleasure and who are not so favoured. تَفْضِيل *tafḍîl* = preferment, preference, favouring (verbal noun in form II of *faḍala* [*faḍl*], to be in excess, to excel. See n. 10 above).

لَا تَجْعَلْ مَعَ اللَّهِ 22. Do not set with Allah
إِلَهًا آخَرَ another god,
فَتَقْعَدَ or else you will abide¹
مَذْمُومًا مَخْذُولًا censured² and abandoned.³

Section (Rukû') 3

وَقَضَىٰ رَبُّكَ 23. And your Lord has decreed⁴
أَلَّا تَعْبُدُوا that you worship none
إِلَّا إِيَّاهُ except Him;
وَبِالْوَالِدَيْنِ إِحْسَانًا and to the parents be good;⁵
إِنَّمَا يَبْلُغَنَّ whether there attains⁶
عِنْدَكَ الْكِبَرُ with you the old age⁷
أَحَدُهُمَا أَوْ كِلَاهُمَا one of them or both of them,
فَلَا تَقُلْ لَّهُمَا أُنَى do not say to them "Ooh"⁸
وَلَا تَنْهَرُهُمَا nor drive them⁹ away,
وَقُلْ لَهُمَا and say to them
قَوْلًا كَرِيمًا words of generosity.¹⁰

وَاخْفِضْ لَهُمَا 24. And lower¹¹ for them
جَنَاحَ الذُّلِّ the wing of humbleness¹²
مِنَ الرَّحْمَةِ out of kindness
وَقُلْ رَبِّ and say: "My Lord,
ارْحَمْهُمَا have mercy on them,

1. i. e., in hell. *taqada(u)* = you sit, remain, abide, stay (v. ii. m. s. impfct. from *qaada* [*qu'ad*], to sit down, to remain. The final letter takes *fathah* because of a hidden 'an in the causal *fā'* coming before the verb. See *qa'ada* at 9:90, p. 616, n. 4).

2. مذموم *madhmâm* = censured, blamed, disparaged, condemned (pass. participle from *dhamma* [*dhamun* / *madhammah*], to blame. See at 17:19, p. 879, n. 2).

3. مخزول *makhzûl* = abandoned, forsaken, cut off, held back (pass. participle from *khazala* [*khazal*], to cut off, to restrain).

4. This and the succeeding 'âyahs till 'ayah 37 contain a series of ten commandments for right conduct. قضى *qadâ* = he decreed, adjudicated, decided, judged, settled, executed, carried out (v. iii. m. s. past from *qadâ'*, to conclude. See at 12:68, p. 747, n. 8).

5. Note that to be good to parents is a duty that comes immediately after the duty to worship Allah Alone. إحسان *'ihsân* = doing good things, being good, charity, benevolence, righteousness.

6. يبلغن *yablughanna* = he attains, reaches, come to (v. iii. m. s. impfct. emphatic from *balagha* [*bulāgh*], to reach. See *balagha* at 12:22, p. 729, n. 7).

7. The attainment of old age is specially mentioned because at that age the position of parents is reversed from that of those looking after the children to those that need to be looked after.

8. i. e., out of annoyance or anger.

9. لا تنهر *lâ tanhar* = do not drive away/turn away with angry words/ scold/ reproach (v. ii. m. s. imperative [prohibition] from *nahara* [*nahr*], to flow, to scold, to drive away).

10. كريم *karîm* (s.; pl. *kirâm/kuramâ'*) = noble, generous, liberal, munificent, decent, gracious (act. participle in the scale of *fa'il* from *karuma* [*karan/karâmah*], to be noble/generous. See at 12:31, p. 733, n. 8).

11. اخفض *ikhfid* = lower, reduce, lessen, diminish (v. ii. m. s. imperative from *khafaḍa* [*khafḍ*], to make lower, to decrease. See at 15:88, p. 825, n. 9).

12. ذل *dhull* = lowliness, humility, humbleness, submissiveness, meekness. See *dhillah* at 10:26, p. 647, n. 3.

كَارِبَانِي just as they brought¹ me up

صَغِيرًا^(١٤) as a minor.²

رَبُّكُمْ أَعْلَمُ 25. Your Lord knows best

بِمَا فِي نَفْسِكُمْ what is in your selves.

إِنْ تَكُونُوا صَالِحِينَ If you are righteous,³

فَإِنَّهُ كَانَ then He indeed is

لِلْأَوَّابِينَ for the oft-returning penitents⁴

عَفُورًا Most Forgiving.

وَمَا ت 26. And give to

ذَا الْقُرْبَىٰ حَقَّهُ the near relation⁵ his due,

وَالْيَسِيرَ and to the poor

وَابْنَ السَّبِيلِ and the way-farer;⁶

وَلَا تُبْذِرْ and squander not⁷

بَذِيرًا^(١٥) in extravagance.⁸

إِنَّ الْمُبَذِّرِينَ 27. Verily the extravagant⁹

إِخْوَانَ الشَّيَاطِينِ are brethren of Satans;

وَكَانَ الشَّيْطَانُ لِرَبِّهِ and Satan is to his Lord

كُفُورًا extremely ungrateful.¹⁰

وَأِمَّا تَعْرِضْنَ 28. And if you turn away¹¹

عَنْهُمْ from them

1. رَبَّيَا = they (two) reared, brought up (v. iii. m. dual past from *rabbâ*, form II of *rabâ* [*rabâ*/'*rubû*'], to increase, to grow up).

2. i. e., when I was a minor. صَغِير *ṣaghîr* (s.; pl. *ṣighâr/ṣugharâ*) = small, little, young, a minor (act. participle in the scale of *fa'îl* from *ṣaghura* [*ṣighâr/ṣaghârah*], to be small. See *ṣāghirîn* at 7:13, p. 469, n. 3).

3. صَالِحِينَ *ṣāliḥîn* (pl.; acc./gen. of *ṣāliḥîn*; s. *ṣāliḥ*) = righteous, virtuous (act. participle from *ṣalaha* [*ṣalāḥ/ ṣulāḥ/ maṣlahah*], to be good, right, proper. See at 16:122, p. 869, n. 9).

4. i. e., those who repent and return to Allah for forgiveness after committing a wrong. أَوَّابِينَ

'*awwâbîn* (pl.; acc./gen. of '*awwâbun*; s. '*awwâb*) = oft-returning ones, those who return with repentance, penitents (act. participle in the intensive scale of *fa'âl* from '*âbu* [*'awb/awbah/iyâb*], to return. See *ma'âb* at 13:36, p. 780, n. 12).

5. ذَا الْقُرْبَى *dhâ al-qurbâ* (acc. of *dhû al-qurbâ*) = near relations, those close by. See at 4:36, p. 257, n. 2.

6. i. e., the wayfarer who is stranded. ابْنَ السَّبِيلِ *ibn al-sabîl* = wayfarer, traveller. See at 4:36, p. 257, n. 6.

7. لَا تُبْذِرْ *lâ tubadhdhir* = do not squander/ waste/ dissipate/ spend extravagantly (v. ii. m. s. imperative {prohibition} from *badhdhara*, form II of *badhara* [*badhr*], to sow, to disseminate).

8. تَبْذِير *tabdhîr* = squandering, extravagance, dissipation. Verbal noun in form II of *badhara*. See n. 7 above.

9. الْمُبَذِّرِينَ *mubadhdhirîn* (pl.; acc./gen. of *mubadhdhirîn*; s. *mubadhdhir*) = the extravagant, wasteful, squanderers (act. participle from *badhdhara*, form II of *badhara*. See ns. 7 and 8 above).

10. كُفُور *kafûr* = extremely ungrateful, wantonly unbelieving, stark infidel (act. participle in the scale of *fa'âl* from *kafara* [*kufir*], to cover, to be an infidel. See *yakfurû* at 16:55, p. 845, n. 2).

11. تَعْرِضْنَ *tu'ridanna* = you turn away, avert, avoid (v. ii. m. s. infet. emphatic from '*a'raḍa*, form IV of '*araḍa* /'*arada* [*'arḍ*], to be wide, to become visible. See at 12: 29, p. 732, n. 3).

إِنِّعَاءَ رَحْمَةٍ seeking¹ the mercy of your
مِنْ رَبِّكَ تَرْجُوهُمَا Lord that you hope² for,
فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا say to them easy³ words.



وَلَا تَجْعَلْ يَدَكَ وَلَا تَجْعَلْ يَدَكَ 29. Do not make your hand
مَغْلُولَةً إِلَىٰ عُنُقِكَ fettered⁴ to your neck,
وَلَا تَبْسُطْهَا nor stretch⁵ it
كُلَّ الْبَسْطِ all the stretching⁶
فَلَقَعَدُ مَلُومًا lest you should sit⁷ censured,⁸
تَحْسُورًا denuded.⁹

إِنَّ رَبَّكَ 30. Verily your Lord
يَبْسُطُ الرِّزْقَ unfolds the provision
لِمَنْ يَشَاءُ for whomsoever He will
وَيَقْدِرُ and measures out.¹⁰
إِنَّهُ كَانَ بِعِبَادِهِ He indeed is of His servants
خَبِيرًا بَصِيرًا All-Aware, All-Seeing.

Section (Rukû') 3

وَلَا تَقْتُلُوا أَوْلَادَكُمْ 31. And kill not your children
خَشْيَةَ إِمْلَاقٍ fearing¹¹ impoverishment.¹²
نَحْنُ نَرْزُقُهُمْ We provide for them
وَأَيَّاكُمْ and for you too.

1. ابتغاء *ibtighâ'* = to seek, desire, for the purpose of (verbal noun in form VIII of *baghâ* [bughâ'], to desire. See at 13:22, p. 773, n. 12).

2. تَرْجُو *tarjû* = you expect, hope for, look forward (v. ii. m. s. impfct. from *rajâ* [rajâ'], to hope. See *tarjûna* at 4:104, p. 291, n. 5).

3. i. e., words easy on and pleasing to them, without hurting or rudely disappointing them.

ميسور *maysûr* (s.; p. *maysîr*) = easy, easily done, gentle, well-to-do, fortunate (passive participle from *yasira* [yasar], to be easy).

4. i. e., do not be close-fisted. مغلوله *maghlûlah* (f.; m. *maghlûl*) = fettered, shackled (passive participle from *ghalla* [ghall], to insert, to fetter. "Hand fettered to neck" is an idiom in Arabic meaning: to be niggardly, close-fisted. See at 5:64, p. 361, n. 6).

5. لا تبسط *lâ tabsut* = do not stretch, spread out, expand, unfold (v. ii. m. s. imperative from *basaṭa* [basṭ], to spread. See *yabsutu* at 13:26, p. 775, n. 5).

6. i. e., do not give away everything in charity so that you fall in difficulty.

7. تقعد *taquda(u)* = you sit, remain, abide, stay (v. ii. m. s. impfct. from *qaada* [qu'ûd], to sit down, to remain. The final letter takes *fathah* because of a hidden 'an in the causal *fâ'* coming before the verb. See *qa'ada* at 9:90, p. 616, n. 4).

8. ملوم *malûm* = blamed, censured, blameworthy, reproached (pass. participle from *lâma* [lawm/malâm/malâmah], to blame. See *lâ talûmû* at 14:22, p. 795, n. 5).

9. محسور *mahsûr* = uncovered, denuded, exhausted (passive participle from *ḥasara* [ḥasr], to pull off, to uncover).

10. i. e., gives in measured quantities. يقيس *yaqdiru* = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [qadr/qadar], to ordain, to measure, to have power. See at 16:75, p. 851, n. 6).

11. خشية *khashyah* = fear, dread. See at 2:74, p. 35, n. 8.

12. إملاق *imlâq* = to become poor/impoverished (verbal noun in form IV of *maliqa* [malaq], to flatter).

إِنْ قَتَلْتُمْهُمْ كَانَ Verily the killing of them
خِطْنًا كَبِيرًا ٣١ is a major sin.¹

وَلَا تَقْرُبُوا 32. And do not go near²
الزَّيْفَ committing adultery.³

إِنَّهُ كَانَ فَحِشَةً It indeed is a vile deed⁴
وَسَاءَ سَبِيلًا ٣٢ and evil⁵ as a way.

وَلَا تَقْتُلُوا النَّفْسَ 33. Nor kill the life which
الَّتِي حَرَّمَ اللَّهُ Allah has made inviolate⁶
إِلَّا بِالْحَقِّ وُ except by way of justice; and
مَنْ قُتِلَ مَظْلُومًا whoever is killed wrongfully
فَقَدْ جَعَلْنَا لَوَلِيِّهِ We have set for his next-of-
سُلْطَانًا kin⁷ a mandate.⁸

فَلَا يُسْرِف 34. Nor go near
فِي الْقَتْلِ excess⁹ in killing;
إِنَّهُ كَانَ مَنْصُورًا ٣٣ for indeed he is helped.¹⁰

وَلَا تَقْرُبُوا 34. Nor go near
مَالَ الْيَتِيمِ إِلَّا the wealth of the orphan save
بِالَّتِي هِيَ أَحْسَنُ in the way most befitting¹¹
حَتَّىٰ يَبْلُغَ أَشُدَّهُ till he attains his majority.¹²
وَأَوْفُوا بِالْعَهْدِ And fulfil the covenant;

1. *khif'* = sin, offence, fault.

2. i. e., do not even do such preliminaries as looking eagerly, making intimacy and the like that might lead to the commission of adultery. لا تقربوا *lā taqrabû* = (you all) do not go near, do not approach (v. ii. m. pl. imperative {prohibition}) from *qaruba* [*qurb* / *maqrabah*], to go near. See at 12:60, p. 744, n.7).

3. زنى *zīnan* = adultery, fornication. (The Islamic concept of *zinā* applies to all types of sexual relationship with any person not a lawfully married wife or husband.)

4. فاحشة *fāhishah* s.; (pl. فواحش *fawāhish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication, lewdness. See at 7:80, p. 497, n. 3.

5. ساء *sā'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sā'/saw'*, to be bad. See at 6:136, p. 449, n. 1).

6. حرم *ḥarrama* = he prohibited, made unlawful, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ ḥarima*, to be prohibited. See at 16:15, p. 867, n. 5).

7. ولي *waliyy* (s.; pl. أولياء *'awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 13:37, p. 781, n. 4.

8. i. e., for proper reparation and equal retaliation (قصاص *qasās*). سلطان *sulṭān* = authority, power, mandate, rule, sanction. See at 16:99, p. 861, n. 5.

9. i. e., by taking the law in his hand لا يصرِف *lā yusrif* = he shall not commit an excess, let him not be extravagant (v. iii. m. s. imperative {prohibition}) from *'asrafā*, form IV of *ṣarafa/ ṣarifa* [*ṣarf/ ṣaraf*], to corrode, to spoil, to neglect. See *muṣrifīn* at 10:83, p. 667, n. 5).

10. i. e., helped by the law. منصور *manṣûr* = helped, supported, aided, given victory (passive participle from *nasara* [*naṣr/ nuṣûr*], to help. See *yanṣuru* at 11:63, p. 700, n. 11).

11. i. e., to the orphan's interest, such as profitable investment. أحسن *'aḥsan* = better, fairer/fairest, more/most handsome, more/most befitting. Elative of *ḥasan*, good, beautiful. See at 16:96, p.860, n. 12.

12. أشد *'ashudd* = physical maturity, virility. *balagha* *'ashuddahu*, he came of age, attained majority. See at 12:22, p. 729, n. 8.

إِنَّ الْعَهْدَ كَاتٍ verily the covenant¹ shall be
مَسْئُولًا questioned² about.

وَأَوْفُوا 35. And give in full³ the
الْكَيْلَ إِذَا كَلَّمْتُمْ measure⁴ when you measure;⁵
وَزِنُوا بِالْقِسْطَاسِ and weigh⁶ with a scale⁷
الْمُسْقِمْ straight and upright.⁸
ذَٰلِكَ خَيْرٌ وَأَحْسَنُ That is fair and better
تَأْوِيلًا eventually.⁹

وَلَا تَقْفُ مَا 36. And do not pursue¹⁰ what
لَيْسَ لَكَ بِهِ عِلْمٌ you have no knowledge of.
إِنَّ السَّمْعَ وَالْبَصَرَ Verily the ear, the sight
وَالْفؤَادَ and the heart,
كُلٌّ أُولَٰئِكَ كَانَ each of these shall be
عِنْدَهُ مَسْئُولًا questioned about.¹¹

وَلَا تَمْشِ فِي الْأَرْضِ 37. Nor walk in the earth
مَرَحًا with arrogance.¹²
إِنَّكَ لَن تَخْرِقَ Verily you can never rend¹³
الْأَرْضَ the earth
وَلَن تَلْعَلَّ الْجِبَالَ nor can reach the mountains
طُولًا in height.

1. عَهْد *'ahd* (s.; pl. عُهُود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 16:91, p. 858, n. 4.

2. مَسْئُول *mas'ûl* (s.; p.; *mas'ûlûn*) = one or that which is questioned/ asked/ interrogated/ enquired, responsible, accountable, answerable (passive participle from *sa'ala* [su'âl/ mas'alah], to ask, to enquire, to implore. See *la-tus'alannu* at 16:93, p. 859, n. 6).

3. أَوْفُوا *'awfû* = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *wafâ* [wafâ'], to fulfil. See at 16:91, p. 858, n. 3).

4. كَيْل *kayl* (s.; pl. *akyâl*) = measure. See at 12:88, p. 755, n. 4.

5. كَلَّمْتُمْ *kiltum* = you measured, weighed (v. ii. m. pl. past from *kâla* [kayl/makâl/makîl], to measure, to weigh. See n. 4 above and *naktal* at 12:63, p. 745, n. 4).

6. زِنُوا *zinû* = you (all) weigh (v. ii. m. pl. imperative from *wazana* [wazn/zianh], to weigh. See *mawzân* at 15:19, p. 811, n. 8).

7. قِسْطَاسٍ *qisâtis* (s.; pl. *qasâtis*) = scale, balance.

8. مُسْقِمْ *mustaqîm* = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [qawmah/qiyâm], to stand up, to get up). See at 16:121, p. 869, n. 7).

9. تَأْوِيلٍ *ta'wîl* (s.; pl. تَأْوِيلَاتٍ *ta'wîlât*) = interpretation, explanation, final sequel, end result, ultimate, eventual (verbal noun in form II of *'âla* ['awl/ma'âl], to return, to revert. See at 12:101, p. 759, n. 3).

10. لَا تَقْفُ *lâ taqfu* = do not pursue, follow, go after (v. ii. m. s. imperative [prohibition] from *qafâ* [qafw] to follow s.o.'s tracks. See *qaffaynâ* at 5:46, p. 532, n. 6).

11. i. e., acts done with the help of these organs are accountable.

12. مَرَحٍ *marah* = glee, exultance, exuberance, hilarity, arrogance, conceit, haughtiness.

13. تَخْرِقٍ *takhriqa* = you trump up, fabricate, rend, pierce, tear apart, violate (v. ii. m. s. impfct from *kharaqa* [kharq], to tear, to rend. The final letter takes *futhah* because of the particle *lan* coming before the verb. See *kharaqû* at 6:100, p. 433, n. 15).

كُلِّ ذَٰلِكَ 38. All of these,

كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ
مَكْرُوهًا¹ their evil¹ is to your Lord
reprehensible.²

ذَٰلِكَ وَمَا 39. These are some of what

أَوْحَىٰ إِلَيْكَ³ your Lord has communicated³
رَبُّكَ مِنَ الْحِكْمَةِ to you of the wisdom.

وَلَا تَجْعَلْ مَعَ اللَّهِ
إِلَٰهًا آخَرَ And do not set with Allah
another god,

فَنُلْقِيَ⁴ or else you shall be cast⁴

فِي جَهَنَّمَ into hell,

مُلُومًا مَّدْحُورًا⁵ condemned⁵ and banished.⁶

أَفَاصْفَكَ⁷ 40. Has there then selectd⁷

رَبِّكُمْ بِالْبَيْنِ
وَأَخَذَ⁸ you your Lord for sons
and has taken up⁸

مِنَ الْمَلَائِكَةِ إِنْتِثًا⁹ of the angels daughters?

إِن كُنتُمْ لَنَقُولُونَ¹⁰ You indeed utter

قَوْلًا عَظِيمًا¹¹ a saying very grave.⁹

Section (Rukû') 5

وَلَقَدْ 41. And We have indeed

صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ¹² spelt out¹⁰ in this Qur'ân

1. sayyi' = bad, evil.

2. مَكْرُوهَ makrûh = detested, hated, reprehensible (passive participle from kariha [karh/ kurh/ karâhah/ karâhiyah], to detest. See 'ukriha at 16:106, p. 863, n. 9).

3. أَوْحَى 'awhâ = he communicated, (v. iii. m. s. past, in form IV of wahâ [wahy], to communicate. The word wahy bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also Bukhârî, nos. 2-4. See 'awhaynâ at 16:123, p. 870, n. 1).

4. This is a repeated warning against the grave sin of shrik (setting partner with Allah) with which this group of 'âyah started (see 'âyah 23). تَلْقَى tulqâ = you are thrown, cast (v. ii. m. s. impfct. passive from 'alqâ, form IV of laqiya [liqâ'/ luqyân/ luqy/ luqyah/ luqan] to meet. See 'alqaw at 16:86, p. 856, n. 4).

5. مَلُومَ malûm = blamed, censured, blameworthy, reproached, condemned (pass. participle from lâma [lawm/malâm/malâmah], to blame. See at 17:29, p. 882, n. 8).

6. مَدْحُورَ mad-hûr = banished, driven away (passive participle from dahara [dahr/duhûr], to drive away. See at 17:19, p. 879, n. 3).

7. This 'âyah exposes the folly of those polytheists who loved to have only sons and alleged that the angels were Allah's daughters. أَصْفَى 'aṣfâ = he selected, chose, singled out (v. iii. m. s. past in form IV of ṣafâ [ṣafw/ ṣufûw/ṣafâ], to be clear, pure. See iṣṭafâ at 3:33, p. 168, n. 4).

8. اِتَّخَذَ ittakhadha = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha ['akhdh], to take. See at 10:68, p. 661, n. 11).

9. عَظِيمَ 'aẓim = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 16:106, p. 864, n. 3).

10. صَرَّفْنَا ṣarrafnâ = we spelt out, set out in detail, explained, elucidated, caused to flow, inflected, (v. i. pl. past. from ṣarrafa, form II of ṣarafa [ṣarf], to turn, to turn away. See nuṣarrifu at 7:58, p. 488, n. 16).

- يَذْكُرُوا that they may take heed;¹
وَمَا يَزِيدُهُمْ but it increases² them not
إِلَّا تَوَفُّرًا but in aversion.³
- قُلْ لَوْ كَانَ 42. Say: "Had there been
مَعَهُ ءَالِهَةٌ along with Him gods,
كَأَقُولُونَ as they say,
إِذَا لَا يَنْفَعُونَ they would then have sought⁴
إِلَىٰ ذِي الْعَرْشِ to the Lord of the Throne⁵
سَبِيلًا a way."⁶
- سُبْحَنَهُ 43. Sacrosanct⁷ is He,
وَتَعَالَى and Exalted⁸ is He
عَمَّا يَقُولُونَ over what they say
عُلُوًّا كَبِيرًا by an enormous highness.⁹
- تُسَبِّحُ لَهُ 44. There glorify⁹ Him
السَّمَوَاتِ السَّبْعُ the seven heavens
وَالْأَرْضُ and the earth
وَمَنْ فِيهِنَّ and all those¹⁰ in them.
وَلَا يَنْفَعُ وَلَٰئِنْ مِنْ شَيْءٍ And there is not a thing
إِلَّا يُسَبِّحُ بِحَمْدِهِ but sings His praise,
وَلَكِنْ لَا يَفْقَهُونَ but you do not understand¹¹

1. يَذْكُرُوا *yadh dhakkarû* (na) [originally *yatadhakkarûna*] = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See at 9:126, p. 633, n. 7).
2. يَزِيدُ *yazīdu* = he gives more, increases, augments, adds to (v. iii. m. s. impfct. from *zāda* [*zayd/ziyādah*], to be more. See at 4:173, p. 322, n. 8).
3. تَوَفُّرٌ *nufār* = aversion, distaste, dislike, estrangement, bolting away (of animals).
4. يَتَوَفَّوْنَ *ibtaghaw* = they sought, desired, wished (v. iii. m. pl. past from *ibtagħā*, form VIII of *bagħā* [*bugħā*], to seek, desire. See at 9:48, p. 598, n. 4).
5. عَرْشٌ *'arsh* = throne. See at 13:2, p. 763, n. 9.
6. i. e., they would have attempted to snatch the dominion from Him or to share it with Him. سَبِيلٌ *sabil* (m. & f.; pl. *subul/asbilah*) = way, highway, path, road, means, means of proceeding, plaint. See at 16:125, p. 870, n. 10.
7. سُبْحَانَ *Subhān* is derived from *sabbaha*, form II of *sabaha* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 17:1, p. 872, n. 1.
8. تَعَالَى *ta'ālā* = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of 'alā [*'ulūw*], to be high. See at 16:2, p. 828, n. 7).
9. عُلُوٌّ *'ulūw* = height, altitude, elevation, sublimity, exaltedness, grandeur, highness. See n. 7 above.
10. تَسْبِيحٌ *tusabbihu* = she or it praises, glorifies (v. iii. f. s. impfct. from *sabbaha*, form II of *sabaha*. See n. 6 above).
11. مَنْ *man* (who, those) which is used in respect of living beings.
11. تَفْقَهُونَ *tafqahūna* = you understand, comprehend (v. ii. m. pl. impfct. from *faqaha* [*faḥq*], to understand. See *yafqahūna* at 9:127, p. 634, n. 3).

تَسْبِيحَهُمْ¹ their glorification.¹

إِنَّهُ كَانَ حَلِيمًا² Verily He is Most Forbearing,²

عَفُورًا³ Most Forgiving.

وَإِذَا قَرَأْتَ 45. And when you recite

الْقُرْآنَ the Qur'ân

جَعَلْنَا بَيْنَكَ³ We set³ between you and

وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ those who do not believe

بِالْآخِرَةِ in the hereafter

حِجَابًا مَسْتُورًا⁴ a veil⁴ invisible.⁵

وَجَعَلْنَا عَلَى قُلُوبِهِمْ 46. And We set on their hearts

أَكِنَّةً⁶ coverings⁶ lest

يَفْقَهُوهُ they should undersand⁷ it;

وَفِي أَعَانِيهِمْ⁸ and in their ears deafness.⁸

وَإِذَا ذَكَرْتَ And if you make mention of

رَبِّكَ فِي الْقُرْآنِ your Lord in the Qur'ân

وَحَدَّهُ⁹ All Alone,⁹

وَلَوْ أَعْلَى they turn away¹⁰ showing

أَدْبَارَهُمْ نُفُورًا¹¹ their backs¹¹ in aversion.¹²

نَحْنُ أَعْلَمُ 47. We are best aware

بِمَا يَسْتَمِعُونَ¹³ of what they listen¹³ to

1. تَسْبِيح *tasbiḥ* = glorification (verbal noun in form II of *sabaha* [*sabḥ/sibāḥah*], to swim. See *tusabbiḥu* at p. 886, n. 10).

2. حَلِيم *ḥalīm* = forbearing, most forbearing, most clement. See at 9:114, p. 628, n. 2). See at 11:87, p. 709, n. 6.

3. جَعَلْنَا *ja'alnā* = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See at 17: 6, p. 874, n.8).

4. حِجَاب *ḥijāb* (s.; pl. *ḥujub/ahjibah*) = screen, curtain, partition, cover, barrier, veil. See at 7:46, p. 482, n. 13.

5. i. e., because of their unbelief an invisible veil is made so that the message of the truth cannot penetrate into their minds and their hearts are rendered incapable of understanding it, as stated in the next *āyah*. مَسْتُور *masṭūr* = hidden, concealed, masked, covered, invisible (passive participle from *satarā* [*satr*], to cover, to hide).

6. أَكِنَّة *'akinnah* (pl.; s. *kunn/kinnah*) = covers, coverings, shelters, nests. See at 6:25, p. 400, n. 5.

7. يَفْقَهُوهُ *yafqahū*(na) = they grasp, they understand, comprehend (v. iii. m. pl. impfct. from *fahīha* [*fīḥi*], to understand. The terminal *nūn* is dropped because of the particle *'an* coming before the verb. See at 6:25, p. 400, n. 6).

8. So that they do not hear it in the true sense of hearing and understanding. وَفِي *waqr* = deafness, heaviness, hollowness. See at 6:25, p. 400, n. 7.

9. i. e., make a call to monotheism and to worshipping Allah Alone to the exclusion of all imaginary deities.

10. وَلَوْ *wallaw* = they retreated, turned away, turned back (v. iii. m. pl. past from *wallā*, form II of *waliya*, to follow, to lie next, to be near. See at 9:57, p. 601, n. 11).

11. i. e., they retreat and run away. أَدْبَار *'adbār* (pl.; sing. *dubr/ dubur*) = backs, rear parts, rear. See at 15:65, p. 820, n. 8.

12. نُفُور *nufūr* = aversion, distaste, dislike, estrangement, bolting away (of animals). See at 17:41, p. 886, n. 3.

13. يَسْمَعُونَ *yastami'ūna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samā' /samā'ah /masma'*], to hear. See at 10:42, p. 653, n. 1).

إِذْ يَسْمَعُونَ إِلَيْكَ 1 when they hear you and
وَإِذْهُمْ يَخْشَوْنَ 2 when they meet secretly¹—
إِذْ يَقُولُ الظَّالِمُونَ 3 when the transgressors² say:
إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا 4 "You follow³ none but a man
مَسْحُورًا ﴿١٧﴾ bewitched."⁴

أَنْظُرْ كَيْفَ ضَرَبُوا 48. See, how they strike⁵
لَكَ الْأَمْثَالَ 49. for you the instances
فَضَلُّوا فَلَا 50. and thus go astray and so
يَسْتَطِيعُونَ سَبِيلًا 51. are not able⁶ to see a way.
﴿١٨﴾

وَقَالُوا أَوَآدًا 49. And they say: "Is it when
كُنَّا عِظَامًا وَرَفْنَا 50. we become bones⁷ and bits,⁸
أَوْ نَالِ الْبَعُوثُونَ 51. shall we then be raised⁹
خَلْقًا جَدِيدًا ﴿١٩﴾ in a creation anew?"

قُلْ كُونُوا 50. Say: "Let you be
حِجَارَةً أَوْ حَدِيدًا 51. stones¹⁰ or iron;¹¹
﴿٢٠﴾

أَوْ خَلْقًا 51. "Or a creation
مِثْلَ كَبِيرٍ 52. that becomes great¹²
فِي صُدُورِكُمْ 53. in your hearts."¹³
فَسَيَقُولُونَ 54. Then they will say:

1. i. e., the polytheists; for, setting partners with Allah (*shirk*) is described at 31:13 as a grave transgression (*zulm*). ظالمون *ẓālimūn* (pl.; sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 16:113, p. 866, n. 12).
2. i. e., the polytheists; for, setting partners with Allah (*shirk*) is described at 31:13 as a grave transgression (*zulm*). ظالمون *ẓālimūn* (pl.; sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 16:113, p. 866, n. 12).
3. i. e., the polytheists; for, setting partners with Allah (*shirk*) is described at 31:13 as a grave transgression (*zulm*). ظالمون *ẓālimūn* (pl.; sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 16:113, p. 866, n. 12).
4. i. e., the polytheists; for, setting partners with Allah (*shirk*) is described at 31:13 as a grave transgression (*zulm*). ظالمون *ẓālimūn* (pl.; sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 16:113, p. 866, n. 12).
5. i. e., the polytheists; for, setting partners with Allah (*shirk*) is described at 31:13 as a grave transgression (*zulm*). ظالمون *ẓālimūn* (pl.; sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 16:113, p. 866, n. 12).
6. i. e., the polytheists; for, setting partners with Allah (*shirk*) is described at 31:13 as a grave transgression (*zulm*). ظالمون *ẓālimūn* (pl.; sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 16:113, p. 866, n. 12).
7. i. e., the polytheists; for, setting partners with Allah (*shirk*) is described at 31:13 as a grave transgression (*zulm*). ظالمون *ẓālimūn* (pl.; sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 16:113, p. 866, n. 12).
8. i. e., the polytheists; for, setting partners with Allah (*shirk*) is described at 31:13 as a grave transgression (*zulm*). ظالمون *ẓālimūn* (pl.; sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 16:113, p. 866, n. 12).
9. i. e., the polytheists; for, setting partners with Allah (*shirk*) is described at 31:13 as a grave transgression (*zulm*). ظالمون *ẓālimūn* (pl.; sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 16:113, p. 866, n. 12).
10. i. e., the polytheists; for, setting partners with Allah (*shirk*) is described at 31:13 as a grave transgression (*zulm*). ظالمون *ẓālimūn* (pl.; sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 16:113, p. 866, n. 12).
11. i. e., the polytheists; for, setting partners with Allah (*shirk*) is described at 31:13 as a grave transgression (*zulm*). ظالمون *ẓālimūn* (pl.; sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 16:113, p. 866, n. 12).
12. i. e., the polytheists; for, setting partners with Allah (*shirk*) is described at 31:13 as a grave transgression (*zulm*). ظالمون *ẓālimūn* (pl.; sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 16:113, p. 866, n. 12).
13. i. e., the polytheists; for, setting partners with Allah (*shirk*) is described at 31:13 as a grave transgression (*zulm*). ظالمون *ẓālimūn* (pl.; sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 16:113, p. 866, n. 12).

مَنْ يُعِيدُنَا "Who will bring us back?"¹
 قُلِ الَّذِي فَطَرَكُمْ Say: "He Who created² you
 أَوَّلَ مَرَّةٍ for the first time."
 فَيَنْفُثُونَ إِلَيْكَ Then they will shake³ at you
 رُءُوسَهُمْ وَيَقُولُونَ their heads and say:
 مَتَى هُوَ "When will that be?"
 قُلْ عَسَى أَنْ يَكُونَ Say: "Perhaps it is
 قَرِيبًا⁴ close by."

يَوْمَ يَدْعُوكُمْ 52. And the day He will call⁵
 فَتَسْتَجِيبُونَ you, you will respond⁶
 بِحَمْدِهِ with His praise
 وَتَتَذَكَّرُونَ and will think⁷
 إِنْ لَمْ تَكُنْ you have not lived⁸
 إِلَّا قَلِيلًا⁹ but a little while.

Section (Rukû') 6

وَقُلْ لِعِبَادِي 53. And tell My servants
 يَقُولُوا that they say⁹
 الَّتِي هِيَ أَحْسَنُ that which is the best.¹⁰
 إِنَّ الشَّيْطَانَ يَنْزَغُ Verily Satan incites discord¹¹
 بَيْنَهُمْ between them.
 إِنَّ الشَّيْطَانَ كَانَ Indeed Satan is
 لِلْإِنْسَانِ for man
 عَدُوًّا مُبِينًا¹² an enemy¹² all too obvious.¹³

1. يعيد *yu'idu* = he repeats, causes to come back, brings back, returns, resumes (v. iii. m. s. impfct. from 'a'âda, form IV of 'âda ['awd/'awdah], to return. See at 10:34, p. 650, n. 4).

2. فطر *faṭara* = he created, originated, brought into being, initiated (v. iii. m. s. past from *faṭr*, to split, to create. See at 11:51, p. 696, n. 5).

3. سينفثون *sayunghidûna* = they will shake, nod (v. iii. m. pl. impfct. from 'anḡhaḡa, form IV of *naghḡaḡa* [naghḡ/nughḡād], to be moved, shaken).

4. i. e., very soon. قريب *qarib* = near, proximate, not far away, close by. See at 4:76, p. 275, n. 4.

5. يدعو *yad'u* = he calls, invites (v. iii. m. s. impfct. from *da'u* [du'â'], to call. See at 14:10, p. 790, n. 2).

6. تستجيبون *tastajibûna* = you (all) respond, answer (v. ii. m. pl. impfct. from *istajâba*, form X of *jâba* [jawb], to travel, to explore. See *yastajibûna* at 13:14, p. 769, n. 8).

7. تظنون *tazunnûna* = you (all) think, suppose, conjecture; also, firmly believe (v. ii. m. pl. impfct. from *ẓanna* [ẓann], to firmly believe, to suppose. See *yazunnûna* at 3:154, p. 215, n. 12).

8. لستم *labithum* = you lived, stayed, tarried, remained, lingered, persisted (v. ii. m. pl. past. from *labitha* [labith, lubith/lubâth], to remain. See *labithu* at 10:16, p. 642, n. 3).

9. i. e., in their conversation and statements.

10. i. e., the truth and lawful things, in the manner approved by the Qur'ân and *sunnah*. أحسن *'ahsan* = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *hasan*, good, beautiful. See at 17:34, p. 883, n. 11.

11. i. e., if they do not speak the truth and the lawful things in the approved manner Satan may incite discord between them. ينزغ *yanzaghu* = he urges, prompts, incites evil or discord (v. iii. m. s. impfct. from *nazagha* [nazgh], to incite evil / discord. See *nazagha* 12:100, p. 758, n. 13).

12. عدو *'adûww* (s.; pl. أعداء *'a'dâ'*) = foe, enemy. See at 12:5, p. 723, n. 9.

13. مبين *mubîn* = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from 'abâna, form IV of *bâna* [bayn/bayân], to be clear, evident. See at 16:103, p. 863, n. 1).

رَبُّكُمْ أَعْلَمُ 54. Your Lord is Best Aware
 بِكُمْ إِنْ شَاءَ of you. If He wills
 بِرَحْمَتِكُمْ He may show mercy on you,
 أَوْ إِنْ شَاءَ or if He wills,
 يُعَذِّبْكُمْ He may punish¹ you.
 وَمَا أَرْسَلْنَاكَ And We have not sent you
 عَلَيْهِمْ وَكِيلاً out² over them as a guardian.³

وَرَبُّكَ 55. And Your Lord is Best
 أَعْلَمُ بِمَنْ Aware of those who⁴ are
 فِي السَّمَوَاتِ وَالْأَرْضِ in the heavens and the earth.
 وَلَقَدْ فَضَّلْنَا And We gave precedence⁵ to
 بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ some Prophets over the others;
 وَمَا تَنَبَّأَ دَاوُدُ and We gave Dâûd
 زَبُورًا the Zabûr.

قُلِ ادْعُوا الَّذِينَ 56. Say: "Invoke⁶ those whom
 زَعَمْتُمْ مِنْ دُونِهِ you presume⁷ besides Him.
 فَلَا يَمْلِكُونَ They have no power⁸ to
 كَشْفِ الضَّرِّ عَنْكُمْ remove⁹ the harm¹⁰ from you
 وَلَا تَحْوِيلًا nor to modify¹¹ [it]".

أُولَئِكَ الَّذِينَ يَدْعُونَ 57. Those whom they invoke

1. i. e., He may show mercy and forgive your sins or may punish you. يعذب *yu'adhhib(u)* = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhhaba*, form II [*ta'dhib*] of *'adhhaba* [*'adhb*], to impede, to obstruct. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by 'in. See at 9:74, p. 610, n. 4).
2. أرسلنا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 16:43, p. 841, n. 10).
3. وكيل *wakîl* (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl* /*wukûl*], to entrust. See at 17:4, p. 873, n. 3).
4. Note the word *man* which is used in respect of living beings.
5. i. e., by bestowing more favours and success. فضّلنا *faddalnâ* = we gave precedence, preferred, set {someone/something} over (v. i. pl. past from *faddala*, form II of *fadala* [*faḍl* /*fuḍûl*], to excel, surpass, to be in excess. See at 17:21, p. 879, n. 10).
6. ادعوا *ud'û* = you (all) pray, call on, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â*], to call. See at 7:180, p. 536, n. 3).
7. زعتم *za'amtum* = you claimed, presumed, supposed, alleged (v. ii. m. pl. past from *za'ama* [*za'm*], to claim, to pretend. See *taz'umûna* at 6:94, p. 430, n. 10).
8. يملكون *yamlikûna* = they possess, hold, dominate, own, have power (v. iii. m. pl. impfct. from *malaka* [*malk* /*mulk* /*milik*], to take in possession. See at 13:16, p. 770, n. 10).
9. كشف *kashf* = uncovering, disclosure, to remove, to take off. See *kashafa* at 16:53, p. 844, n. 11.
10. ضر *ḍurr* = harm, damage, detriment, disadvantage, deprivation. See at 12:88, p. 754, n. 10.
11. The imaginary gods and goddesses the polytheists invoke have no power do any good or harm to anyone including themselves. تحويل *tahwîl* = transformation, modification, alteration, diversion (verbal noun in form II of *ḥâla* [*ḥawl* /*ḥayl*], to change, to turn. See *ḥâla* at 11:43, p. 693, n. 5).

يَسْتَعِينُونَ إِلَىٰ رَبِّهِمْ
أَلَوْ سِيلَةً
أَيُّهُمْ أَقْرَبُ
وَيَرْجُونَ رَحْمَتَهُ
وَيَخَافُونَ عَذَابَهُ
إِنَّ عَذَابَ
رَبِّكَ كَانَ
مَحْذُورًا ﴿٧﴾

do seek¹ towards their Lord
the means of approach²
as to who of them is nearer;
and they hope for³ His mercy
and fear⁴ His punishment.
Verily the punishment
of your Lord is
to be guarded against.⁵

وَلَا يَنْفَعُ قَرْبَهُ
نَحْنُ مُهْلِكُونَ
قَبْلَ يَوْمِ الْقِيَامَةِ
أَوْ مَعَذِبُوهَا
عَذَابًا شَدِيدًا
كَانَ ذَلِكَ فِي الْكِتَابِ
مَسْطُورًا ﴿٨﴾

58. And no habitation⁶ is
there but We will destroy⁷ it
before the day of resurrection
or will punish⁸ it
with a torment very severe.
That is in the Book
recorded.⁹

وَمَنْعًا
أَنْ تُرْسِلَ بِالْآيَاتِ
إِلَّا أَنْ كَذَّبَ
بِهَا الْآلُ وَالْأُولُونَ
وَهَٰئِلًا نَّامُودَ
الْأَقَاةَ

59. And there prevents¹⁰ Us
naught from sending the signs
except that there disbelieved¹¹
them the people of old.
And We gave to Thamûd
the she-camel

1. i. e., the Prophets and pious men whom the Polytheists deify and worship do themselves seek Allah's mercy and fear His punishment. يَسْتَعِينُونَ *yabtaghûna* = they seek, desire, wish (v. iii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*baghâ*'], to seek, desire. See *ibtaghaw* at 17:42, p. 886, n. 4).

2. وسيلة *wasilah* (s.; pl. *wasâ'il*) = means, means of approach, device, medium. See at 5:35, p. 345, n. 11.

3. يرجون *yarjûna* = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [*rajâ* / *rajâh* / *marjâh*], to hope, to expect. See at 10:15, p. 641, n. 7).

4. يخافون *yakhâfûna* = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [*khawf* / *makhâfah* / *khîfah*], to fear. See at 16:50, p. 843, n. 10).

5. محذور *maḥdhûr* = that which is to be aware of, to be cautious of, guarded against (passive participle from *ḥadhara* [*ḥidhr* / *ḥadhur*], to be cautious. See *yahdhurûna* at 9:122, p. 632, n. 4).

6. قرية *qaryah* (s.; pl. *quray*) = habitation, town, village, hamlet. See at 16:112, p. 865, n. 13.

8. معذبوا *mu'adhdhibû* (n) = those who punish, inflict punishment (act. participle from *'adhdhaba*, form II [*ta'dhib*] of *'adhaba* ['*adhb*], to impede, to obstruct. The terminal *nûn* is dropped because of the genitive construction. See *mu'adhdhibîn* at 17:15, p. 877, n. 11).

7. مهلكوا *muhlikû* (n) = those who destroy/annihilate/ruin/perish (act. participle from *'ahlaka*, form IV of *halaka* [*halk* / *hulk* / *halâk* / *tahlukah*], to perish. The terminal *nûn* is dropped because of the genitive construction. See *muhlik* at 7:164, p. 529, n. 8).

9. مسطور *masṭûr* = recorded, written down (passive participle from *satara* [*saṭr*], to draw lines, to write).

10. منع *mana'a* = he prevented, forbade, barred, (v. iii. m. s. past from *man'*, to prevent. See at 9:54, p. 600, n. 8).

11. كذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 15:80, p. 823, n. 8).

مُبْصِرَةً as an eye-opener;¹
فَظَلَمُوا بِهَا but they did her wrong.²
وَمَا نُرْسِلُ And We do not send
بِالْآيَاتِ the signs³
إِلَّا تَخَوِّفًا ۖ save by way of frightening.⁴

وَاذْقُنَا لَكَ 60. And when We said to
إِنَّ رَبَّكَ you: "Verily your Lord
أَحَاطَ بِالنَّاسِ encompasses⁵ mankind.
وَمَا جَعَلْنَا الزُّهْدَ And We did not set the sight
الَّتِي أَرَيْنَاكَ which We showed you⁶
إِلَّا فِتْنَةً لِلنَّاسِ except as a test⁷ for men;
وَالشَّجَرَةَ الْمَلْعُونَةَ and also the Cursed⁸ Tree
فِي الْقُرْآنِ in the Qur'ân.⁹
وَنُخَوِّفُهُمْ And We frighten¹⁰ them,
فَمَا يَزِيدُهُمْ but it increases¹¹ them in naught
إِلَّا طُغْيَانًا كَبِيرًا but grave transgression.¹²



Section (Rukû') 7

وَاذْقُنَا 61. And when We said
لِلْمَلَائِكَةِ اسْجُدُوا to the angels: "Prostrate
لِآدَمَ yourselves to Adam,
فَسَجَدُوا they prostrated themselves

1. This is mentioned as an instance of how a people who were given a miracle they had demanded disbelieved and were therefore punished. مبصرة *mubṣirah* (f. s.; m. *mubṣir*; pl. *mubṣirûn*) = one who sees through/perceives/ discerns, gives visibility, eye-opener (act, participle from 'abṣara, form IV of *basara*/ *baṣira* [baṣar], to see, to understand. See *mubṣir* at 10:67, p. 661, n. 8).

2. As mentioned at 7:77, 11:65, 26:157 and 91:14 they hamstrung and killed her defying the order not to harm her.

3. آيات *'āyât* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 16:104, p. 863, n. 2.

4. تخويف *takhwif* = to frighten, scare, fill with fear, alarm, threaten (verbal noun in form II of *khāfu* [khawf], to fear, be frightened/ afraid. See *yukhāfūna* at 17:57, p. 891, n. 4).

5. i. e., in knowledge. أحاط *'ahāta* = he or it encompassed, surrounded, encircled, contained comprehended, closed in on from all sides (v. iii. m. s. past in form IV of *hāta* [hawī/hitah/hiyāḥ], to guard, to protect, to encircle. See *yuhāta* at 12:66, p. 746, n. 8).

6. i. e., the wonderful and secret things and objects that were physically shown to the Prophet, peace and blessings of Allah be on him, during the ascension (*mi'rāj*).

7. i. e., as a trial of faith. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 10:84, p. 667, n. 8.

8. ملعونة *mal'ūnah* (f.; m. *mal'ūn*) = cursed, accursed, damned (passive participle from *la'ana* [la'n], to curse. See *la'ana* at 9:68, p. 606, n. 3).

9. i. e., mentioned in the Qur'ân.

10. نخوف *nunukhawwifu* = we frighten, scare, threaten (v. i. pl. impfct. from *khawwafa*, form II of *khāfu* [khawf /makhāfah /khīfah], to be afraid. See *yukhawwifu* at 3:175, p. 224, n. 5).

11. يزيد *yazīdu* = he gives more, increases, augments, adds to (v. iii. m. s. impfct. from *zāda* [zayd/zīyādah], to be more. See at 17:41, p. 886, n. 2).

12. طغيان *tughyān* = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 10:11, p. 640, n. 1.

إِلَّا إِبْلِيسَ except Iblîs.

قَالَ He said:

مَا أَسْجُدُ "Shall I prostrate myself

لِمَنْ خَلَقْتَ to the one You have created¹

طِينًا of clay?"²

62. He said: "Do you see this

الَّذِي كَرَّمْتَ the one You have honoured³

عَلَيَّ لَئِنْ أَخَّرْتَنِي above me? If you put me off⁴

إِلَى يَوْمِ الْقِيَمَةِ till the Day of Resurrection

لَأَحْتَسِبَنَّ I shall surely get hold⁵ of

ذُرِّيَّتَهُ إِلَّا قَلِيلًا his progeny⁶ except a few."

﴿٦٢﴾

63. He said: "Go.

فَمَنْ يَتَّبِعْ Then whoever follows⁷ you

مِنْهُمْ of them,

فَإِنَّ جَهَنَّمَ hell indeed will be

جَزَاءُكُمْ the recompense⁸ of you all⁹ –

﴿٦٣﴾ جَزَاءٌ مَوْفُورًا a requital in abundance.⁹

64. And instigate¹¹ whom

أَسْطَعْتَ مِنْهُمْ you are able to¹² of them

بِصَوْتِكَ by your voice,¹³

1. The reference to the story of Iblîs is made to emphasise the fact that the polytheists' transgression is due to the instigation of Iblîs and his followers. **خَلَقْتَ** *khalaghta* = you created, originated, made (v. ii. m. s. past from *khalagha* [*khalq*], to create. See at 7:12, p. 468, n. 8).

2. **طِين** *fin* = clay, soil. See at 110, p. 385, n. 7.

3. This was Iblîs's further remark made out of pride and insolence. **كَرَّمْتَ** *karramta* = you honoured, treated with deference (v. ii. m. s. past from *karrama*, form II of *karuma* [*karam/karamah/karâmah*], to be noble, generous. See *karîm* at 17:23, p. 880, n. 10).

4. **أَخَّرْتَ** *'akhharta* = you deferred, delayed, postponed, put off (v. ii. m. s. past from *'akhhara*, form II from the root *'akhr*. See at 4:76, p. 275, n. 2).

5. **لَأَحْتَسِبَنَّ** *la-'ahtanikanna* = I shall surely get hold of, prevail over, bridle, saddle, uproot, become wise and experienced (v. i. s. impfct. emphatic from *ihtanaka*, form VIII of *hanaka* [*hank*], to bridle, to make wise).

6. **ذُرِّيَّة** *dhurriyah* (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendants. See at 17:3, p. 873, n. 4).

7. **تَبِعَ** *tabi'a* = he followed, pursued, succeeded, came after (v. iii. m. s. past from *taba'/tabâ'ah*, to follow. See at 14:36, p. 800, n. 10).

8. **جَزَاءٌ** *jazâ'* = retribution, penalty, repayment, recompense, requital. See at 12:74, p. 749, n. 9).

9. i. e., you (Iblîs) and all those who follow you.

10. **مَوْفُورٌ** *mawfûr* = abundant, plentiful, ample, complete (passive participle from *wafara/wafura* [*wafir/wufur/wafârah*], to be abundant, ample).

11. i. e., instigate to commit sin. **أَسْتَغْزِزُ** *istafziz* = instigate, agitate, rouse, stir up, provoke, incite, excite (v. ii. m. s. imperative from *istafazza*, form X of *fazza* [*fazz*], to jump up, to bolt, be terrified).

12. **أَسْطَعْتُ** *istatâ'ta* = you were able, had the power (v. ii. m. s. past from *istatâ'a*, form X of *tâ'a* [*taw*], to obey. See at 6:35, p. 404, n. 11).

13. i. e., by your call. **صَوْتٌ** *ṣawt* (s.; pl. *'aṣwât*) = voice, tone, tune, noise, vote.

وَأَجْلِبْ عَلَيْهِمْ and call out¹ against them
بِخَيْلكَ وَرَجْلِكَ your cavalry² and infantry;³
وَأَشَارِكُهُمْ and be a partner⁴ of them
فِي الْأَمْوَالِ وَالْأَوْلَادِ in wealth and offspring⁵
وَعِدَّهُمْ and make promises⁶ to them.
وَمَا يَعِدُهُمُ الشَّيْطَانُ And Satan promises them
إِلَّا غُرُورًا⁷ naught but deceit.⁷

إِنْ عِبَادِي 65. Verily My servants,
لَيْسَ لَكَ عَلَيْهِمْ you shall not have over them
سُلْطَانٌ any authority.⁸
وَكَفَىٰ بِرَبِّكَ And Sufficient⁹ is your Lord
وَكَيْلًا¹⁰ as a Guardian-Trustee.¹⁰

رَبُّكُمْ الَّذِي 66. Your Lord is He Who
يُزَيِّجُ لَكُمْ drives¹¹ for you
الْفُلُوكَ فِي الْبَحْرِ the ships¹² in the sea
لِتَبْتَغُوا that you may seek¹³
مِنْ فَضْلِهِ of His bounty.
إِنَّهُ كَانَ بِكُمْ Verily He is to you
رَحِيمًا¹⁴ Most Merciful.

وَإِذَا مَسَّكُمُ الضُّرُّ 67. And when harm hits you
فِي الْبَحْرِ in the sea

1. أجلب 'ajlib = rally, call out, collect, gather, bring, get (v. ii. m. s. imperative from 'ajlaba, form IV of jalaba [jalb], to get, to bring, to obtain).

2. خيل khayl (s.; pl. خيول khuyûl) = horses, horsepower, cavalry. See at 8:60, p. 569, n. 3.

3. i. e., employ all your forces and assistants. رجل rajil = pedestrian, infantry.

4. شارك shârik = share, be a partner, participate, take part, associate, join (v. ii. m. s. imperative from shâraka, form III of sharika [shirk/ shirkah/ sharikah]), to share, to participate. See 'ashrakâ at 16:86, p. 856, n. 1).

5. i. e., by instigating them to get wealth and children unlawfully and illicitly.

6. عد 'id = promise, assure, threaten (v. ii. m. s. imperative from wa'adu from w'adu [wa'd], to make a promise. See na'idu at 13:40, p. 782, n. 2).

7. غرور ghurûr = delusion, deception, deceit, conceit, vanities. See at 7:22, p. 471, n. 7.

8. Here it is emphasized that Satan will have no power over a true believer and servant of Allah.

سلطان sulâtân = authority, power, mandate, rule, sanction. See at 17:33, p. 883, n. 8.

9. كافى kafâ = he suffices, is sufficient, is enough (v. iii. m. s. past from kifâyah, to be enough. See at 17:17, p. 878, n. 10).

10. وكيل wakîl (s.; pl. wukalâ') = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of fa'il from wukala [wakl/ wukâl], to entrust. See at 17:54, p. 890, n. 3).

11. i. e., by making water of such properties as float vessels and enable them to move on it; and also by providing winds. يزجي yuzjî = he drives, pushes, urges on, makes pass (v. iii. m. s. impfct. from 'azjâ, form IV of zajâ [zajw], to drive. See muzjâh at 12:88, p. 755, n. 2).

12. فلك fulk (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 16:14, p. 831, n. 10.

13. تبتغوا tabtaghâ[na] = you (all) seek, desire. (v. ii. m. pl. impfct. from ibtaghâ, form VIII of baghâ [bughâ]), to seek, to desire. The terminal nân is dropped because of a hidden 'an in li (of motivation) coming before the verb; See at 17:12, p. 876, n. 9).

صَلَّ مَنْ there get lost¹ those whom

تَدْعُونَ you invoke

إِلَّا إِيَّاهُ except He Alone.

فَلَمَّا نَجَّكُمْ Then when He rescues² you

إِلَى الْبَرِّ أَعْرَضْتُمْ to the land³ you turn away.⁴

وَكَانَ الْإِنْسَانُ كَفُورًا And man is most ungrateful.⁵



أَفَأَمِنْتُمْ 68. Do you then feel secure

أَنْ يَخْسِفَ that He may sink⁶

بِكُمْ جَانِبَ الْبَرِّ with you a part⁷ of the land

أَوْ يُرْسِلَ عَلَيْكُمْ or send against you

حَاصِبًا a hail-storm⁸

ثُمَّ لَا تَجِدُوا لَكُمْ and then you do not get for

وَكِيلًا you any guardian-friend?

أَمْ أَمِنْتُمْ 69. Or do you feel secure

أَنْ يُعِيدَكُمْ that He may bring you back⁹

فِيهِ تَارَةً أُخْرَى into it¹⁰ once¹¹ again

فَيُرْسِلَ عَلَيْكُمْ قَاسِفًا and send against you a gale¹²

مِنَ الرِّيحِ فَيَغْرِقَكُمْ of wind and drown¹³ you

بِمَا كَفَرْتُمْ for you turned infidel?

ثُمَّ لَا تَجِدُوا Then you shall not find

لَكُمْ عَلَيْنَا يَتِيمًا for you against Us any aide.¹⁴



1. i. e., do not come to any use or help. *dalla* = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *dalâl/dalâlah*, to loose one's way. See at 16:125, p. 871, n. 1).

2. *najjâ* = he rescued, saved, delivered (v. iii. m. s. past in form II of *najâ* [*najw/ najâ/ najâh*], to save. See at 7:89, p. 500, n. 3).

3. *barr* = land, open country. See at 6:59, p. 414, n. 6.

4. *'a'radtum* = you turned away, averted, evaded (v. ii. m. pl. past from *'a'rada*, form IV of *'aruda* [*'ard*], to be broad, wide, to appear, to show. See *mu'ridîn* at 15:82, p. 824, n. 1).

5. *kafûr* = extremely ungrateful, wantonly unbelieving, stark infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufir*], to cover, to be an infidel. See at 17:27, p. 881, n. 10).

6. i. e., do you feel secure in disobeying Allah when He has the power to sink you with the land, etc. *yakhsifa(u)* = he sinks, causes to go down, is eclipsed (v. iii. m. s. impfct. from *khasafa* [*khasf/khusûf*], to sink, to be eclipsed. See at 16:45, p. 842, n. 10).

7. *jānib* (s.; pl. *jawānib*) = side, part, flank, portion, section.

8. *hāṣib* = hail-storm, violent wind, hurricane.

9. *yu'ida(u)* = he repeats, causes to come back, brings back, returns, resumes (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awduh*], to return. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *yu'idu* at 17:51, p. 889, n. 1).

10. i. e., into the sea.

11. *târah* = once, sometimes, at times. *târah 'ukhrâ* = once again, sometimes.

12. *qāṣif* = gale, tempest, storm, thunderstorm.

13. *yughriqa(u)* = he drowns, sinks, immerses (v. iii. m. s. impfct. from *'aghraqaa* form IV of *ghariqa* [*gharaq*], to be drowned. See *'aghraqnâ* at 10:73, p. 664, n. 3).

14. *tabî'* (s.; pl. *tibâ'/tabâ'i'*) = attendant, adherent, partisan, aide (active participle in the scale of *fa'îl* from *tabî'a* [*tab/tibâ'*], to follow).

وَلَقَدْ كَرَّمْنَا 70. And We have honoured¹

بَنِي آدَمَ the Children of Adam

وَحَمَلْنَاهُمْ and carried² them

فِي الْبَرِّ وَالْبَحْرِ in the land and sea

وَرَزَقْنَاهُمْ and provided³ them

مِّنَ الطَّيِّبَاتِ with good things

وَفَضَّلْنَاهُمْ عَلَى and given them precedence⁴

كَثِيرٍ مِّمَّنْ خَلَقْنَا over many of those We created

تَفْضِيلًا ٧٠ by way of preferment.⁵

Section (Rukû') 8

يَوْمَ نَدْعُوا 71. The day We shall call⁶

كُلَّ نَاسٍ بِإِمَامِهِمْ all men with their record.⁷

فَمَنْ أُوِّقِ So whoever is given his

كِتَابُهُ يَمِينُهُ book in his right hand,

فَأُولَٰئِكَ يَفْرَوْنَ such ones will read

كِتَابَهُمْ their book

وَلَا يَظْلَمُونَ and will not be wronged⁸

فَقِيلَ ٧١ a tiny bit.⁹

وَمَنْ كَانِ 72. And whoever is

فِي هَٰذِهِ أَعْمَى in this world blind,¹⁰

فَهُوَ فِي الْآخِرَةِ he will be in the hereafter

1. Allah has honoured man over all the other creations by favouring him, among other things, with intelligence, knowledge and speech and by making all other objects and things in the universe of use to him. *karammâ* = we honoured, treated with deference (v. i. pl. past from *karrama*, form II of *karuma* [*karam/karamah/karâmah*], to be noble, generous. See *karramta* at 17:62, p. 893, n. 3).

2. i. e., provided them with the means and routes of transport. *hamalnâ* = we carried, bore, took the load (v. i. pl. past from *hamala* [*haml*], to carry. See *yahmilû* at 16:25, p. 834, n. 7).

3. *razaqnâ* = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [*razq*], to provide, bestow. See at 16:75, p. 851, n. 7).

4. *faddalnâ* = we gave precedence, preferred, set {someone/something} over (v. i. pl. past from *faddala*, form II of *faḍala* [*faḍl/fuḍûl*], to excel, surpass, to be in excess. See at 17:55, p. 890, n. 5).

5. *tafḍîl* = preferment, preference, favouring (verbal noun in form II of *faḍala* [*faḍl*], to be in excess, to excel. See n. 4 above and at 17:21, p. 879, n. 13).

6. *nad'û* = we call, invoke, invite (v. i. pl. impfct. from *da'â* [*du'â*], to call, to summon. See at 16:86, p. 856, n. 3).

7. The sense of *imâm* as a book of deeds is made clear in the next clause of the 'âyah. *imâm* (pl. *a'immaḥ*) = leader, guide, model, highway, guide (in the sense of book of guidance/deeds, record), record. See at 11:17, p. 683, n. 10.

8. *yuzlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalamâ* [*zalm/zulm*], to do wrong. See at 16:111, p. 865, n. 10).

9. *fatîl* = wick, thread in the fissure of a date seed. Figuratively, a tiny bit. See at 4:76, p. 275, n. 8.

10. i. e., blind to Allah's favours, His signs and guidance. *'a'mâ* (s.; pl. *'umy*) = blind. See at 11:24, p. 686, n. 5.

أَعْمَى وَأَضَلُّ 1 blind and further astray¹
 سَبِيلًا 2 from the way.²

وَلِنْ كَادُوا 73. And indeed they were
 لَيَفْتِنُونَكَ 3 about to³ tempt⁴ you away
 عَنِ الَّذِي 4 from what
 أَوْحَيْنَا إِلَيْكَ 5 We had communicated to you
 لِنَفْتَرِي 6 that you might fabricate⁵
 عَلَيْنَا غَيْرَهُ 7 against Us other than that,
 وَإِذَا 8 and then they would have
 لَأَتَّخِذَنَّكَ خَلِيلًا 9 surely taken⁶ you as a friend.⁷

وَلَوْلَا أَنْ 74. And had it not been that
 جَعَلْنَاكَ 8 We made you firm⁸
 لَقَدْ كِدْتَ 9 you would have been about
 تَرَكَّنَ إِلَيْهِمْ 10 to⁹ incline¹⁰ towards them
 شَيْئًا قَلِيلًا 11 a little bit.

إِذَا 75. In that case We would
 لَأَذُقَنَّكَ 12 surely have made you taste¹¹
 ضِعْفَ الْحَيَاةِ 13 double¹² in the life
 وَضِعْفَ الْمَمَاتِ 14 and double in the death;
 ثُمَّ 15 and then

1. أَضَلُّ 'adallu = further astray, farthest astray, more misguided (relative of ضالٌ ḍāll). See at 7:179, p. 535, n. 10.
2. i. e., of salvation and eternal happiness. سَبِيلٌ sabīl (m. & f.; pl. subul/asbilah) = way, highway, path, road, means, means of proceeding, plaint. See at 16:125, p. 870, n. 10.
3. كَادُوا kādū = they were about, on the point of, almost (v. iii. m. pl. past from kāda [kawd]), to be on the point of. See at 2:71, p. 34, n. 4).
4. يَفْتِنُونَ yaftinūna = they put to trial, torment, tempt, entice (v. iii. m. pl. impfct. from fatana [fatn/futān], to put to trial, to tempt. See yaftinū at 5:49, p. 354, n. 10).
5. تَفْتَرِي taftariya (tarū) = you fabricate, trump up, make up, invent falsely, calumniate (v. ii. m. s. impfct. from iftarā, form VIII of farā [fary], to cut lengthwise, to fabricate. The final letter takes fathah because of a hidden 'an in li (of motivation) coming before the verb. See taftarūna at 16:56, p. 845, n. 8).
6. اتَّخَذُوا ittakhadhū = they took up, took, took to themselves, assumed (v. iii. m. pl. past from ittakhadha, form VIII of akhadha [akhdh], to take. See at 5:81, p. 370, n. 2).
7. خَلِيلٌ khalīl (s.; pl. 'akhillā'/khullān) = friend, intimate friend. See at 4:125, p. 229, n. 13.
8. ثَبَّتْنَا thabbatnā = we made firm, stabilized, fastened, established (v. i. pl. past from thabbata, form II of thabata [thabāt/ thubūt], to be firm, fixed. See yuthabbita at 16:102, p. 862, n. 5).
9. كِدْتَ kidta = you were about to, on the point of (v. ii. m. s. past from kāda. See n. 3 above).
10. 'Āyahs 73 and 74 show that the Prophet, peace and blessings of Allah be on him, did not incline towards the unbelievers even a little although they attempted to tempt him. تَرَكَّنَ tarkanu = you incline, lean to, rely on, depend on (v. ii. m. s. impfct. from rakana [rukūn], to lean to, to trust. See lā tarkanū at 11:112, p. 718, n. 8).
11. أَذُقْنَا 'adhaqnā = we made (s. o.) taste (v. i. pl. past from 'adhāqa, form IV of dhāqa [dhawq / madhāq], to taste. See at 11:8, p. 680, n. 9).
12. i. e., of punishment. ضِعْفٌ ḍi'f (s.; pl. 'aḍ'āf) = double, a multiple. See at 7:75, p. 479, n. 7).

- لَا تَجِدُكَ 1 you would not have found¹
لَكَ عَلَيْنَا 2 for you against Us
نَصِيرًا 3 any helper.²
- وَأِنْ كَادُوا 76. And indeed they nearly
لَيَسْفِرُوكَ مِنَ 3 scared³ you off the land
الْأَرْضِ 4 to drive you out⁴ of it;
لِيُخْرِجُوكَ مِنْهَا 5 and in that case
وَإِذَا 6 they would not have stayed⁵
لَا يَلْبَثُونَ 6 after you⁶
إِلَّا قَلِيلًا 7 except for a little while.⁷
- سُنَّةَ مَنْ 77. The way⁸ of those whom
قَدْ أَرْسَلْنَا قَبْلَكَ 9 We had sent out⁹ before you
مِنْ رُسُلِنَا 10 of Our Messengers;
وَلَا تَجِدُ 11 and you will not find
لِسُنَّتِنَا تَحْوِيلًا 12 in Our way any alteration.¹⁰

Section (Rukû') 9

- أَقِمِ الصَّلَاةَ 78. Perform the prayer
لِدُلُوكِ الشَّمْسِ 11 at the declining¹¹ of the sun
إِلَى غَسَقِ الْإِيلِ 12 till the darkening¹² of the night
وَقُرْءَانَ الْفَجْرِ 13 and the Qur'ân¹³ at dawn.
إِنَّ قُرْءَانَ الْفَجْرِ 14 Verily the recitation at dawn

1. تجد *tajidu* = you find, get, obtain (v. ii. m. s. impfct. from *wajada* [wujûd], to find. See *tajidu* at 4:143, p. 309, n. 2).
2. نصير *naṣîr* = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 9:116, p. 628, n. 10).
3. يستفرون *yastafizzûna* = they scare, instigate, agitate, rouse, stir up, provoke, incite, excite (v. iii. m. pl. impfct. from *istafazza*, form X of *fazza* [fazz], to jump up, to bolt, be terrified. See *istafiz* at 17:64, p. 893, n. 11).
4. يخرجوا *yukhrjû(na)* = they expel, drive out, dislodge (v. iii. m. pl. impfct. from *'akhraja*, form IV of *kharaja* [kharûj], to go out. The terminal *nûn* is dropped because of a hidden 'an in li (of motivation) coming before the verb).
5. يلبثون *yalbathûna* = they stayed, remained, lingered, persisted, tarried (v. iii. m. pl. impfct. from *labitha* [labth/lubth/lubâth], to remain. See *yalbathû* at 10:45, p. 635, n. 10).
6. خلاف *khilâf* = disagreement, behind, after.
7. i. e., they would have been punished with destruction after a little while.
8. i. e., the way the persecutors of the previous Prophets were dealt with. سنة *sunnah* (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 15:13, p. 808, n. 11).
9. أرسلنا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [rasal], to be long and flowing. See at 17:54, p. 890, n. 2).
10. تحويل *tahwîl* = transformation, modification, alteration, diversion (verbal noun in form II of *hâla* [hawl/hayl], to change, to turn. See at 17:56, p. 890, n. 11).
11. دلوک *dulûk* = declining, going down (i. e., the crossing of the meridian).
12. The time specified in this clause of the 'ayyah includes the times of *zuhr*, 'asr, maghrib and 'ishâ' prayers, while the next clause refers to the *fajr* prayer. غسق *ghasaq* = nightfall, dark of night, dusk.
13. i. e., recitation of the Qur'ân during the *fajr* (dawn) prayer. The emphasis here is to prolong the recitation of the Qur'ân during the *fajr* prayer; for the recitation of the Qur'ân is obligatory in all the prayers.

كَانَ مَشْهُودًا

is witnessed.¹



وَمِنَ اللَّيْلِ

79. And part of night

فَتَهَجَّدُ بِهِ

spend it in prayer²

نَافِلَةً لَّكَ

supererogatory³ for you.

عَسَىٰ أَن

It may be that

يَبْعَثَ رَبُّكَ

your Lord will raise⁴ you

مَقَامًا مَّحْمُودًا

to a place⁵ worthy of praise.⁶

وَقُلِّبَ

80. And say: "My Lord,

أَدْخِلْنِي

enter me into

مَدْخَلَ صِدْقٍ

an entrance⁷ of truth

وَأَخْرِجْنِي

and take me out

مُخْرَجَ صِدْقٍ

a true taking out;

وَأَجْعَلْ لِّي

and set for me

مِنْ لَّدُنْكَ

Out of Your Grace

سُلْطَانًا نَّصِيرًا

an authority⁸ that helps."⁹



وَقُلِّ

81. And say:

جَاءَ الْحَقُّ

" The truth has come and the

وَزَهَقَ الْبَاطِلُ

untruth has passed away.¹¹

إِنَّ الْبَاطِلَ

Verily the untruth is

كَانَ زَهُوقًا

bound to vanish."¹²

1. i. e., by the angels on duty during the night and the day (*Bukhârî*, no. 4717; Ibn Kathîr, V, 99).

مشهود *mash-hûd* = witnessed, attended by witnesses or spectators (pass. participle from *shuhida* [shuhûd], to witness. See at 11:103, p. 715, n. 1).

2. تهجد *tahajjad* = wake up after sleep and pray, spend the night in prayer (v. ii. m. s. imperative from *tahajjada*, form V of *hajada* [hujûd], to stay awake at night, to spend night in prayer).

3. نافلة *nâfilah* (s.; pl. *nawâfil*) = supererogatory, gift, present, booty (act. participle from *nafala*, to do more than what is required as a duty. See 'anfâl at 8:1, p. 546, n. 1).

4. i. e., on the Day of Judgement. يبعث *yab'atha(u)* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [ba'th], to send out, to raise. The final letter takes *fathah* because of the particle 'an coming before the verb. See *yab'athu* at 16:38, p. 840, n. 6).

5. مقام *maqâm* = place, standing, position, station. Noun of place from *qâma* [qawmah/ qiyâm], to get up, to stand. See at 10:71, p. 663, n. 2).

6. i. e., particularly, the permission and position to be given to the Prophet, peace and blessings of Allah be on him, on the Day of Judgement to intercede for all the people (See *Bukhârî*, no. 4718). محمود *mahmûd* = praised, worthy of praise, laudable, extolled (passive participle from *hamida* [hamâd], to praise. See *yuhmadû* at 3:188, p. 230, n. 6).

7. The 'âyah has immediate reference to the command of *hijrah* (migration) given to the Prophet, peace and blessings of Allah be on him; but the message is general. (See *Musnad*, I, 223; Ibn Kathîr, V, 108; *Tabarî*, pt.XV, pp. 148-149).

مدخل *mudkhal* = entrance, place of entrance.

8. سلطان *sulţân* = authority, power, mandate, rule, sanction. See at 17:65, p. 894, n. 8.

9. نصير *naşîr* = (s.; pl. *nuşarâ'*) = helper, defender, supporter, ally, protector, patron. See at 17:75, p. 898, n. 9).

10. زهق *zahaqa* = he or it passed away, died, ran out, vanished (v. iii. f. s. impfct. from *zahaqa* [zahq/zuhûq], to pass away, to die.

12. زهوق *zahûq* = one bound to pass away, vanish. See n. 10 above.

وَنَزَّلْ 82. And We send down¹
مِنَ الْقُرْآنِ مَا هُوَ of the Qur'ân that which is
شِفَاءٌ وَرَحْمَةٌ a healing² and mercy
لِّلْمُؤْمِنِينَ for the believers;
وَلَا يَزِيدُ but it increases³ not
الظَّالِمِينَ the transgressors
إِلَّا خَسَارًا 4 in aught but incurring loss.⁴

وَإِذَا أَمَمْنَا 83. And when We bestow
عَلَى الْإِنْسَانِ أَعْرَضَ grace⁵ on man he evades⁶
وَتَوَلَّى عَآدِيَهُ and moves away⁷ on his side;
وَإِذَا مَسَّهُ الشَّرُّ and when evil afflicts him
كَانَ يَتُوسَا 8 he is despondent.⁸

قُلْ كُلٌّ يَعْمَلُ 84. Say: "Everyone acts
عَلَى شَاكِلَتِهِ according to on'es manner;⁹
فَرَبُّكُمْ أَعْلَمُ but your Lord is Best Aware
بِمَن هُوَ of the one who is
أَهْدَى سَبِيلًا 10 the better guided¹⁰ in way.

Section (Rukû') 10

وَسْأَلُونَكَ 85. And they ask you
عَنِ الرُّوحِ about the spirit.¹¹
قُلِ الرُّوحُ Say: "The spirit is

1. نَزَّلَ *nunazzilu* = we send down cause to descend (v. i. pl. impfct. from *nazzala*, form II of *nazala* [nuzûl], to come down. See at 15:8, p. 808, n. 11).

2. i. e., for both physical and spiritual ailment. *shifâ'* = remedy, cure, healing. See at 10:57, p. 657, n. 10.

3. يَزِيدُ *yazīdu* = he increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [zayd/ziyâdah], to be more. See at 17:41, p. 886, n. 2).

4. خَسَارٌ *khasâr* = to incur loss, to lose. See *khâsirân* at 16:109, p. 865, n. 1.

5. أَمَمْنَا *'an'amnâ* = we bestowed grace, graced, blessed (v. i. pl. past from *'an'ama*, form IV of *na'amû/na'ima* [*na'mah/mun'am*], to be happy, to be in ease. See *'an'ama* at 8:53, p. 567, n. 3).

6. أَعْرَضَ *'a'raḍa* = he turned away, averted, evaded (v. ii. m. pl. past from *'a'raḍa*, form IV of *'arūḍa* [*'arḍ*], to be broad, wide, to appear, to show. See *'a'raḍtum* at 17:67, p. 895, n. 4).

7. تَوَلَّى *ta'wala* = he moved away, remained aloof (v. iii. m. s. past from *ta'wala*, to keep away. See *yan'awna* at 6:26, p. 401, n. 2).

8. يَتُوسَا *ya'tûs* = despondent, despairing, hopeless. See at 11:9, p. 680, n. 11.

9. شَاكِلَةٌ *shâkilah* (s.; pl. *shawâkil*) = manner, mode, way, flank, side.

10. أَهْدَى *'ahdâ* = more in the right, better guided. See at 4:51, p. 263, n. 11.

11. رُوح *rûḥ* has been used in a number of meanings in the Qur'ân, most notably, (a) in the sense of the spirit or breath of life [see 15:29; 38:72 and 66:12]; (b) the Qur'ânic *wahy* [see 42:52]; (c) the angel Jibrîl [see 2:253; 26:193; 78:38 and 97:4] and (d) mercy [see 58:22] (See also *Basâ'ir*, III, 103-104). Here either the first or the second meaning may be taken; but the second meaning, that of Qur'ânic *wahy*, seems more appropriate in view of the next clause of the *'ayah* which is in apposition and which in fact explains the term *rûḥ* in the sense of "knowledge" and which says that "you" have been given but very little knowledge. The sense of Qur'ânic *wahy* is further clear from the following *'ayah* which says that Allah may, if He wills, withdraw what He has "communicated to you". Indeed, the subject of Qur'ânic *wahy* continues till the *'ayah* 88.

مِنْ أَمْرِي by the command¹ of my Lord;
وَمَا أُوتِيتُمْ and you have not been given
مِنَ الْعِلْمِ إِلَّا قَلِيلًا of the knowledge but a little.

﴿٨٥﴾

وَلَيْنَ شَيْئًا 86. And if We will²
لَنَذْهَبَنَّ We can surely take away³
بِالَّذِي أُوحِيَآ what We have communicated⁴
إِلَيْكَ to you, and then
لَا تَجِدُكَ you shall not find for you
بِعَدْلَيْنَا about it against Us
وَكِيلًا 87. Except as mercy⁶

إِلَّا رَحْمَةً from your Lord.
مِنْ رَّبِّكَ Verily His grace⁷ on you is
إِنْ فَضَّلْنَاكُمْ immense.

﴿٨٦﴾

قُلْ لِّإِنِ اجْتَمَعَتِ 88. Say: " If there united⁸
الْإِنْسُ وَالْجِنُّ men and jinn
عَلَى أَنْ يَأْتُوا بِمِثْلِ this Qur'ân,
هَذَا الْقُرْآنِ they could not produce its
لَا يَأْتُونَ like, even even if they were
بِمِثْلِهِ وَلَوْ كَانُوا

1. It is reported that the Jews of Madina asked the Prophet, peace and blessings of Allah be on him, about *rûh* and the *wahy* of this 'âyah came in reply (*Bukhârî*, no. 4721). أمر 'amr (s.; pl. أوامر 'awâmîr) = order, command, decree/matter, issue, affair. See at 16:33, p. 838, n. 7.

2. شئنا *shi'nâ* = we willed, wished, desired, wanted (v. i. pl. past from *shâ'a* [*mashî'ah*], to wish. See *shi'tum* at 2:58, p. 27, n. 4).

3. لنذهب *la+nadhabanna* = we surely go [followed by the preposition *bi* the verb means to go away with or take] (v. i. pl. impfct. emphatic from *dhababa* [*dhihâb* /*madh-hab*], to go. See *yudh-hib* at 14:19, p. 793, n. 11).

4. أوحينا 'awhaynâ = we communicated (v. i. pl. past. from 'awhâ, form IV of *wahâ* [*wahy*], to communicate. The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4. See at 16:123, p. 870, n. 1).

5. وكيل *wakîl* (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl* /*wukâl*], to entrust. See at 17:65, p. 894, n. 10).

6. i. e., the sending of *wahy* and affixing it in the mind of the Prophet, peace and blessings of Allah be on him, is only by the special grace and mercy of Allah.

7. فضل *faḍl* (pl. *fudûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 12:38, p. 736, n. 4.

8. اجتمعت *ijtama'at* = she or it came together, met, united, combined (v. iii. f. s. past from *ijtama'a*, form VIII of *jama'a* [*jam'*], to gather, unite. See 'ajmi'û at 12:102, p. 759, n. 12).

9. The fact that the Qur'ânîc *wahy* is a special grace of Allah to His Messenger and that this cannot be made up by any created being or beings is emphasized in this 'âyah in the form of a challenge. يأتوا *ya'tû(na)* = they come, arrive [followed by the preposition *bi* the verb means to bring, produce] (v. iii. m. pl. impfct. from 'atâ [*ityân/aty/ma'tâh*], to come. The terminal *nân* is dropped because of the particle 'an coming before the verb. See 'atâ at 16:1, p. 827, n. 1).

بَعْضُهُمْ لِبَعْضٍ
ظَهِيرًا^(٨٨) to one another
giving support.¹

وَلَقَدْ 89. And indeed
صَرَقْنَا لِلنَّاسِ We have explained for man
فِي هَذَا الْقُرْآنِ in this Qur'an
مِنْ كُلِّ مَثَلٍ of every example;²
فَإِنَّ أَكْثَرَ النَّاسِ yet most men decline³
إِلَّا كُفُورًا^(٨٩) except unbelief.

وَقَالُوا 90. And they say:
لَنْ نُؤْمِنَ لَكَ "We will not believe you
حَتَّى تَنْفَجِرَنا until you burst⁴ for us
مِنَ الْأَرْضِ يَنْبُوعًا out of the earth a spring."⁵
﴿٩٠﴾

أَوْ تَكُونَ لَكَ 91. "Or there be for you
جَنَّةٌ مِّنْ نَّجِيلٍ a garden of date palms⁷
وَعِنَبٍ and grapes⁸
فَتَنْفَجِرَ and then you cause to gush⁹
الْأَنْهَارُ خِلَالَهَا rivers through them
نَفِيرًا^(٩١) in an eruption."¹⁰

أَوْ تَسْقُطَ السَّمَاءُ 92. "Or make the sky fall,¹¹
كَمَا زَعَمْتَ as you presume,¹²

1. ظهير *zahir* = helper, assistant, one who backs, supports (act. participle in the scale of *fa'il* from *zahara* [*zuhûr*], to appear, to overcome. See *taẓāharûna* at 2:85, p. 40, n. 1).

2. صرنا *ṣarrafnâ* = we spelt out, set out in detail, explained, elucidated, inflected, (v. i. pl. past. from *ṣarrafa*, form II of *ṣarafa* [*sarf*], to turn, to turn away. See at 17:41, p. 885, n. 10).

3. i. e., of every type of instance and evidence to bring home the truth to man. مثل *matal* (pl. امثال) 'amthâl) = simile, likeness, example, parable, model, ideal. See at 16:112, p. 865, n. 12.

4. أبى *'abâ* = he declined, refused, turned down (v. iii. m. s. past from *'ibâ'/'ibâ'ah*, to refuse, to decline. See at 15:31, p. 814, n. 1).

5. 'Ayaḥs 90 to 93 specify some of the miracles demanded of the Prophet by the Makkan unbelievers and the reply given to them. تنجر *taffjura(u)* = you cleave, break up, burst (v. ii. m. s. impfct. from *fajara* [*fajr*], to cleave, to break up. The final letter takes *fathah* because of a hidden 'an in *hattâ* coming before the verb. See *infajarat* at 2:60, p. 28, n. 4).

6. ينبوع *yanbû'* (s.; pl. *yanabî'*) = spring, well, source.

7. نخيل *nakhîl* = palm, date palm. See at 16:11, p. 830, n. 9.

8. عنب *'inab* (s.; pl. *'a'nâb*) = grape. See *'a'nâb* at 16:11, p. 830, n. 10.

9. تنجر *tufajjira(u)* = you explode, cause to gush, cause to flow (v. ii. m. s. impfct. from *fajjara*, form II of *fajara*. The final letter takes *fathah* because the verb is conjunctive to a previous verb governed by a hidden 'ân. See n. 5 above).

10. تنفجر *taffjir* = explosion, eruption, bursting (verbal noun in form II of *fajara*. See n. 5 above).

11. تسقط *tasqûta* = you make (something/ someone) fall, drop, topple, overthrow (v. ii. m. s. impfct. from *'asqata*, form IV of *saqata* [*suqûṭ / masqaṭ*], to fall. The final letter takes *fathah* for the reason stated at n. 9 above. See *tasqûtu* at 6:59, p. 414, n. 7).

12. زعمت *za'anta* = you claimed, presumed, supposed, alleged (v. ii. m. s. past from *zu'ama* [*za'm*], to claim, to pretend. See *taz'umûna* at 6:94, p. 430, n. 10).

عَيْنَا كِسْفًا أَوْ تَأْتِي
بِاللَّهِ وَالْمَلَائِكَةِ
فِي سَبِيلٍ ۚ

upon us in pieces or bring
Allah and the angels
face to face."²

أَوْ يَكُونُ لَكَ
بَيْتٌ مِّنْ زُخْرٍ أَوْ
تَرْقَىٰ فِي السَّمَاءِ
وَلَنْ نُؤْمِنَ
لِرِيقِكَ حَتَّىٰ
تُنْزِلَ عَلَيْنَا
كِتَابًا نَقْرُؤُهُ
قُلْ سُبْحَانَ رَبِّيَ
هَلْ كُنْتُ إِلَّا بَشَرًا
رَّسُولًا ۚ

93. "Or there be for you
a house of adornment³ or
you climb⁴ into the heaven;
and we will never believe in
your climbing up⁵ until
you bring down⁶ on us
a book we may read."
Say: "Sacrosanct⁷ is my Lord.
Am I but a human being⁸
as a Messenger?"

Section (Rukû') 11

وَمَنْعَ
النَّاسِ أَنْ يُؤْمِنُوا
إِذْ جَاءَهُمُ
الْهُدَىٰ
إِلَّا أَنْ قَالُوا
أَبَعَثَ اللَّهُ بَشَرًا
رَّسُولًا ۚ

94. And there prevents⁹ not
man¹⁰ to believe
when there has come to them
the guidance
ought but that they say:
"Has Allah sent¹¹ a human
being¹² as Messenger?"

1. كِسْف *kisaf* (pl.; s. *kisfah*) = fragments, pieces.

2. قَبِيل *qabil* = face to face, tribe, surety.

3. زُخْرُف *zukhruf* (s.; pl. *zakhârif*) = ornament, decoration, embellishment, finery, adornment. See at 10:24, p. 646, n. 4.

4. تَرْقَى *tarqâ* = you climb, ascend, mount, rise (v. ii. m. s. impfct. from *raqiya* [*raqy /ruqiy*] = to ascend, to climb).

5. رُقِيَ *ruqîyy* = rise, ascending, climbing. See n. 4 above.

6. تَنْزِل *tunazzila(u)* = you bring down, cause to come down (v. ii. m. s. impfct. from *nazzala*, form II of *nazala* (*nuzâl*), to come down. The last letter takes *fathah* because of a hidden 'an in *hattâ* coming before the verb. See at 4:153, p. 312, n. 6).

7. The word *Subhân* سُبْحَانَ is derived from *sabbaha*, form II of *sabaha* [*sabih/sibâhah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 17:42, p. 886, n. 7.

8. مَنَعَ *mana'a* = he prevented, forbade, barred, (v. iii. m. s. past from *man'*, to prevent. See at 17:59, p. 891, n. 10).

10. i. e., the unbelievers, particularly of Makka, who did not easily accept the fact that a human being could be Allah's Messenger.

11. بَعَثَ *ba'atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'ath*, to send, to raise. See at 5:30, p. 343, n. 3).

12. بَشَر *bashar* = man, human being, mankind. See at 15:28, p. 813, n. 5.

قُلْ 95. Say:

لَوْ كُنَّا فِي الْأَرْضِ "Had there been in the earth

مَلَائِكَةً angels

يَمْشُونَ مُطْمَئِنِّينَ moving along¹ contented,²

لَنَزَّلَنَّا We would surely have sent

عَلَيْهِمْ مِنَ السَّمَاءِ down³ on them from the sky

مَلَكًا رَسُولًا an angel as a Messenger."

﴿١٥﴾

قُلْ كَفَىٰ بِاللَّهِ 96. Say: "Sufficient⁴ is Allah

شَهِيدًا as a witness

بَيْنِي وَبَيْنَكُمْ between me and you.

إِنَّهُ كَانَ بِعِبَادِهِ Verily He is of His servants

خَبِيرًا أَبْصِيرًا All-Aware,⁵ All-Seeing."⁶

﴿١٦﴾

وَمَنْ 97. And whomsoever

يَهْدِ اللَّهُ Allah gives guidance

فَهُوَ الْمُهْتَدِ he is rightly guided;⁷ and

مَنْ يُضِلِّ whomsoever He lets stray,⁸

فَلَنَجِدَهُمْ you shall not find⁹ for them

أَوْلِيَاءَ friend-protectors¹⁰

مِنْ دُونِهِ besides Him;

وَنَحْشُرُهُمْ and We shall muster¹¹ them

يَوْمَ الْقِيَمَةِ on the Day of Resurrection

1. يَمْشُونَ *yamshûna* = they walk, go on foot, proceed, move along (v. iii. m. pl. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk).

2. مُطْمَئِنِّينَ *muṭma'innîn* (pl.; acc./gen. of *muṭma'innûn*; s. *muṭma'inn*) = content, contented, at rest (act. participle from *ṭma'anna*. See *muṭma'inn* at 16:106, p. 863, n. 10).

3. نَزَّلَنَّا *nazzalnâ* = We sent down (v. i. pl. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 15:9, p. 809, n. 2).

4. For *wahy* is strictly a matter between the Prophet and Allah Alone. كَفَى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 17:65, p. 894, n. 9).

5. Allah is All-Aware of the deeds and thoughts of His creatures, open or secret. خَبِير *khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khabarâ* [*khubr* /*khibrâh*] to be acquainted). See at 11:111, p. 717, n. 10.

6. أَبْصِير *baṣîr* = one who sees/observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣûra*/*baṣîra* [*baṣar*], to see). See at 13:16, p. 770, n. 15).

7. مُهْتَدِي *muhtadî* (s.; pl. *muhtadûn*) = rightly guided, on the right way, in receipt of guidance (active participle from *ihtadâ*, form VIII of *haddâ* [*hidâyah*/*hudan*/*hady*], to lead, to guide. See at 7:178, p. 535, n. 3).

8. i. e., because of his unbelief and rejection of the truth. يَضِلُّ *yudlîl* (*yudillu*) = he lets stray, leads astray, deludes (v. iii. m. s. impfct. from *aḍalla*, form IV of *dalla* [*ḍalâl*/*dalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 6:39, p. 416, n. 6).

9. تَجِدُ *tajida(u)* = you find, get (v. ii. m. s. impfct. from *wajada* [*wujûd*], to find. The last letter gets *fathah* due to the particle *lan* coming before the verb. See at 4:143, p. 309, n. 2).

10. أَوْلِيَاءَ 'awliyâ' (pl.; sing. وَلِي *walîyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 8:72, p. 574, n. 3.

11. نَحْشُرُهُمْ *naḥshuru* = we muster, gather, collect, assemble, herd (v. i. pl. impfct. from *ḥasharu* [*ḥashr*], to gather. See at 10:28, p. 648, n. 1).

عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا مَّا وَنَتْهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا	on their faces ¹ blind ² and dumb ³ and deaf. ⁴ Their abode ⁵ will be hell. Whenever it abates ⁶ We shall increase for them the burning blaze. ⁷
ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِعَايِنَاتِنَا وَقَالُوا لَا كُنَّا عِظَامًا وَرُفَاتًا أَوَلَمْ نَجْعَلْهُمْ خَلَاقًا جَدِيدًا	98. That will be their reward; for they disbelieved in Our signs and said: 'When we become bones ⁸ and bits, ⁹ shall we then be resurrected ¹⁰ in a creation anew?"
أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَإِنِّي الظَّالِمُونَ	99. Do they not see that Allah Who created ¹¹ the heavens and the earth is All-Capable ¹² of creating the like of them? And He has set ¹³ for them an appointed term, ¹⁴ no doubt ¹⁵ is therein. But the transgressors decline ¹⁶

1. وُجُوهُ *wujûh* (sing. وَجْه *wajh*) = faces, countenances. See at 8:50, p. 566, n. 3).
2. عُمَى *'umy* (sing. 'a'mâ) = blind. See at 10:43, p. 653, n. 5).
3. بُكْم *bukm* (pl.; sing. *abkam*) = dumb. See at 8:22, p.554, n. 5.
4. صُم *ṣumm* (pl.; sing. *aṣamm*) deaf. See at 8:22, p. 554, n. 4.
5. مَّاوَى *ma'wan* (s.; pl. *ma'awin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from 'awâ ['awiy], to seek shelter. See at 13:18, p. 772, n. 9).
6. خَبَتْ *khabat* = she or it went out, died, abated (v. iii. f. s. past from *khabâ* [*khabw/ khubûw*], to go out, to die.
7. سَعِير *sa'ir* = burning blaze, blazing furnace, inferno. See at 4:10, p. 240, n. 12.
8. عِظَام *'iẓm* (sing. 'aẓm) = bones. See at 17:49, p.888, n. 7.
9. رُفَات *rufât* = mortal remains, crushed bits. See at 17:49, p. 888, n. 8.
10. مَجْعُوثُونَ *mab'ûthûna* = (pl.; s. *mab'ûth*) = those resurrected, raised, raised up (passive participle from *ba'atha* [*ba'th*], to send, to raise). See at 17:49, p. 888, n. 9).
11. خَلَقَ *khalafa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 10:3, p. 636, n. 3).
12. قَادِر *qâdir* = capable, one who has power, All-Capable (act. participle from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See *yaqdiru* at 17:30, p. 882, n. 10).
13. جَعَلَ *ja'ala* = he made, set, put, placed, appointed (v. iii. s. past from *ja'l*, to make, to put. See at 16:93, p. 859, n. 2).
14. أَجَل *'ajal* (pl. *'ajâl*) = appointed time, term, date, deadline. See at 16:60, p. 846, n. 9.
15. رَيْب *rayb* = doubt, suspicion, misgivings. See at 10:37 p. 651, n.6.
16. أَبَى *'abâ* = he declined, refused, turned down (v. iii. m. s. past from *'ibâ/'ibâ'ah*, to refuse, to decline. See at 17:89, p. 902, n. 4).

﴿١٠٠﴾ إِلَّا كُفْرًا except unbelief.

قُلْ لَوْ أَنَّمْ تَمْلِكُونَ 100. Say: "If you possessed¹
خَزَائِنَ the treasures² of
رَحْمَةً مِنِّي إِذَا the mercy of my Lord, then
لَأَمْسَكْتُمْ you would have retained³
خَشْيَةَ الْإِنْفَاقِ for fear⁴ of expending;⁵
وَكَانَ الْإِنْسَانُ قَتُورًا and man is extremely miser.⁶

﴿١٠١﴾

Section (Rukû') 12

وَلَقَدْ آتَيْنَا مُوسَى 101. And We did give Mûsâ
تِسْعَ آيَاتٍ بَيِّنَاتٍ nine signs⁷ quite clear.⁸
فَسَأَلَ بَنِي إِسْرَءِيلَ So ask the Children of Isrâ'îl:
إِذَا جَاءَهُمْ When he came to them
فَقَالَ لَهُمْ فِرْعَوْنُ the Pharaoh said to him:
إِنِّي لَأَظُنُّكَ "I indeed think⁸ you are,
يَمُوسَى مَسْحُورًا O Mûsâ, bewitched."¹⁰

﴿١٠٢﴾

قَالَ 102. He said:¹¹
لَقَدْ عَلِمْتَن "You indeed know, there
مَا أَنزَلَ هَؤُلَاءِ has not sent down these
إِلَّا رَبُّ anyone except the Lord of
السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

1. تملكون *tamlikûna* = you possess, hold, dominate, own, have power (v. ii. m. pl. impfct. from *malaka* [malk/mulk/milk], to take in possession. See *yamlikûna* at 17:56, p. 890, n. 8).
2. خزائن *khazâ'in* (pl.; s. *khizānah*) = treasures, vaults, coffers, stores. See at 15:21, p. 81, n. 11.
3. i. e., you would have retained them without giving anything to others. أمسكم *'amsaktum* = you caught, seized, held, retained (v. ii. m. pl. past from *'amsaka*, form IV of *masaka* [mask], to grasp. See *'amsakna* at 5:4, p. 329, n. 1).
4. خشية *khashyah* = fear, dread. See at 17:31, p. 882, n. 11.
5. انفاق *'infâq* = to spend, expend, use up, exhaust (verbal noun in form IV of *nafaqa* [nafaq], to be used up. See *'anfaqtu* at 8:63, p. 570, n. 8).
6. قتور *qatûr* = extremely miser/niggardly/stingy (act. participle in the scale of *fa'âl* from *qatara* [qatr/qutûr], to be niggardly. See *qatar* at 10:26, p. 647, n. 2).
7. The 'ayah points out that even the production of miracles does not make an unbeliever accept the truth, as was the case with the Pharaoh and his men. The nine miracles were (i) the Rod [7:107], (ii) the radiant hand, (iii) the years of drought, (iv) shortfall in crops (v) *fâfân*, i. e. flood, (vi) locusts, (vii) lice, (viii) frogs and (ix) the water turning blood [See 7:108, 7:130 and 7:132]. آيات *'âyât* (sing. 'ayah) = signs, miracles, revelations, evidences. See at 17:101, p. 906, n. 7.
8. بينات *bayyinât* (f. pl.; sing. *bayyinah*; m. *bayyin*) = clear, evident, obvious, proofs, indisputable evidences. See at 14:9, p. 789, n. 2).
9. أظن *'aẓunnu* = I think, suppose, conjecture; also, firmly believe (v. i. s. impfct. from *ẓanna* [ẓann], to firmly believe, to suppose. See *taẓunnûna* at 17:52, p. 889, n. 7).
10. The Pharaoh, instead of being satisfied with in miracles, accused Mûsâ, peace be on him, of being one bewitched. مسحور *mashûr* = bewitched, spell-bound, enchanted, infatuated (passive participle from *sahara* [sihr], to bewitch. See at 17:47, p. 888, n. 4).
11. i. e., Mûsâ, peace be on him, said to the Pharaoh.

بَصَائِرٍ as enlightenment;¹
وَأِنِّي لَأَظُنُّكَ and indeed I consider² you,
يَنْفِرْعَوْنُ O the Pharaoh,
مَسْجُورًا doomed to destruction."³

فَأَرَادَ أَنْ 103. But he intended⁴ to
يَسْفِرَهُمْ مِنَ الْأَرْضِ scare⁵ them off the land.
فَأَعْرَفْنَاهُ So We drowned⁶ him
وَمَنْ مَعَهُ and those with him
جَمِيعًا one and all.⁷

وَقُلْنَا مِنْ بَعْدِهِ 104. And We said thereafter
لِبَنِي إِسْرَءِيلَ to the Children of Isrâ'il:
اَسْكُوا الْأَرْضَ "Dwell⁸ in the land."
فَإِذَا جَاءَ Then when there will come
وَعْدَ الْآخِرَةِ the promise of the hereafter,⁹
جَنَابِكُمْ We shall bring you
لَفِيفًا in a mixed company."¹⁰

وَبِالْحَقِّ 105. And rightly¹¹
أَنْزَلْنَاهُ We have sent it down;¹²
وَبِالْحَقِّ and with the truth¹²
نَزَّلَ it has come down.

1. بصائر *baṣâ'ir* (pl.; s. *baṣīrah*) = enlightenment, insight, perception, perspicacity. See at 7:203, p. 544, n. 2.
2. أظن *'azunnu* = I think, suppose, conjecture; also, firmly believe, deem, consider (v. i. s. impfct. from *zanna* [zann]), to firmly believe, to suppose. See *tazunnûna* at 17:52, p. 889, n. 7).
3. مَسْجُورًا *mathbûr* = ruined, perished, destroyed, doomed to destruction (passive participle from *thabara* [thabr/thubûr], to destroy, to perish).
4. أراد *'arâda* = he intended, desired, had in mind (v. iii. m. s. past in form IV of *râda* [rawd], to walk about. See at 5:17, p. 337, n. 4).
5. يَسْفِرُهُ *yastafizza(u)* = he frightens, scares, instigates, agitates, rouses, stirs up, provokes, incites, excites (v. iii. m. s. impfct. from *istafazza*, form X of *fazza* [fazz], to jump up, to bolt, to be terrified. The final letter takes *fathah* because of the particle 'an coming before the verb. See *yastafizzûna* at 17:76, p. 898, n. 3).
6. أَعْرَفْنَاهُ *'aghraqnâ* = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [gharaq], to be drowned. See at 10:73, p. 664, n. 3).
7. جَمِيعًا *jami'an* = one and all, in a body, altogether, all of them, entirely, totally.
8. اَسْكُوا *uskunû* = you (all) live, dwell, inhabit, abide (v. ii. m. pl. imperative from *sakana* [sakan] to live, to inhabit. See at 7:161, p. 527, n. 13).
9. i. e., when the Resurrection will take place.
10. i. e., mixed with others. لَفِيف *laffif* = crowded, assembled, multitude, mixed company (passive participle in the scale of *fa'il* from *laffa* [laff], to wrap, to fold).
11. i. e., We have in reality sent it down; there is no doubt about it. بِالْحَقِّ *bi al-haqq* = truly, in truth, actually, rightly, properly, with the truth.
12. أَنْزَلْنَاهُ *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [nazâl], to come down. See at 14:1, p. 784, n. 3).
13. i. e., it has reached you in the perfect state without being affected by any external element and it contains the true guidance consisting of proper and true injunctions and prohibitions.

وَمَا أَرْسَلْنَاكَ

And We have sent you not

إِلَّا مُبَشِّرًا

but as a giver of good

وَنَذِيرًا

tidings¹ and as a warner.²

وَقُرْآنًا

106. And a Qur'ān,³

فَرَقْنَاهُ

We have sectionalized³ it

لِنَقْرَأَهُ عَلَى النَّاسِ

that you recite it unto men

عَلَى مَكْثٍ

at intervals;⁴

وَنَزَّلْنَاهُ

and We have sent it down

نَزِيلًا

in gradual sending down.⁵

قُلْ ءَامِنُوا بِهِ

107. Say: "Believe in it

أَوْ لَا تُؤْمِنُوا

or do not believe.

إِنَّ الَّذِينَ أُوتُوا

Verily those who were given

الْعِلْمَ مِنْ قَبْلِهِ

the knowledge before it,

إِذَا يَتْلَى عَلَيْهِمْ

if it is recited⁶ unto them,

يَخْرُوتُونَ لِلْآذْقَانِ

they fall down⁷ on their chins⁸

سُجَّدًا

prostrating themselves.⁹

وَيَقُولُونَ

108. And they say:

سُبْحَنَ رَبِّنَا

"Sacrosanct¹⁰ is our Lord.

إِنْ كَانَ وَعْدُ رَبِّنَا

Verily the promise of our Lord

لَمَفْعُولًا

is sure to be acted upon."¹¹

1. i. e., of reward and paradise for the righteous. **مُبَشِّر** *mubashshir* (s.; pl. *mubshshirīn*) = deliverer of good tidings, harbinger of good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See *mubashshirīn* at 6:48, p. 409, n. 10.

2. i. e., against Allah's punishment for sins. **نَذِير** *nadhīr* (pl. *nudhur*) = warner (active participle in the scale of *fa'īl* from *nadhara* [*nadhīr/nudhūr*], to vow, to pledge). See at 11:2, p. 677, n. 7.

3. i. e., have sent down in parts and sections. **رَفَقْنَا** *faragnā* = we cleaved, separated, divided, distinguished, sectionalized (v. i. pl. past from *faraqa* [*farq/furqān*], to separate, divide, distinguish. See at 2:50, p. 24, n. 3).

4. **مَكْث** *mukth* = stopping and waiting, intervals. See *yamkuthu*, at 13:17, p. 772, n. 1.

5. **تَنْزِيل** *tanzīl* = sending down, bringing down (verbal noun in form II of *nazala* [*nuzāl*], to come down. See *'anzalnā* at 17:105, p. 907, n. 12.

6. Note that knowledge ('ilm) here stands for the revealed Book. **يُتْلَى** *yutlā* = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talā* [*tilāwah*], to recite. See at 5:1, p. 325, n. 6).

7. **يَخْرُونَ** *yakhirrūna* = they collapse, fall down, fall, drop (v. iii. m. pl. impfct. from *khara* [*kharr/khurīr*], to fall, fall down. See *kharra* at 16:26, p. 835, n. 1).

8. i. e., faces. **أَذْقَانِ** *adhqān* (pl.; s. *dhaqn/dhiqn*) = chins.

9. **سُجَّد** *sujjad* (pl., s. *sājid*) = those who prostrate themselves/make obeisance, prostrate ones (active participle from *sajada* [*sujād*], to prostrate oneself. See at 16:48, p. 843, n. 6).

10. **سُبْحَانَ** *Subhān* is derived from *sabaha*, form II of *sabaha* [*sabh/sibāhah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 17:93, p. 903, n. 7.

11. **مَفْعُول** *maf'āl* = that which is done, acted upon, performed, effectuated, object (passive participle from *fa'ala* [*fa'lfi'l*], to do. See at 17:5, p. 874, n. 4).

109. And they fall down
on their faces weeping¹
and it increases² them
in humility.^{3*}
110. Say: "Call Allah
or call the Most Merciful,
by whatever you invoke,
His are the names
most beautiful.⁴
And neither make loud⁵
your prayers
nor make it inaudible⁶ and
seek⁷ between that a way.⁸
111. And say: "All the praise
is for Allah Who
has not taken⁹ a son
nor is there for Him
a partner¹⁰ in the dominion;
nor has He a friend
because of meekness;¹¹
and declare Him Greatest¹²
in Absolute Greatness."

1. يَكُونُ *yabkūna* = they weep, cry (v. iii. m. pl. impfct. from *bakā* [*bukā*/'*bukan*], to cry. See at 12:16, p. 727, n. 3).
2. يَزِيدُ *yazīdu* = he increases, augments, adds to (v. iii. m. s. impfct. from *zāda* [*zayd*/'*ziyādah*], to be more. See at 17:82, p. 900, n. 3).
3. خُشُوع *khushū'* = humility, submissiveness, submission. See *khāshi* 'in at 3:198, p. 234, n. 7.
- * One should prostrate oneself on reading this 'āyah.
4. حَسَنٌ *ḥusnā* (f.; m. 'aḥsan) the best, most beautiful. See at 13:17, p. 772, n. 4.
5. i. e., in such a way as would elicit the enmity and ridicule of the unbelievers. لَا تَجْهَرُ *lā tajhar* = do not make loud/public (v. ii. m. s. imperative [prohibition] from *jahara* [*jahr* /'jihār], to declare publicly, to come out. See *jahara* at 13:10, p. 3767, n. 11).
6. لَا تُكْهِفُ *lā tukhāfū* = do not make inaudible, do not lower the voice, do not silence (v. ii. m. s. imperative from *khāfata*, form II of *kahafata* [*khufūt*], to be inaudible, silent).
7. اِتَّبِعْ *ibtagh* = you seek, desire, aspire after, strive for (v. ii. m. s. imperative from *ibtaghā*, form VIII of *baghā* [*bughā*], to seek. See *ibtaghā* at 5:35, p. 345, n. 10).
8. سَبِيلٌ *sabīl* (m. & f.; pl. *subul*/'*asbilah*) = way, highway, path, road, means, means of proceeding, plaint. See at 17:72, p. 897, n. 2.
9. يَتَّخِذُ *yattakhidh(u)* = he takes, takes up, takes on, assumes, adopts (v. iii. m. s. impfct. in form VIII of 'akhadha ['akhdh], to take. The last letter is vowelless because of the particle *lam* coming before the verb. See at 3:28, p. 166, n. 2).
10. شَرِيكَ *sharīk* (s.; pl. *shurakā*/'*ashrāk*) = partner, sharer, associate, participant, coproprietor (act. participle in the scale of *fa'īl* from *sharika* [*shirk*/'*shirkah*/'*sharikah*], to share, participate. See *shurakā* at 16:27, p. 835, n. 5).
11. ذُلٌّ *dhull* = lowliness, humility, humbleness, meekness. See at 17:24, p. 880, n. 12.
12. كَبِيرٌ *kabbir* = magnify, make great, declare greatest [i. e., say: *Allahu Akbar*] (v. ii. m. s. imperative from *kababara*, form II of *kabura* [*kubr*/'*kibār*/'*kabārah*], to be big. See *yakburu* at 17:51, p. 888, n. 12).

18. SŪRAT AL-KAHF (THE CAVE)

Makkan: 110 'āyahs

This is also a Makkan *sūrah* which deals with monotheism (*tawhīd*) and faith (*īmān*). These themes are illustrated by three stories, namely, those of the "People of the Cave" (*Aṣḥāb al-Kahf*), of the encounter of Mūsā, peace be on him, with Khidr, a righteous servant of Allah, and of Dhū al-Qarnayn.

The "People of the Cave" were a group of young men who were believers and who fled for the sake of their faith from their unbelieving and inimical people and took shelter in a cave seeking Allah's protection. Allah made them sleep therein for 309 years after which they were awakened when they found that the things and people around them had changed but they thought that they had slept only for a little while. The story illustrates Allah's Power on the one hand and the inevitability of Resurrection on the other. It also indicates the continuity of the faith and the faithful (Muslims) throughout the ages. The *sūrah* is named after this incident.

The second story is that of the encounter of Mūsā, peace be on him, with Khidr, a specially righteous servant of Allah, whom the former accompanied for a period with a view to acquiring knowledge. The story illustrates the principle of modesty in the seeking of knowledge and the fact that Allah may give knowledge of some unseen matters to whomsoever He will. Some such unseen and unusual matters of which knowledge was given by Allah to Khidr and over which Mūsā, peace be on him, could hardly remain patient are mentioned in the course of this story.

The third story is that of a powerful monarch, Dhū al-Qarnayn, whom Allah gave a vast kingdom along with wisdom, righteousness and justice and who accomplished a number of good deeds including the construction of a gigantic barrier against the incursions of Ya'jūj and Ma'jūj, two ferocious tribes.

Along with these stories other parables and facts are mentioned to emphasize that truth and faith are not interlinked with worldly affluence and power.



- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. All the praise¹ is for Allah
 الَّذِي أَنْزَلَ Who has sent down²
 عَلَى عَبْدِهِ الْكِتَابَ on His servant³ the Book
 وَلَمْ يَجْعَلْ لَهُ and has not set in it
 عِوَجًا ① any crookedness.⁴
2. Straight,⁵
 لِنُنْذِرَ so that He may give warning⁶
 بِآسَافٍ of a punishment very severe

1. Like four other *sūrahs*, namely, *al-Fatiḥah*, *al-An'ām*, *Subā'* and *Fāṭir*, this *sūrah* starts with the phrase *al-ḥamdu-lillāh*.

2. أَنْزَلَ 'anzala = he sent down (v. iii. m. s. past in form IV ['inzāl] of nazala [nuzūl], to come down, get down. See at 16:24, p. 834, n. 3).

3. Allah sent down the Qur'ān on the Prophet Muḥammad, peace and blessings of Allah be on him and it was no composition of his.

4. This 'āyah clearly states that there is no ambiguity and crookedness in the Qur'ān so that its teachings and messages may be easily understood. عِوَج 'iwaj = crookedness, twist, bend, curvature. See at 14:3, p. 786, n. 7.

5. قَيِّم qayyim = right, straight, precious. See at 12:40, p. 737, n. 5.

6. يَنْذِر yundhira(u) - he warns, cautions (v. iii. m. s. impfct. from 'andhara, form IV of nadhara [nadh'r / nudhār], to dedicate, to vow. The final letter takes *fatḥah* for a hidden 'an in li {of motivation} coming before the verb. See *tundhira* at 7:69, p. 492, n. 6).

مِنْ لَدُنْهُ from Him
 وَبَشِّرْ and give good tidings¹
 الْمُؤْمِنِينَ the believers who
 يَفْعَلُونَ الصَّالِحَاتِ do the good deeds²
 أَنْ لَهُمْ that theirs shall be
 أَجْرًا حَسَنًا a reward³ quite handsome.
 مَكِينٍ فِيهِ 3. They residing⁴ theirin
 أَبَدًا for ever.
 وَيُنذِرَ 4. And that He may warn
 الَّذِينَ قَالُوا those who say:
 أَخَذَ اللَّهُ "Allah has taken up"⁵
 وَلَدًا a son."⁶
 مَا لَهُمْ بِهِ 5. They do not have of it
 مِنْ عِلْمٍ any knowledge;
 وَلَا لِآبَائِهِمْ nor did have their fathers.⁷
 كَبُرَتْ كَلِمَةً Grave⁸ is a saying
 تَخْرُجُ مِنْ أَفْوَاهِهِمْ coming out⁹ of their mouths.¹⁰
 إِنَّ يَقُولُونَ They utter naught
 إِلَّا كَذِبًا but a lie.¹¹

1. يَبْشُرُ *yubashshira(u)* = he gives the good tidings, (v. iii. m. s. impfct. from *bashshara*, form II of *bashara/bushira* [*bishr/bushr*], to be happy. The final letter takes *fathah* because the verb is conjunctive to the previous verb governed by a hidden 'an. See *yubashshiru* at 17:9, p. 875, n. 10).

2. صَالِحَاتٍ *ṣāliḥāt* (f. pl.; sing. صَالِحَةٌ *ṣāliḥah*; m. *ṣāliḥ*) = good deeds/things (approved by the Qur'ān and the *sunnah*. Act. participle from *ṣalaha* [*ṣalāh/ṣulāh/maslahah*], to be good, right. See at 17:9, p. 875, n. 11).

3. i. e., Allah's forgiveness and paradise (See the next 'āyah). أَجْرٌ *'ajr* (pl. أَجْرٌ *'ujūr*) = reward, recompense, remuneration. See at 16:41, p. 841, n. 6).

4. This 'āyah makes clear the nature of the reward (paradise) mentioned in the previous 'āyah. مَكِينٍ *mākīn* (pl.; acc./gen. of *mākithūn*; s. *mākith*) = those who stay/abide/remain/live/reside. Active participle from *makatha* [*makth/mukūth*], to remain, reside. See *yamkuthu* at 13:17, p. 772, n. 1).

5. اتَّخَذَ *ittakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha [*'akhdh*], to take. See at 17:40, p. 885, n. 8).

6. This 'āyah denounces the sin of attributing a son to Allah, as the Christians and others do and also warns that this is a grave sin entailing a severe punishment.

7. For, it was they who fabricated the falsehood of Allah's having partners, sons and daughters and this falsehood their progeny adopted and followed.

8. كَبُرَتْ *kaburat* = she or it became big, grave, heavy (v. iii. f. s. past from *kubr/kibār/kabārah*, to be big. See *kabura* at 10:71, p. 669, n. 1).

9. تَخْرُجُ *takhruju* = she come out, goes out, leaves (v. iii. m. f. impfct. from *kharaja* [*khurūj*], to go out, to leave. See *nukhriju* at 17:13, p. 877, n. 4).

10. أَفْوَاهٍ *'afwāh* (pl.; sing. فُوهَةٌ *fūhah*) = mouths, vents. See at 14:9, p. 789, n. 4.

11. كَذِبٌ *kadhib* = lie, falsehood, untruth, deceit. See at 16:105, p. 863, n. 6.

فَلَمَّا لَكَ 6. But perhaps you	بَنَعَ نَفْسَكَ would ruin ¹ yourself
عَلَىٰ أَثَرِهِمْ in pursuit ² of them	إِنْ لَمْ يُؤْمِنُوا if they did not believe
بِهَذَا الْحَدِيثِ in this discourse, ³	أَسَفًا out of grief. ⁴
إِنَّا جَعَلْنَا 7. Verily We have made	مَا عَلَى الْأَرْضِ all that is on the earth
زِينَةً لَّهَا a decoration ⁵ for it,	لِنَبْلُوهُمْ that We may test ⁶ them
أَيُّهُمْ as to who of them are	أَحْسَنُ عَمَلًا the best in performance.
وَإِنَّا لَجَاعِلُونَ 8. And verily We shall make	مَا عَلَيْهَا whatever is thereon
صَعِيدًا جُرُزًا a ground ⁷ barren and bare. ⁸	
أَمْ حَسِبْتَ 9. Or do you think ⁹	أَنَّ أَصْحَابَ الْكَهْفِ that the People of the Cave ¹⁰
وَالرَّقِيعِ and the Inscription ¹¹	كَانُوا مِنْ آيَاتِنَا were among Our signs
عَجَبًا a wonder? ¹²	

1. The address is to the Prophet, peace and blessings of Allah be on him, who was extremely grieved on account of the unbelieving Makkans' not believing in the message he delivered to them. *bākhi'* = one who kills or ruins oneself (with grief or anger). Active participle from *bakha'* [bakh'], to kill oneself with grief or anger.

2. *āthār* (pl.); *athar* = tracks, traces, vestiges, marks, remnants, antiquities. *'alā 'atharihi* = on his track, at his heels, in his pursuit. See at 5:46, p. 352, n. 7.

3. i. e., the discourse of the Qur'ān.

4. *asaf* = grief, sorrow, regret. See *'āsif* at 7:150, p. 521, n. 5.

5. *zīnah* = adornment, embellishment, ornament, finery, grandeur, decoration. See at 16:8, p. 829, n. 12.

6. *nabluwa* (lū) = we try, put to test (v. i. pl. impfct. from *balā* [balw / balā'], to test, to try. The final letter takes *fathah* because of a hidden 'an in the li of motivation coming before the verb. See *nablū* at 7:163, p. 529, n. 5).

7. i. e., at the end of the world everything will be destroyed. *ṣa'id* (s.; pl. *ṣu'ud*) = highland, upland, plateau, ground. See at 5:6, p. 331, n. 4.

8. *juruz* = barren and bereft of vegetation.

9. Here follows the first story of the *sûrah* - that of the young men who fled for the sake of their faith from the persecution of a polytheistic monarch who compelled his subjects to abandon their faith in Allah Alone and to worship the imaginary gods and goddesses. They took shelter in a cave where Allah made them sleep for 309 years. The scene of the incident was most probably Tarsûs in Asia Minor. The incident illustrates the fact that Allah delivered the same message of monotheism through all His prophets. *ḥasibta* = you thought, deemed, regarded, supposed (v. ii. m. s. past from *ḥasiba* [ḥisbān/maḥsabah], to deem, to regard. See *ḥasibtum* at 9:16, p. 582, n. 8).

10. *kahf* (s.; pl. *kuhūf*) = cave, cavity, hollow.

11. *raqīm* = inscription (on which their names were inscribed) or the name of a valley.

12. *'ajab* (s.; pl. *'ajāb*) = wonder, surprise, astonishment, marvel. See at 10:2, p. 635, n. 3.

إِذْ أَوَى الْفِتْيَةُ 10. When the youths repaired¹
إِلَى الْكَهْفِ فَقَالُوا to the cave and said:
رَبَّنَا آتِنَا "Our Lord, bestow on us
مِنْ لَدُنْكَ رَحْمَةً from You mercy
وَهَيِّئْ لَنَا and arrange² for us
مِنْ أَمْرِنَا out of our affair³
رَشَدًا right conduct.⁴

1. اَوَى 'awâ = he sought shelter, betook himself, repaired (v. iii. m. s. past from 'awy, to seek shelter. See 'awâ at 12:99, p. 748, n. 2).

2. هَيَّئْ hayyi' = make ready, prepare, set up, arrange (v. ii. m. s. imperative from hayya'a, form II of hâ'a [hay'ah/hayâ'ah], to be well-formed, shapely).

3. أَمْر 'amr (s.; pl. أُمُور 'awâmîr/ أمور 'umûr) = order, command, decree/ matter, issue, affair. See at 17:85, p. 901, n. 1.

4. رَشَد rashad = right and proper conduct, integrity of conduct. See rushd at 7:146, p. 519, n. 9.

5. ضَرَبْنَا ḍarabnâ = we struck, hit, beat (v. i. pl. past from ḍaraba [ḍarb], to beat. at 14:45, p. 804, n. 2).

6. i. e., made them sleep.

7. بَعَثْنَا ba'athnâ = we raised, sent out, resurrected (v. i. pl. past from ba'atha [ba'th], to raise, resurrect. See at 16:36, p. 839, n. 4).

8. i. e., may make known; for Allah knows everything.

9. i. e., the youths themselves and the people who came to see them after they were raised from their sleep and one of them had gone to the market to fetch food for them. حِزْبَيْن ḥizbayn (dual; acc./gen. of ḥizbân; s. ḥizb; pl. 'ahzâb) = two groups, bands, parties. See 'ahzâb at 13:35, p. 780, n. 9).

10. أَحْسَى 'ahşâ = better/best in calculation. See tuḥşû at 16:18, p. 832, n. 9.

11. لَبِثُوا labithû = they tarried, remained, stayed, lived, stayed, lingered, persisted (v. iii. m. pl. past, from labitha [labth/lubth/lubâth], to remain. See at 10:16, p. 642, n. 3).

12. أَمَد 'amad (pl. 'âmâd) = span or stretch of time, terminus. See at 3:30, p. 167, n. 6.

13. نَقَصْنَا naqşşu = we relate, narrate, recount (v. i. pl. impfct. from qaşşu [qaşş/ qaşaş], to cut, to relate. See at 12:3, p. 722, n. 6).

Section (Rukû') 2

نَحْنُ نَقُصُّ عَلَيْكَ 13. We do relate¹³ to you
نَبَأَهُمْ بِالْحَقِّ their account in truth.
إِنَّهُمْ فَتْيَةٌ They indeed were youths

وَمَنْ آمَنُوا رَبَّهُمْ	who believed in their Lord
وَزِدْنَاهُمْ	and We increased ¹ them
هُدًى ۝۱۲	in guidance.
وَرَبَطْنَا عَلَى قُلُوبِهِمْ	14. We fastened ² their hearts
إِذْ قَامُوا فَقَالُوا	when they stood up and said:
رَبَّنَا رَبِّ	"Our Lord is the Lord of
السَّمَوَاتِ وَالْأَرْضِ	the heavens and the earth. ³
لَنْ نَدْعُوَ	We shall never invoke ⁴
مِنْ دُونِهِ إِلَهًا	besides Him any god.
لَقَدْ	We would indeed
قُلْنَا إِذَا	have uttered in that case
شَطَطًا ۝۱۳	an outrageous unbelief. ⁵
هَؤُلَاءِ قَوْمُنَا	15. "These our people
أَتَّخَذُوا مِنْ دُونِ اللَّهِ	have taken up ⁶ besides Him
إِلَهَةً	gods.
لَوْلَا يَأْتُونَ	Why do they not come up
عَلَيْهِمْ	in respect of them ⁷
بِسُلْطَانٍ بَيِّنٍ	with an authority ⁸ quite clear ⁹
فَمَنْ أَظْلَمُ	So who is a worse transgressor
مِمَّنْ أَفْعَى	than the one who fabricates ¹⁰
عَلَى اللَّهِ كَذِبًا ۝۱۴	against Allah a lie? ¹¹

1. زدنا *zidnâ* = we increased, augmented weincreased, augmented, made more (v. i. pl. past from *zâda* [zayd/ ziyâdah], to increase. See at 16:88, p. 856, n. 10).

2. i. e., strengthened their hearts with faith, determination and patience. ربطنا *rabatnâ* = we tied up, fastened, fixed (v. i. pl. impfct. from *rabata* [rabt], to bind. *rabata* 'alâ qalbihi is an idiom meaning to fortify someone, to give patience. See *yarbiṭa* at 8:11, p. 550, n. 8).

3. The youths made this assertion of monotheism and rejection of polytheism in the face of their tyrant and polytheistic monarch because Allah had stealed their determination with faith and patience, as stated in the previous clause of the 'âyah.

4. ندعوا *nad'ua* ('û) = we call, invoke, invite (v. i. pl. impfct. from *da'â* [du'â]), to call, to summon. The final letter takes *fathah* because of the particle *lan* coming before the verb. See *nad'û* at 17:71, p. 896, n. 6).

5. شطط *shataṭ* = excessive, outrageous, inroad, infringement.

6. اتَّخَذُوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of 'akhadha [akhdh], to take. See at 9:106, p. 623, n. 7).

7. i. e., in respect of their worship of the imaginary gods and goddesses. The youths said so among themselves.

8. سلطان *sultân* = authority, power, mandate, rule, sanction. See at 17:80, p. 899, n. 8.

9. بين *bayyin* = clear, evident, obvious, patent.

10. افترى *iftarâ* = he fabricated, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [fary], to cut lengthwise, to fabricate. See at 11:35, p. 690, n. 7).

11. i. e., the lie that there are other beings deserving of worship along with Allah and that He has sons or daughters or other associates.

وَإِذْ 16. "And when you isolate

أَعْرَضْتُمْ عَنْهُمْ yourselves¹ from them

وَمَا يَعْبُدُونَ and all that they worship

إِلَّا اللَّهَ except Allah,

فَأْوِ إِلَى الْكَهْفِ take refuge² to the cave;

يَنْشُرْ لَكُمْ رَبُّكُمْ your Lord will unfold³ for you

مِنْ رَحْمَتِهِ of His mercy,

وَيَجْعَلْ لَكُمْ and will arrange⁴ for you

مِنْ أَمْرِكُمْ in your affair

مِرْفَقًا مِيقًا⁵ ease and facilities."⁵

وَرَى 17. And you might have seen

الشَّمْسُ إِذَا طَلَعَتِ the sun when it rose⁶

تَرَاوَعْنَ كَهْفَيْهِمَا deviating⁷ from their cave

ذَاتَ الْيَمِينِ to the right,

وَإِذَا غَرَبَتِ and when it set,⁸

تَقَرَّبَهُمْ cutting away⁹ from them

ذَاتَ الشِّمَالِ to the left

وَهُمْ فِي فَجْوَةٍ مِنْهُ while they being in its cavity.¹⁰

ذَلِكَ مِنْ آيَاتِ اللَّهِ That was of the signs of Allah.

مَنْ يَهْدِ اللَّهُ Whoever Allah guides

فَهُوَ الْمُهْتَدِ he is on the right track;¹¹

وَمَنْ يَضِلَّ and whoever He lets stray,

1. This is a continuation of what the youths said among themselves. اعتزلتم *i'tazaltum* = you isolated yourselves, dissociated yourselves, segregated yourselves, stood aloof, kept away, retired, withdrew (v. ii. m. pl. past from *i'tazala*, form VIII of '*azala* [*'azl*], to set aside, to isolate, to detach).

2. اتوا *i'wâ* = you take shelter, refuge (v. ii. m. pl. imperative from '*awâ* [*'awy*], to seek shelter. See '*awâ* at 18:10, p. 913, n. 1).

3. ينشر *yanshur(u)* = he spreads out, unfolds (v. iii. m. s. impfct. from *nasharu* [*nashr*], to spread out. The final letter is vowelless because the verb is conclusion of an implied condition in the previous imperative, take refuge. See *manshûr* at 17:13, p. 877, n. 6).

4. يهيئ *yuhayyi'(u)* = he arranges, prepares, sets up, makes ready (v. iii. m. s. impfct. from *hayya'a*, form II of *hâ'a* [*hay'ah/hayâ'ah*], to be well-formed, shapely. The final letter is vowelless for the reason stated in n. 3 above. See *hayyi'* at 18:10, p. 913, n. 2).

5. مرفق *mirfaq* (s.; pl. *marâfiq*) = facilities, anything conducive to ease and convenience.

6. This '*âyah* describes how Allah made the youths sleep and facilitated their stay in the cave for so long a time when they had taken refuge in the cave. طلعت *ṭala'at* = she or it rose, appeared, ascended (v. iii. f. s. past from *ṭala'a* [*ṭulâ' /maṭla*'], to rise. See *yutli'a* at 3:179, p. 225, n. 11).

7. تراو *tazâwaru* (originally *tatâzâwaru*, one *tâ'* has been dropped)) = she deviates, turns aside (v. iii. f. s. impfct. from *tazâwara*, form VI of *zâra* [*zawri/ziyârah*], to visit).

8. غربت *gharabat* = she or it set (v. iii. f. s. past from *gharaba* [*ghurûb*], to set).

9. تقرض *taqriḍu* = she cuts, cuts off, clips, turns aside (v. iii. f. s. impfct. from *qaraḍa* [*qard*], to cut. See '*aqraḍtum* at 5:12, p. 334, n. 4).

10. فجوة *fajwah* (s.; pl. *fajâwat/fijâ'*) = opening, aperture, cavity, breach.

11. مهتدى *muhtadin* (s.; pl. *muhtadûn*) = rightly guided, those on the right way, in receipt of guidance (active participle from *ihṭadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 17:97, p. 904, n. 7).

فَلَنْ يَجِدَ لَهُ ۖ **you shall not find for him**
وَلْيَأْتُرْشِدًا ۖ **a guardian¹ as guide.²**

Section (Rukû') 3

وَتَحْسَبُهُمْ 18. And you would think³
أَيْقَظًا ۖ **them awake⁴**
وَهُمْ رُقُودٌ ۖ **but they were asleep.⁵**
وَبَقَلْبُهُمْ ۖ **And We turned⁶ them**
ذَاتَ الْيَمِينِ **on the right**
وَذَاتَ الشِّمَالِ ۖ **and on the left,**
وَكَلْبُهُمْ ۖ **while their dog**
بَسِطَ ذِرَاعَيْهِ ۖ **stretching⁷ out his two arms⁸**
بِالْوَصِيدِ ۖ **at the entrance.⁹**
لَوْ أَطَّلَعْتَ عَلَيْهِمْ ۖ **And if you inspected¹⁰ them**
لَوَلَّيْتَ ۖ **you would have recoiled¹¹**
مِنْهُمْ فِرَارًا ۖ **from them fleeing¹²**
وَلَمَلَّيْتَ ۖ **and would have been filled¹³**
مِنْهُمْ رُعبًا ۖ **with terror¹⁴ of them.**

وَكَذَٰلِكَ 19. And likewise¹⁵
بَعَثْنَاهُمْ ۖ **We raised them up that**
لِيَسْأَلُوا ۖ **they might ask one another**
بَيْنَهُمْ ۖ **among themselves.**

1. waliyy (s.; pl. 'awliyā') = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 17:33, p. 883, n. 7.

2. murshid = guide, one who shows the way (act. participle from 'arshada, form IV of rashada [rushd], to be on the right way. See rushd at 7:146, p. 519, n. 9.

3. tahsabu = you think, suppose, consider (v. ii. m. s. impfct. from hasiba [hisbān/ mahsabah/ mahsibah], to consider, to deem. See yahsabūna at 7:30, p. 475, n. 11).

4. ayqāz (pl.; s. yaqiz) = awake.

5. ruqūd (pl.; s. rāqid) = asleep (act. participle from raqada [raqd/ruqūd/ruqād], to sleep, to go to bed).

6. nuqallibu = we invert, overturn, turn about, turn (v. i. pl. impfct. from qallaba, form II of qalaba [qalb], to turn around. See at 6:110, p. 47, n. 7).

7. bāsīt (s.; pl. bāsītān) = one who stretches, spreads out (act. participle from basata [bast], to spread. See at 13:14, p. 769, n. 9).

8. dhirā'ay(n) {dual; acc/gen of dhirā'an, the terminal nūn being dropped for the genitive construction; s. dhirā'; pl. adhru/dhur'an} = two arms, two forearms.

9. waṣīd = threshold, doorstep, entrance.

10. iṭṭala'ta = you viewed, looked into, inspected, became acquainted (v. ii. m. s. past from iṭṭala'a, form VIII of ṭala'a [ṭulā'/matla'], to rise. See ṭala'at at 18:17, p. 915, n. 6).

11. wallayta = you turned away, turned back, retreated, recoiled (v. ii. m. s. past in form II of waliya, to follow, to lie next, to be near. See wallāytum at 9:25, p. 587, n. 4).

12. firār = to flee, fleeing, flight.

13. mul'ta = you were filled, occupied (v. ii. m. s. past passive from mala'a [mal'/ mal'ah/ mil'ah], to fill. See 'la-'umla'anna at 11:119, p. 720, n. 6).

14. ru'b = terror, panic, fright, alarm. See at 8:12, p. 551, n. 1.

15. i. e., as We made them sleep for so long a period, so it is We Who raised them up.

فَالْقَائِلُ مِنْهُمْ

One speaker of them said:

كَمْ لَيْسْتُمْ

"How long have you stayed?"¹

قَالُوا لَيْسْنَا

They said: "We have stayed

يَوْمًا أَوْ بَعْضَ يَوْمٍ

a day or part of a day."

قَالُوا رَبُّكُمْ

They said: "Your Lord knows

أَعْلَمُ بِمَا لَيْسْتُمْ

best how long you stayed.

فَاَبْعَثْ أَحَدَكُمْ

So send² one of you

بِوَرِقِكُمْ هَذِهِ

with this silver coin³ of yours

إِلَى الْمَدِينَةِ

to the city,

فَلْيَنْظُرْ أَيُّهَا

and let him see which of it is

أَزْكَى طَعَامًا

the purest⁴ in food

فَلْيَأْتِكُمْ

and then bring you

بِرِزْقٍ مِنْهُ

a meal from it,

وَلْيَتَلَطَّفْ

and let him be polite⁵

وَلَا يُسْعِرَنَّ

and let him not apprise⁶

بِكُمْ أَحَدًا

of you anyone."

﴿١٣﴾

إِنَّهُمْ

20. Verily they,

إِنْ يَظْهَرُوا عَلَيْكُمْ

if they come to know⁷ of you,

يَرْجُمُوكُمْ

they will stone⁸ you

أَوْ يُعِيدُوكُمْ

or make you revert⁹

فِي مِلَّتِهِمْ

to their religion;¹⁰

وَلَنْ تَفْلِحُوا

and you will not succeed¹¹

1. لَبِثْتُمْ *labithtum* = you lived, stayed, tarried, remained, lingered, persisted (v. ii. m. pl. past. from *labitha* [*labith, lubith/lubâth*], to remain. See at 17:52, p. 889, n. 8).

2. ابْعَثُوا *ib'athû* = you (all) send, depute, delegate (v. ii. m. pl. imperative from *ba'atha* [*ba'ith*], to send, to raise. See at 4:35, p. 256, n. 6).

3. وَرِقٍ *wariq* = leaf, silver coin.

4. أَزْكَى *'azkâ* = purer/purest, cleaner (elative of *zakiy*). See at 2:232, p. 116, n. 1.

5. لِيَتَلَطَّفْ *li-yatalattaf* = let him be polite, he should be civil, friendly, nice (v. iii. m. s. imperative from *talattafa*, form V of *latafa* [*luf*], to be kind. See *latif* at 6:103, p. 435, n. 1).

6. لَا يُشْعِرَنَّ *lâ-yush'iranna* = he must not apprise, inform, make known (v. iii. m. s. imperative [prohibition] emphatic from *'ash'ara*, form IV of *sha'ara* [*shu'ûr*], to realize, to know. See *yush'iru* at 6:109, p. 437, n. 6).

7. يَظْهَرُوا *yazharû(na)* = they become visible, overcome, triumph, get the better of (v. iii. m. pl. impfct. from *zahara* [*zuhûr*], to be visible, clear. Followed by *'alâ* the verb means to come to know, to have knowledge of. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 9:7, p. 579, n. 10).

8. يَرْجُمُوا *yarjumu(na)* = they stone, damn (v. iii. m. pl. impfct. from *rajama* [*rajm*], to stone. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in*. See *rajamnâ* at 11:91, p. 711, n. 4).

9. يُعِيدُوا *yu'idû(na)* = they cause to come back, bring back, return, resume, revert (v. iii. m. pl. impfct. from *'a'ada*, form IV of *'ada* [*'awd/'awdah*], to return. The terminal *nûn* is dropped for the verb is conjunctive to the previous verb which is conclusion of a conditional clause. See *yu'idu* at 17:51, p. 889, n. 1).

10. مِلَّةٍ *millah* (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 16:123, p. 870, n. 4).

11. تَفْلِحُوا *tuflihû(na)* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'afalaḥa*, form IV of *falaḥa* [*falḥ*], to split. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See at 7:69, p. 492, n. 13).

إِذَا بَدَأُوا ١٨ in that case ever.

وَكَذَلِكَ 21. And thus

أَعَرْنَا عَلَيْهِمْ 1 We made them known¹

لِيَعْلَمُوا that they might know

أَنَّ وَعْدَ اللَّهِ that the promise² of Allah

حَقٌّ وَأَنَّ السَّاعَةَ is true and that the Hour,³

لَا رَيْبَ فِيهَا there is no doubt⁴ about it.

إِذْ يَتَنَزَّعُونَ 5 When they were disputing⁵

بَيْنَهُمْ among themselves

أَمْرَهُمْ about their affair,

فَقَالُوا أَبْنَاءُ اللَّهِ 6 they said: " Build⁶ over them

بُنْيَانًا an edifice.⁷

رَبُّهُمْ أَعْلَمُ Their Lord knows best

بِهِمْ of them."

قَالَ الَّذِينَ 8 There said those who

غَلَبُوا عَلَىٰ أَمْرِهِمْ prevailed⁸ over their matter:

لَنَتَّخِذَنَّ عَلَيْهِمْ 9 "We will have⁹ over them

مَسْجِدًا ١٩ a place of worship."

سَيَقُولُونَ ثَلَاثَةٌ 22. They will say:¹⁰ Three;

رَأَيْبُهُمْ the fourth of them is

كَلْبُهُمْ their dog;

وَيَقُولُونَ خَمْسَةٌ and they will say: Five,

1. When the youth went to the market with the silver coin and showed it to the shopkeeper he became inquisitive on seeing the old coin; and the conversation that ensued brought to light the story of the youths. أَعَرْنَا 'a'tharnâ = we made known, acquainted (v. i. pl. past from 'a'thara, from IV of 'athara ['athûr], to come across, to hit. See 'uthira at 5:107, p. 383, n. 4).

2. i. e., the promise about Resurrection and Judgement. The story of the Companions of the Cave ('ashâb al-kahf) is intended to emphasize that Allah will resurrect the dead for judgement and reward or punishment.

3. i. e., the Hour of Resurrection.

4. رَيْبَ rayb = doubt, suspicion, misgivings. See at 17:99 p. 905, n. 15.

5. This part of the 'âyah is referring to what the people said after the youths died and were buried. يَتَنَزَّعُونَ yatanâza'ûna = they dispute, wrangle, contest (v. iii. m. pl. impfct. from tanâza'a, form VI of naza'a ['naz'], to remove. See tanâza'tum at 8:43, p. 563, n. 2).

6. ابْنُوا ubnû = build, construct, erect, set up (v. ii. m. pl. imperative from banû [binâ /bunyân], to build, to erect. See banaw at 9:110, p. 625, n. 7).

7. بِنَانٍ bunyân = building, structure, edifice, construction. See at 9:109, p. 624, n. 13.

8. غَلَبُوا ghalabû = they defeated, overcame, conquered, prevailed (v. iii. m. pl. past from ghalaba [ghalb / ghalbah], to subdue, to conquer. See ghulibû at 7:119, p. 509, n. 7).

9. لَنَتَّخِذَنَّ la-nattakhidhanna = we shall surely take, take up, adopt, take to ourselves, [here, we will have] (v. i. pl. impfct. emphatic from ittakhadha, form VIII of akhadha ['akhadh], to take. See nattakhidha at 12:21, p. 729, n. 1).

10. Here follows the mention of the differences of opinion regarding the number of the youths.

سَادِسَهُمْ كَلْبُهُمُ the sixth of them is their dog,
رَجْمًا بِالْغَيْبِ guessing¹ at the unseen.
وَيَقُولُونَ سَبْعَهُ And they will say: Seven,
وَتَامَهُمْ كَلْبُهُمُ and their eighth is their dog.
قُلْ رَبِّي أَعْلَمُ Say: "My Lord knows best
بِعَدَّتِهِمُ about their number.²
مَا يَعْلَمُهُمْ There do not know them
إِلَّا قَلِيلٌ except a few.
فَلَا تُمَارِ فِيهِمْ So do not argue³ about them
إِلَّا مَرًّا ظَاهِرًا except apparent arguing,⁴
وَلَا تَسْتَفْتِ فِيهِمْ nor seek opinion⁵ on them
مِنْهُمْ أَحَدًا from anyone of them.

Section (Rukû') 4

وَلَا تَقُولُوا لِمَا يُشَآءُ 23. Nor say ever of anything:
إِنِّي فَاعِلٌ ذَلِكَ غَدًا "I shall do it tomorrow"

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إِلَّا أَنْ 24. Except that
يَشَآءَ اللَّهُ "Allah Willing."⁶
وَأَذْكُرْ رَبَّكَ And remember⁷ your Lord
إِذَا نَسِيتَ وَقُلْ if you forget⁸ and say:
عَسَى أَنْ "Hopefully,⁹
يَهْدِيَنِي رَبِّي my Lord will guide¹⁰ me

1. *rajm* = stoning. *rajm bi al-ghayb* is an idiom meaning to guess, conjecture. See *yarjumû* at 18:20, p. 917, n. 8.

2. *'iddah* = number; legally prescribed period. See at 9:36, p. 592, n. 3.

3. i. e., do not wrangle about them with others. *lâ tumâri* = do not debate, argue, quarrel, wrangle (v. ii. m. s. imperative [prohibition] from *mârû*, form III from the root *mary*, to argue).

4. *mirâ'* = quarrel, argument, debate, wrangle.

5. *lâ tastafti* = do not seek opinion/legal opinion, do not consult (v. ii. m. s. imperative [prohibition] from *istafat'a*, form X of *fatiya* [fatâ'], to be youthful).

6. Do not say of anything "I shall do it tomorrow" without conditioning it with the will of Allah and saying: "In-Shâ'a Allah, If Allah wills".

7. If you forget to mention "Allah willing" in connection with the intended act, then do so as soon as you remember and ask for Allah's guidance to the right way. *udhkur* = you remember, call to mind, mention (v. ii. m. s. imperative from *dhakara* [dhikr/tadhkâr], to remember. See *udhkurû* at 7:74, p. 495, n. 1).

8. *nasita* = you forgot, became oblivious (v. ii. m. s. past from *nasiya* [nasy/nisyân], to forget. See *'ansû* at 12:42, p. 738, n. 3).

9. *'asâ* (followed by 'an) = it might be, may be that, perhaps, hopefully. See at 4:99, p. 287, n. 7.

10. *yahdiya* (yahdî) = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [hady hudan/hidâyah], to guide, to lead. The last *yâ* takes *fathah* because of the particle 'an coming before the verb. See at 4:137, n. 8.

لَا قَرَبَ مِنْ هَذَا to what is nearer¹ than this

رَشَدًا to right conduct."²

وَلَبِثُوا 25. And they stayed³

فِي كَهْفِهِمْ in their cave

ثَلَاثَ مِائَةٍ وَسِتِّينَ three hundred years

وَزَادُوا تِسْعًا and increased⁴ nine.

قُلِ اللَّهُ أَعْلَمُ 26. Say: Allah knows best

بِمَالِهِمْ how long they stayed.

لَهُ غَيْبُ To Him belongs the unseen

الْسَّمَوَاتِ وَالْأَرْضِ of the heavens and the earth.

أَبْصَرُهُ How best He sees⁵ it

وَأَسْمَعُ and how best He hears!⁶

مَا لَهُمْ مِنْ دُونِهِ They do not have besides

مِنْ وَلِيٍّ Him any friend-protector,⁷

وَلَا يُشْرِكُ nor does He associate⁸

فِي حُكْمِهِ أَحَدًا in His rule⁹ anyone.

وَأَنْتَ مَا

27. And recite¹⁰ what

أَوْحِيَ إِلَيْكَ is communicated¹¹ to you

مِنْ كِتَابِ رَبِّكَ of the Book of your Lord.

لَا مَبْدَلَ لِكَلِمَتِهِ None can change¹² His words

1. اقرب 'aqrab = closer, closest, nearer, nearest, more/most likely (relative of qarib. See at 16:77, p. 852, n. 12).

2. رشد rashad = right and proper conduct, integrity of conduct. See at 18:10, p. 913, n. 4.

3. لبثوا labithû = they tarried, remained, stayed, lived, stayed, lingered, persisted (v. iii. m. pl. past from labitha [labth, lubth/lubâth]), to remain. See at 18:12, p. 913, n. 11).

4. ازدادوا izdâdû = they increased, grew, compounded (v. iii. m. pl. past from izdâda, form VIII of zâda [ziyâdah]), to be more, to increase. See at 4:137, p. 305, n. 6).

5. أبصر به 'abshir bihi = it is a verb of wonder meaning "how best He sees it!"

6. أسمع 'asmi' = it is a verb of wonder meaning "how best He hears!"

7. ولي waliyy (s.; pl. أولياء 'awliyâ') = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 18:17, p. 915, n. 1.

8. يشرك yushriku = he associates, sets partners, gives share to (v. iii. m. , impfct. from 'ashraka form IV of sharika [shirk/ sharikah]), to share. See yushrikûna at 16:54, p. 845, n. 1).

9. Allah's is the sole and absolute dominion, command, rule and authority. حكم hukm (pl. أحكام 'ahkâm) = judgement, order, decree, command, authority, rule, law, commandment. See at 113:37, p. 4780, n. 14.

10. اتل utlu = recite, read aloud (v. ii. m. s. imperative from talâ [tilâwah]), to recite. See at 10:171, p. 622, n. 10).

11. أوحى 'ûhiya = he or it was communicated, (v. iii. m. s. past passive from 'awhâ, form IV of wahâ [wahy]), to communicate. See at 11:36, p. 690, n. 11). Technically wahy means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also Bukhârî, nos. 2-4).

12. مبدل mubaddil = one who alters/ changes (active participle from baddala, form II of badala [badl]), to replace. See at 6:115, p. 440, n. 3).

وَلَنْ تَجِدَ	nor shall you find
مِنْ دُونِهِ	besides Him
مَلْتَحَدًا	any refuge. ¹
وَأَصْبِرْ نَفْسَكَ	28. And bear calmly ²
مَعَ الَّذِينَ	with those who
يَدْعُونَ رَبَّهُمْ	pray ³ to their Lord
بِالْفُتُورِ وَالْعِشِيِّ	by morning ⁴ and evening ⁵
رُبِّدُونِ وَجْهَهُ	desiring ⁶ His Countenance;
وَلَا تُعَدِّ عَيْنَاكَ	and let not your eyes turn
عَنْهُمْ	away ⁷ from them
رُبِّدْرِ زِينَةٍ	desiring the grandeur ⁸
الْحَيَاةِ الدُّنْيَا	of this wordly life,
وَلَا تُطِيعَنَّ	nor obey ⁹ the one We have
أَعْفَلْنَا قَلْبَهُ	made his heart heedless ¹⁰
عَنْ ذِكْرِنَا	to Our remembrance
وَأَتَّبَعَ هَوَاهُ	and who follows ¹¹ his whims ¹²
وَكَاثُ أَمْرِهِ فَرُطًا	and his deed is useless. ¹³
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وَقُلِ الْحَقُّ	29. And say: "The Truth
مِنْ رَبِّكَ	is from your Lord."
فَمَنْ شَاءَ	So whoever wills,
فَلْيُؤْمِنْ	let him believe;

1. ملتحدا *multahad* = place or person to lean to, refuge (pass. participle from *iltahada*, form VIII of *lahada* [*lahd*], to dig a grave, to deviate from the right course. See *yulhidūna* at 16:103, p. 862, n. 8).

2. اصبر *işbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *şabara* [*şabr*], to be patient, to bind. See at 11:49, p. 695, n. 10).

3. يدعون *yad'ūna* = they invoke, call, call upon, invite, summon, pray (v. iii. m. pl. impfct. from *da'ā* [*du'ā*], to call, to summon. See at 11:101, p. 714, n. 4).

4. غدو *ghudūww* = morning. See at 13:15, p. 770, n. 6.

5. عشي *'ashiyy* = evening. See at 6:52, p. 411, n. 5.

6. يريدون *yuridūna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arāda*, form IV of *rāda* [*rawd*], to walk about. See at 9:32, p. 590, n. 3).

7. لا تعد *lā ta'du* = do not transgress, overlook, turn away, act unjustly, assail, wrong (v. ii. m. s. imperative [prohibition] from *'adā* [*adw*], to speed. See *ya'dūna* at 7:163, p. 529, n. 1).

8. i. e., desiring the enjoyment of the adornment of this worldly life. زينة *zīnah* = adornment, embellishment, ornament, finery, grandeur, decoration. See at 18:7, p. 912, n. 8.

9. لا تطع *lā tuṭi'* = do not obey, follow, abide by, comply with (v. ii. m. s. imperative [prohibition] from *'aṭā'a*, form IV of *ṭā'a* [*taw'*], to obey. See *tuti'* at 6:116, p. 440, n. 5).

10. أعفنا *'aghfalnā* = we made heedless, unmindful, forgetful (v. i. pl. past from *'aghfala*, form IV of *ghafala* [*ghaflah/ghufūl*], to neglect. See *ghāfilūn* at 12:3, p. 723, n. 1).

11. اتبع *ittaba'a* = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'*/*tabā'ah*], to follow. See at 15:42, p. 816, n. 4).

12. هوى *hawān* (s.; pl. *'ahwā'*) = affection, desire, craving, whims. See *'ahwā'* at 4:135, p. 304, n. 9.

13. فرط *furuṭ* = extravagant, transgressing the limits, lost, useless.

وَمَنْ شَاءَ	and whoever wills,
فَلْيَكْفُرْ	let him disbelieve.
إِنَّا أَعْتَدْنَا	Verily We have got ready ¹
لِلظَّالِمِينَ نَارًا	for the transgressors a fire,
أَحَاطَ بِهِمْ	there encompassing ² them
سُرَادِقُهَا	its walls. ³
وَإِنْ يَسْتَغِيثُوا	And if they seek relief ⁴
يُعَاثُوا	they will be given relief ⁵
بِمَاءٍ كَالْمُهْلِ	with water like molten metal ⁶
يَسْوِي الْوُجُوهَ	that will broil ⁷ the faces.
بِئْسَ الشَّرَابُ وَ	Bad ⁸ is the drink and
سَاءَتْ مُرْتَفَقًا ⁹	evil ⁹ it is as resting place! ¹⁰
إِنَّ الَّذِينَ آمَنُوا	30. Verily those who believe
وَعَمِلُوا الصَّالِحَاتِ	and do the right deeds –
إِنَّا لَا نَضِيعُ	We shall not let go in vain ¹¹
أَجْرَ مَنْ	the due ¹² of the one who
أَحْسَنَ عَمَلًا ¹³	acts rightly.
أُولَئِكَ لَهُمْ	31. Such ones, they will have
جَنَّاتُ عَدْنٍ	the Garden of Eternity ¹³
تَجْرِي مِنْ تَحْتِهَا	flowing ¹⁴ below them
الْأَنْهَارُ	the rivers.

1. أَعْتَدْنَا 'a'tadnâ = we prepared, got ready (v. i. pl. past in form IV of 'atada ['atâd], to be ready. See at 17:10, p. 876, n. 1).

2. أَحَاطَ 'ahâta = he or it encompassed, surrounded, encircled, contained, comprehended, closed in on from all sides (v. iii. m. s. past in form IV of hâta [hawt/hîtah/hiyâtah], to guard, to protect, to encircle. See at 17:60, p. 892, n. 5).

3. سَرَادِقُ surâdiq = tent, pavilion, walls.

4. يَسْتَغِيثُوا yatthaghîthû(na) = they seek relief, pray for help (v. iii. m. pl. impfct. from istaghâtha, form X from the root ghawth, help, aid. The terminal nûn is dropped because the verb is in a conditional clause preceded by 'in. See tathaghîthûna at 8:8, p. 548, n. 11).

5. يُعَاثُوا yughâthû(na) = they are relieved, succoured, helped, aided (v. iii. m. pl. impfct. passive from 'aghâtha, form IV from the root ghawth, help, aid. The terminal nûn is dropped because the verb is conclusion of a conditional clause preceded by 'in. See yastaghîthû at n. 4 above).

6. مُهْل muhl = molten metal.

7. يَسْوِي yashwî = he or it broils, roasts, grills (v. iii. m. s. impfct. from shawâ [shayy], to broil).

8. بِئْسَ bi's = evil, wretched, bad. See at 16:29, p. 836, n. 5.

9. سَاءَتْ sâ'at = she/it became foul, bad, evil (v. iii. f. s. past from sâ'a [sû'/saw'], to be bad. See sâ'a at 4:38, p. 258, n. 2).

10. مُرْتَفَق murtafaq = resting place, place or thing to lean one's elbows on (noun of place from irtafuqa [to lean one's elbow], form VIII of rafafa/rafafa[rafafa], to be kind, to treat gently. See mirfaq at 18:16, p. 915, n. 5).

11. نَضِيع nuḍî'u = we ruin, let perish, let go in vain, let slip, frustrate, thwart (v. i. s. impfct. from 'aḍâ'a, form IV of ḍâ'a [ḍay'/diyâ'], to get lost. See at 12:56, p. 743, n. 4).

12. أَجْر 'ajr (pl. 'ujûr) = reward, recompense, remuneration, due. See at 16:41, p. 841, n. 6).

13. عَدْن 'adn = Eden, eternity, paradise. عَدْن jannât 'adn is explained by Ibn Kathîr as jannât where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 16:32, p. 837, n. 3.

يُحَلَّوْنَ فِيهَا They will be adorned¹ therein
 مِنْ أَسَاوِرَ مِنْ ذَهَبٍ with bracelets² of gold
 وَيَلْبَسُونَ and they will wear³
 ثِيَابًا خُضْرًا مِنْ سُتُورٍ green apparels of fine silk⁴
 وَإِسْتَبْرَقٍ and brocade,⁵
 مُتَّكِئِينَ فِيهَا reclining⁶ therein
 عَلَى الْأَرَائِكِ on raised thrones.⁷
 نِعَمَ الثَّوَابِ How excellent is the reward⁸
 وَحَسَنَت and how good is
 مَرْفَقًا⁹ the resting place!⁹

Section (Rukû') 5

وَأَضْرِبْ لَهُمُ 32. And strike¹⁰ for them
 مَثَلًا لِرَجُلَيْنِ the instance of two men.
 جَعَلْنَا لِأَحَدِهِمَا We had set¹¹ for one of them
 جَنَّتَيْنِ مِنْ أَعْنَابٍ two orchards of grapes
 وَحَفَفْنَاهُمَا and surrounded¹² them
 بِنَخْلٍ with date palms¹³
 وَجَعَلْنَا بَيْنَهُمَا and set between the two
 زُرْعًا¹⁴ a corn-field.¹⁴

لِكُلِّ الْجَنَّتَيْنِ 33. Each of the orchards
 ءَاتَتْ أَكْلَهَا produced its fruit¹⁵
 وَلَمْ تَظْلِمْنِيْهُ and did not suppress¹⁶ from it
 شَيْئًا anything;

1. يَحْلَوْنَ *yuhallawna* = they are adorned, ornamented, decorated (v. iii. m. pl. impfct. passive from *hallâ*, form II of *haliya* [*haly/hilyah*], to be adorned).

2. أَسَاوِرَ *asâwir* (pl.; s. *siwâr*) = bracelets, bangles, armlets.

3. يَلْبَسُونَ *yalbasûna* = they wear, put on (v. iii. m. pl. impfct. from *labisa* [*lubs*], to wear).

4. سُتُورٍ *sundus* = fine silk.

5. إِسْتَبْرَقٍ *istabraq* = brocade.

6. مُتَّكِئِينَ *muttaki'in* (pl.; acc./gen. of *muttaki'un*; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See *muttaka'* at 12:31, p. 733, n. 2).

7. أَرَائِكِ *'arâ'ik* (pl.; s. أَرِيْكَة *'arikuh*) = raised thrones, couches, sofas.

8. ثَوَابٍ *thawâb* = reward, recompense, requital. See at 4:134, ; 303, n. 6.

9. مَرْفَقٍ *murtafaq* = resting place, place or thing to lean one's elbows on (noun of place from *irtafaqa* [to lean one's elbow], form VIII of *rafafaq/ rafifa* [*rifq/rafafaq*], to be kind, to treat gently. See at 18:29, p. 922, n. 10).

10. اضْرِبْ *idrib* = you strike, hit, beat (v. ii. m. s. imperative from *daraba* [*darb*], to beat, to strike. See at 2:60, p. 28, n. 1).

11. جَعَلْنَا *ja'alnâ* = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See at 17: 45, p. 887, n.3).

12. حَفَفْنَاهُمَا *hafafnâ* = we surrounded, enclosed, bordered (v. i. pl. past from *haffa* [*haff*], to surround).

13. نَخِيلٍ *nakhîl* = palm, date palm. See at 17:91, p. 902, n. 7.

14. زَرْعٍ *zar'* (s.; pl. *zurâ'*) = seed, green crop, plantation, cultivation, corn-field. See at 16:11, p. 830, n. 8.

15. أَكْلٍ *'ukul* = fruit, food. See at 14:25, p. 796, n. 10.

16. تَظْلِمُ *tazlim(u)* = she wrongs, transgresses, treats unjustly, suppresses (v. iii. f. s. impfct. from *zalama* [*zalm/zulm*], to do wrong. The final letter is vowelless for the particle *lam* coming before the verb. See *yazlimûna* at 16:118, p. 868, n. 8).

وَفَجَّرْنَا and We caused to flow¹
 خِلَاهُمَا نَهْرًا through² the two a river.

وَكَانَ لَهُمْ 34. And he had crops;³
 فَقَالَ لِصَاحِبِهِ so he said to his companion
 وَهُوَ يَحَاوِرُهُ while he was talking⁴ to him:
 أَنَا أَكْثَرُ "I have more
 مِنْكَ مَالًا than you in wealth
 وَأَعَزُّ and am more powerful⁵
 نَفْرًا in man-power."⁶

وَدَخَلَ 35. And he entered
 جَنَّتَهُ his orchard while
 هُوَ ظَالِمٌ لِّنَفْسِهِ doing wrong⁷ to himself.
 قَالَ مَا أَظُنُّ He said: "I do not think⁸
 أَن تَبِيدَ هَذِهِ أَبَدًا that these will perish⁹ ever."¹⁰

وَمَا أَظُنُّ السَّاعَةَ 36. "Nor do I think the Hour
 قَائِمَةً of Judgement will take place;
 وَلَئِن رُّدِدْتُ and even if I am taken back¹⁰
 إِلَى رَبِّي لَأَجِدَنَّ to my Lord I shall surely get
 خَيْرًا مِنْهَا the better than these
 مُقْبَلًا as final destiny."¹¹

1. فَجَّرْنَا *fajjarnâ* = we burst, caused to break up, caused to flow, exploded (v. i. pl. past from *fajjara*, form II of *fajara* [fajr], to cleave, break up. See *tufajjira* at 17:91, p. 902, n. 9).
2. خِلَالِ *khilâl* = during, between, through.
3. ثَمَر *thamar* = fruit, fruits, yield, gain, result. See *thumarât* at 16:67, p. 848, n. 5.
4. يَحَاوِرُهُ *yuhâwiru* = he talks, converses, discusses, debates (v. iii. m. s. impfct. from *hâwara*, form III of *hâra* [hawr], to return, to diminish).
5. أَعَزُّ *'a'azz* = mightier, stronger, more powerful, more esteemed, more beloved (relative of *'azziz*). See at 11:92, p. 711, n. 6.
6. نَفَر *nafar* = band, party, troops, man-power. See *nafir* at 17:6, p. 874, n. 9.
7. He was doing wrong to himself, because he did not think that all that he had was given by Allah Who could take it away at any time and because he did not believe in the Resurrection and return to Allah for judgement. ظَالِم *zâlim* (s.; pl. ظالِمُونَ *zâlimûn*) = oppressive, wrong-doing, unjust, tyrannical, transgressor (act. participle from *zalama* [zulm/zulm], to do wrong. See at 4:75, p. 273, n. 7).
8. أَظُنُّ *'azunnu* = I think, suppose, conjecture; also, firmly believe, deem, consider (v. i. s. impfct. from *ẓanna* [ẓann], to firmly believe, to suppose. See at 17:102, p. 907, n. 2).
9. تَبِيدَ *tabida(u)* = she or it perishes, passes away, ceases to exist (v. iii. f. s. impfct. from *bâda* [bayd], to perish, to die. The final letter takes *fathah* because of the particle *'an* coming before the verb).
10. This he said by way of presumption. رُدِدْتُ *rudidtu* = I was taken back, returned, put back, restored, reverted (v. i. s. past passive from *radda* [radd], to return, to put back. See *radadnâ* at 17:6, p. 874, n. 5).
11. He said so in a supercilious mood and out of self-conceit. مُنْقَلَب *munqalab* = that which is turned over, place of overthrow, the hereafter, final destiny (noun of place/time from *inqalaba*, form VII of *qalaba* [qalb], to turn around. See *munqalibûn* at 7:125, p. 510, n. 10).

قَالَ لَهُ صَاحِبُهُ 37. His companion¹ said to
وَهُوَ يَحْاورُهُ him while talking² to him:
أَكْفَرْتَ بِالَّذِي "Do you disbelieve³ in Him
خَلَقَكَ مِنْ تُرَابٍ Who created you from dust,⁴
ثُمَّ مِنْ نُطْفَةٍ then from a drop,⁵
ثُمَّ سَوَّاهُ then made you properly⁶
رَجُلًا into a man?" ﴿٣٧﴾

لَنَكُنَّا 38. "But as for myself,⁷
هُوَ اللَّهُ رَبِّي He is Allah, my Lord;
وَلَا أَشْرِكُ and I do not associate⁸
بِرَبِّي أَحَدًا with my Lord anyone." ﴿٣٨﴾

وَلَوْلَا إِذْ 39. "And why not, when you
دَخَلْتَ جَنَّتَكَ entered⁹ your orchard,
قُلْتَ مَا شَاءَ اللَّهُ you said: "Allah's will prevails.
لَا قُوَّةَ No power is there
إِلَّا بِاللَّهِ except with Allah."¹⁰

إِنْ كُنَّ أُنَا If you see me that I am
أَقَلَّ مِنْكَ less¹¹ than you
مَالًا وَوَلَدًا in wealth and progeny." ﴿٣٩﴾

فَعَسَى رَبِّي 40. "But maybe that my Lord

1. This person was a believer and he reminded the other person of how he was brought into being by Allah and that therefore He is Capable of recreating and resurrecting him.. صاحب *ṣāhib* (s.; pl. *'aṣḥāb/ ṣaḥib/ ṣaḥābah/ ṣuḥbān/ṣuḥbah*) = companion, comrade, friend. See at 7:184, p. 537, n. 5.

2. يَحْاور *yuhāwiru* = he talks, converses, discusses, debates (v. iii. m. s. impfct. from *ḥāwara*, form III of *ḥāra* [*hawr*], to return, to diminish. See at 18:34, p. 924, n. 4).

3. كَفَرْتَ *kafarta* = you turned ungrateful, disbelieved, denied, covered (v. ii. m. s. past from *kafara* [*kufr*], to disbelieve, to cover. See *kafarat* at 16:112, p. 866, n. 3).

4. i. e., the first creation of the father of mankind, 'Ādam. تُرَاب *turāb* (pl. *atribah/tirbān*) = soil, dust, dirt, earth. See at 13:5, p. 765, n. 10.

5. i. e., of the parents. نُطْفَةٍ *nutfah* (s.; pl. *nutaf*) = drop, sperm. See at 16:4, p. 828, n. 9.

6. سَوَّى *sawwā* = he straightened, made equal, made good, made properly, put in order, smoothed (v. iii. m. s. past in form II of *sawīya* [*siwan*], to be equal. See *yastawī* at 16:76, p. 852, n. 4).

7. لَنَكُنَّا *lākinnā* = لَكِنْ *lākin* + 'anā = but I, but as for myself.

8. أَشْرَكُ *'ushriku* = I set a partner, associate, give a share (v. i. s. impfct. from *'ashraka*, form IV of *sharika* [*shirk / sharikah*], to share. See *'ushrika* at 13:75, p. 780, n. 11).

9. دَخَلْتَ *dakhalta* = you entered, went in (v. ii. m. s. past from *dakhala* [*dukḥāl*], to enter. See *dakhālū* at 15:52, p. 818, n. 2).

10. The believer reminded his unbelieving companion that whatever of properties and wealth he had were Allah's gift and creation, not the result of his power and effort, nor was he able to retain them as they were for all time to come, and that Allah might take them away at any time if He willed.

11. أَقَلَّ *'aqall* = less, fewer, smaller (relative of *qalil*, few, meagre, small. See *qalil* at 4:76, p. 275, n. 6).

أَنْ يُؤْتِيَنِي	will give me
خَيْرًا	a better thing
مِنْ جَنَّاتِكَ	than your orchard
وَرُسُلِهَا	and send out on it
حُسْبَانًا مِنَ السَّمَاءِ	thunderbolts ¹ from the sky
فَتُصْبِحُ صَعِيدًا	so it will become ² a ground ³
زَلَقًا	denuded and slippery." ⁴
أَوْ يُصْبِحَ مَآوَاهَا	41. "Or its water becomes
غَوْرًا	deeply subterranean ⁵
فَلَنْ تَسْتَطِيعَ	so that you are not able to ⁶
لَهُ طَلَبًا	seek it out." ⁷
وَأُحِيطَ	42. And encompassed ⁸ were
بَشْرُهُ	his crops. ⁹
فَأَصْبَحَ يَقْلُبُ	So he happened to turning up
كَفْيَهُ	and down ¹⁰ his two palms for
عَلَى مَا أَنْفَقَ فِيهَا	all that he had spent ¹¹ therein;
وَهِيَ خَاوِيَةٌ	and it lay desolate ¹²
عَلَى عُرُوشِهَا	on its trellises ¹³
وَيَقُولُ بَلَيْنِي	and he said: "Alas to me,
لَمَ أَشْرِكْ	would that I did not associate
بِرَبِّي أَحَدًا	with my Lord anyone!"

- حِسَابٍ *husbân* (pl.; s. *husbānah*) = reckoning, calculation, computation, accounting, perfect arrangement, thunderbolts. See at 6:96, p. 431, n. 10.
- تُصْبِحُ *tusbiha(u)* = she or it becomes, becomes in the morning (v. iii. f. s. impfct. from *'asbaha*, form IV of *ṣabaha* [*ṣabḥ*]), to be in the morning. The final letter takes *fathah* because of a hidden 'an in the causal *fā'* coming before the verb. See *'asbaha* at 5:30, p. 343, n. 3).
- صَعِيدٍ *ṣa'id* (s.; pl. *ṣu'ud*) = highland, upland, plateau, ground. See at 18:8, p. 912, n. 7.
- زَلَقٍ *zalaq* = denuded and slippery.
- غَوْرٍ *ghawr* (s.; pl. *'aghwār*) = deeply underground, subterranean, bottom, depression).
- تَسْتَطِيعُ *tastaṭī'a(u)* = you are able to, are capable of, can afford (v. ii. m. s. impfct. from *istaṭā'a*, form X of *tā'a* [*taw'*]), to obey. The final letter takes *fathah* because of the particle *lan* coming before the verb. See *yastaṭī'ūna* at 16:73, p. 851, n. 2.
- طَلَبٍ *ṭalab* = pursuit, quest, search, demand, seeking out. See at 4:104, p. 291, n. 2.
- أُحِيطَ *'uhīṭa* = he or it is encompassed, encircled, surrounded (v. iii. m. s. past passive from *'ahīṭa*, form IV of *hāṭa* [*hawṭ/ hīṭah/ hīyāṭah*]), to encircle, enclose. See at 10:22, p. 644, n. 13).
- There indeed came to pass what the believer had said; and the unbeliever's garden and crops were destroyed. ثَمَرٍ *thamar* = fruit, fruits, yield, crops, gain, result. See at 18:34, p. 924, n. 3.
- i. e., because of grief and repentance. يَلْفُ *yuqallibu* = he upturns, turns up and down, inverts, overturns, turns about, turns (v. iii. m. s. impfct. from *qallaba*, form II of *qalaba* [*qalb*]), to turn around. See *nuqallibu* at 18:18, p. 916, n. 6).
- أَنْفَقَ *'anfaqa* = he spent, he expended, (v. iii. m. s. past in form IV of *nafaqa* [*nafaq*]), to be used up. See *yunfiqu* at 16:25, p. 851, n. 8).
- خَاوِيَةٍ *khāwiyah* (f.; mas. *khāwin*, active participle from *khawā* [*khawā'/khawan*]), to be empty) = fallen, empty, vacant, desolate. See at 2:259, p. 134, n. 6).
- عُرُوشٍ *'urūsh* (pl.; s. *'arsh/ arish*) = thrones, trellises. See at 2:259, p. 134, n. 7.

وَلَمْ تَكُنْ لَهُ 43. And he did not have
فِتْنَةً يَبْصُرُونَهُ any group¹ helping² him
مِنْ دُونِ اللَّهِ against Allah
وَمَا كَانَ مِنْ نَصِيرَةٍ nor could he help himself.³



هُنَالِكَ 44. Over there⁴ the
الْوَلِيَّةُ sovereignty⁵ belongs to Allah
الْحَقُّ the True One.
هُوَ خَيْرُ نَازِلٍ He is the Best in rewarding⁶
وَحَيْرُ and the Best
عُقَابٍ in consequence.⁷

Section (Rukû') 6

وَأَضْرَبَ لَهُمْ 45. And strike⁸ for them
مَثَلًا لِحَيَوَاتِ الدُّنْيَا the simile of the worldly life.
كَمَا أَرْزَلْنَاهُ It is like water We send
مِنَ السَّمَاءِ down⁹ from the sky;
فَاخْتَلَطَ بِهِ then there gets mingled¹⁰ with
نَبَاتُ الْأَرْضِ it the vegetation¹¹ of the earth,
فَأَصْبَحَ هَشِيمًا then it becomes fragile¹²
نَذَرُوهُ لِلرِّيحِ which the winds blow away.¹³
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ And Allah is over everything
مُقَدِّرًا All-Prevailing.¹⁴

1. i. e., of those whose help and support he boasted and expected. *fi'ah* (pl. *fi'ât*) = party, group, band, class. See at 8:45, p. 563, n. 11.
2. *yanşurûna* = they help, assist (v. iii. m. pl. impfct. from *naşara* [*naşr*/*nuşâr*], to help. See at 7:192, p. 540, n. 10).
3. *muntasir* = victorious, triumphant, one who helps oneself (act. participle from *intaşara*, form VIII of *naşara*. See n. 2 above).
4. i. e., in such difficult situations and decisive matters.
5. *walâyah* = to be in charge, to be friend, to manage, to govern, patronage, sovereignty. See at 8:72, p. 574, n. 5.
6. *thawâb* = reward, recompense, requital. See at 18:31, p. 923, n. 8.
7. *'uqb* (s.; pl. *'a'qâb*) = end, outcome, consequence. See *'a'qâb* at 6:71, p. 420, n. 2.
8. *idrib* = you strike, hit, beat (v. ii. m. s. imperative from *daraba* [*ḍarb*], to beat, to strike. See at 18:32, p. 923, n. 10).
9. *anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzâl*], to come down. See at 17:105, p. 907, n. 12).
10. *ikhtalata* = he or it was mixed, mingled, blended (v. iii. m. s. past in form VIII of *khalata* [*khalṭ*], to mix, mingle. See at 10:24, p. 645, n. 11).
11. *nabât* = vegetation, plants, vegetable organism. See at 10:24, p. 646, n. 1.
12. *hashîm* = frail, fragile, dry stalks, straw (act. participle on the scale of *fa'il* from *hashama* [*hashm*], to destroy, to smash).
13. Human life is like the life of the vegetation which grows green and lively as it mingles with the rain water, but it is so for a short while, after which it grows yellow, dry and fragile which the wind blows away. Similarly man's life is for a short while after which he becomes old and fragile and is then carried away by death at Allah's command. *tadhrâ* = she or it blows away, carries off, scatters, disperses (v. iii. f. s. impfct. from *dharâ* [*dharw*], to scatter).
14. *muqtadir* = All-Prevailing, All-Powerful, Omnipotent (act. participle from *iqṭadara*, form VIII of *qadara* [*quḍrah*], to possess power).

46. Wealth and offspring
are the adornment¹ of
the worldly life;
but the enduring² good deeds³
are better to your Lord
as rewards
and better as a hope.⁴
47. And the day We shall set
in motion⁵ the mountains
and you will see the earth
exposed⁶
and We shall gather⁷ them⁸
and shall not leave⁹
from them anyone.
48. And laid¹⁰ will they be
before their Lord in rows.¹¹
"Now you have come to Us
as We created you
the first time.¹²
Nay, but you had thought¹³
that We would never set

1. زينة *zīnah* = adornment, embellishment, ornament, finery, grandeur, decoration. See at 18:28, p. 921, n. 8.
2. Wealth and offspring are temporary adornment of the worldly life; but the good deeds are lasting.
3. باقيات *bâqiyyât* (f.; pl.; s. *bâqiyyah*; m. *bâqin*) = remaining, lasting, enduring, permanent (act. participle from *baqiya* [baqâ'], to stay. See *bâqiyyah* at 11:116, p. 719, n. 3).
4. صالحات *ṣâlihât* (f. pl.; sing. *ṣâlihah*; m. *ṣâlih*) = good deeds/things (approved by the Qur'ân and the *sunnah* (act. participle from *salaha* [ṣalâh/ṣulâh/maṣlahah], to be good, right. See at 18:2, p. 911, n. 2).
4. i. e., for everlasting happiness in the hereafter, 'amal (s.; pl. 'amâl) = hope, expectation.
5. i. e., on the Day of Resurrection. نسير *nusayyiru* = we set in motion, make (someone/something) move/go/travel (v. i. pl. impfct. from *sayyura*, form II of *sāra* [sayr/syrûrah/maṣīrah/tasyār], to move, set out, travel. See *suyyirat* at 13:31, p. 777, n. 5).
6. i. e., there will be nothing on it obstructing the view of it. بارزة *bârizah* (f.; m. *bâriz*) = distinct, prominent, coming to view, emerging, exposed (act. participle from *baraza* [burûz], to come into view. See *barazû* at 14:21, p. 794, n. 2).
7. حشرونا *hasharnâ* = we rallied, mustered, gathered, collected, assembled, herded (v. i. pl. past from *hashara* [hashr], to gather. See at 6:111, p. 438, n. 2).
8. i. e., the previous and present generations.
9. نغادر *nughâdir(u)* = we leave, depart (v. i. pl. impfct. from *ghâdara*, from III of *ghadara* [ghadr], to betray, deceive. The final letter is vowelless because of the particle *lam* coming before the verb).
10. عرضوا *'uridû* = they were displayed, exhibited, submitted, shown, laid (v. iii. m. pl. past passive from *'araḍa* ['ard], to become visible, to show. See *'a'raḍa* at 17:83, p. 900, n. 6).
11. صف *ṣaff* (s.; pl. *ṣufūf*) = row, line, file, grade, class.
12. They will then be addressed as stated here.
13. زعمت *za'amtum* = you claimed, presumed, supposed, thought (v. ii. m. pl. past from *za'ama* [za'm], to claim, to pretend. See at 17:56, p. 890, n. 7).

لَكُمْ مَوْعِدًا for you an appointment."¹

وَوَضَعَ 49. And placed² will be

الْكِتَابِ the Book³

فَتَرَى الْمَجْرِمِينَ and you will see the sinners⁴

مُشْفِقِينَ مِمَّا apprehensive⁵ of what is

فِيهِ وَيَقُولُونَ therein and they will say:

"وَيْلٌ لَّنَا! Woe to us!

مَا هَذَا الْكِتَابِ What kind of Book is this,

لَا يَتَذَكَّرُ فِيهَا لَآيَةً وَلَا كِبِيرَةً it leaves⁶ out neither a small

thing nor a big thing

إِلَّا أَخَصَّنَاهَا but takes it into account!⁷

وَوَجَدُوا And they will find⁸

مَا عَمِلُوا all that they did

حَاضِرًا present⁹ –

وَلَا يَظِلُّ and no injustice will do¹⁰

رَبُّكَ أَحَدًا your Lord to anyone.

Section (Rukû') 7

وَإِذْ قُلْنَا 50. And when We said

لِلْمَلَائِكَةِ to the angels:

"اَسْجُدُوا "Prostrate yourselves¹¹

لِآدَمَ for Adam",

1. i. e., a time and place for meeting and judgement. مَوْعِدَ *maw'id* (s.; pl. *mawā'id*) promise, pledge, appointment, appointed time/place, rendezvous. See at 15:43, p. 816, n. 6.

2. *wuḍi'a* = it was set up, erected, laid, laid down, placed (v. iii. m. s. past passive from *waḍa'a* [*wad'*], to lay. See at 3:96, p. 193, n. 6).

3. i. e., the Book of Deeds of everyone. The righteous will have his book placed in his right hand, and the sinful will have it in his left hand or on his back (see 69:19 & 25 and 84:7-12).

4. *mujrimin* (pl.; acc/gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 15:58, p. 819, n. 6).

5. *mushfiqîn* (pl.; acc/gen. of *mushfiqûn*; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa* from *shafaqa* [*shafaq*], to fear, to pity).

6. *yughâdiru* = he leaves, leaves out, departs (v. iii. m. s. impfct. from *ghâdara*, from III of *ghadara* [*ghadr*], to betray, deceive. See *nughâdir* at 18:47, p. 928, n. 9).

7. *'ahsâ* = he calculated, counted, took into account (v. iii. m. s. past in form IV from the root *hasy/haşan*. See at 18:12, p. 913, n. 10).

8. *wajadû* = they found, got (v. iii. m. pl. past from *wajada* [*wujûd*], to find. See *wajada* at 4:64, p. 269, n. 6).

9. i. e., appearing in the book and before their eyes. *hâḍir* (s.; pl. *huddâr/hudûr*) = present, attending, appearing (act. participle from *ḥaḍara* [*hudûr*], to be present. See *ḥaḍara* at 5:106, p. 382, n. 3).

10. *yazlimu* = he wrongs, does injustice, oppresses, transgresses (v. iii. m. s. impfct. from *zâlama* [*zalm/zulm*], to do wrong. See at 10:44, p. 653, n. 7).

11. After the description of the situation on the Day of Judgement, reference is made to how Satan has been an enemy of man. اسْجُدُوا *usjudû* = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujûd*], to prostrate oneself. See at 7:11, p. 468, n. 4).

- فَسَجَدُوا they prostrated themselves
إِلَّا إِبْلِيسَ except Iblîs.
كَانَ مِنَ الْجِنِّ He was one of the jinnii
فَفَسَقَ but he defied¹
عَنْ أَمْرِ رَبِّهِ the command of his Lord.
أَفَتَتَّخِذُونَهُ Do you then take² him
وَدُرِّسَتُهُ and his offspring³
أَوْلِيَاءَ as friend-protectors⁴
مِنْ دُونِي وَهُمْ besides Me though they are
لَكُمْ عَدُوٌّ for you an enemy?⁵
يَقْسُ لِلظَّالِمِينَ Evil is for the wrong-doers
بَدَلًا a substitute.⁶
- ۞ مَا أَشْهَدُهُمْ 51. I did not make them⁷
خَلْقَ witness⁹ the creation of
السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth
وَلَا خَلَقْتُ أَنْفُسَهُمْ nor the creation of themselves,
وَمَا كُنْتُ مَتَّخِذَ nor was I to take⁹ the
الْمُضِلِّينَ عَضُدًا misleading ones¹⁰ as an aide.¹¹
- ۞ 52. And the day He will say:
وَيَوْمَ يَقُولُ "Summon¹² those partners of
نَادُوا شُرَكَائِيَ Mine whom you presumed"¹³

1. فسق *fasaqa* = he turned defiant, disobeyed, strayed from the right course, rebelled, defied (v. iii. m. s., past from *fisq/fusûq*, to stray from the right course, to renounce obedience. See *fasaqû* at 17:16, p. 878, n. 4).
2. تتخذون *tattakhidhûna* = you take, take up, adopt, make use of (v. ii. m. pl. impfct. from *ittakhadha*, form VIII 'akhadha ['akhdh], to take. See at 7:74, p. 495, n. 4).
3. ذرية *dhurriyah* (pl. *dhurriyât/dharârîyy*) = offspring, progeny, children, descendants. See at 17:62, p. 893, n. 6).
4. أولياء *'awliyâ'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 17:97, p. 904, n. 10.
5. عدو *'adûww* (s.; pl. *'adâ'*) = foe, enemy. See at 17:53, p. 889, n. 12.
6. i. e., Satan and his progeny and followers are an evil substitute for Allah as friend-protectors for the wrong-doers, the polytheists. بدل *badal* (s.; pl. *'abdâl*) = substitute, alternate, replacement. See *baddalnâ* at 16:101, p. 861, n. 9.
7. i. e., Iblîs and his progeny and followers.
8. أشهدت *'ash-hadtu* = I made (someone) witness, called as witness (v. i. s. past from *'ash-hada*, form IV of *shahida* [shuhûd], to witness. See *'ush-hidu* at 11:54, p. 697, n. 4).
9. متخذ *muttakhidh* = one who takes, takes up, adopts (act. participle from *ittakhadha*, form VIII of *'akhadha* ['akhdh], to take. See *ittakhadhû* at 18:15, p. 914, n. 6).
10. مضلين *mudillîn* (pl.; acc./gen. of *mudillûn*; s. *mudill*) = those who mislead, misguide, leads astray (act. participle from *'adalla*, form IV of *dalla* [dalâl/dalâlah], to go astray. See *yudillu* at 16:93, p. 859, n. 4).
11. عضد *'a'ud* (s.; m. & f.; pl. *'a'dâd*) = upper arm, power, help, aide.
12. نادوا *nâdû* = you (all) summon, call out, (v. ii. m. pl. imperative from *nâda*, form III of *nadâ* [nadw], to call. See *nâda* at 7:50, p. 484, n. 6).
13. زعمت *za'amtum* = you claimed, presumed, supposed, thought (v. ii. m. pl. past from *za'ama* [za'm], to claim, to pretend. See at 18:48, p. 928, n. 13).

فَدَعَوْهُمْ

and they will call¹ them

فَلَمْ يَسْتَجِيبُوا

but those will not respond²

هَمْ

to them and

وَجَعَلْنَا بَيْنَهُم

We shall set³ between them⁴

مَوْبِقًا

a place of ruin.⁵

وَرَأَى الْمَاجِرُونَ

53. And the sinful will see

النَّارَ فَظَنُّوا

the fire and will realize⁶

أَنَّهُمْ مُوَفَّقُوهَا

that they are to fall⁷ therein;

وَلَمْ يَجِدُوا

and they shall not find⁸

عَنْهَا مَصْرَفًا

from it a way of escape.⁹

Section (Rukû') 8

وَلَقَدْ صَرَفْنَا

54. And indeed We have

فِي هَذَا الْقُرْآنِ

elucidated¹⁰ in this Qur'ân

لِلنَّاسِ

for man

مِنْ كُلِّ مَثَلٍ

every kind of similies;¹¹

وَكَانَ الْإِنْسَانُ أَكْثَرُ

but man is in most

شَيْءٍ وَجَدَلًا

matters contentious.¹²

وَمَا مَنَعَ النَّاسَ

55. Nothing prevents¹³ man

أَنْ يُؤْمِنُوا

from believing when

إِذْ جَاءَهُمُ الْهُدَى

guidance has come to them

1. دعا *da'aw* = they called, invoked, called, prayed (v. iii. m. pl. past from *da'a* [du'a'], to call, to summon. See at 10:22, p. 645, n. 1).

2. يستجيبوا *yastajībū(na)* = they respond, answer (v. iii. m. pl. impfct. from *istajāba*, form X of *jāba* [jawb]), to travel, to explore. The terminal *nūn* is dropped because of the particle *lam* coming before the verb. See at 13:17, p. 772, n. 5).

3. جعلنا *ja'alnā* = we made, set, appointed (v. i. pl. past from *ja'ala* [ja'l]), to make, to set. See at 17:8, p. 875, n. 7).

4. i. e., between the polytheists and those whom they worshipped.

5. i. e., hell fire. موبق *mawbiq* = place of ruin/destructin, prison, hell (noun of place from *wabaqa* [wabaq/wubûb/mawbiq], to perish, to go to ruin).

6. ظنوا *ẓannū* = they thought, thought for certain, supposed, believed, presumed, realized (v. iii. m. pl. past from *ẓanna* [ẓann], to think, to suppose. See at 12:110, p. 762, n. 5).

7. مواقعوا *muwāqī'ū(n)* = those about to fall, be thrown/ plunged (act. participle from *'awqa'a*, form IV of *waqa'a* [wuqū'], to fall. See *waqa'a* at 10:51, p. 655, n. 11).

8. يجدوا *yajidū(na)* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [wujād], to find. The terminal *nūn* is dropped because of the particle *lam* coming before the verb. See at 9: 123, p. 632, n. 7).

9. مصرف *maşrif* (s.; pl. *maşārif*) = drainage, drain, canal, way of escape, bank, pay office (noun of place from *şarafa* [şarf], to turn, to turn away. See *şarrafnā* at n. 10 below).

10. صرفنا *şarrafnā* = we spelt out, set out in detail, explained, elucidated, inflected, (v. i. pl. past. from *şarafa*, form II of *şarafa* [şarf], to turn, to turn away. See at 17:89, p. 902, n. 2).

11. So that they might take heed and believe and be on their guard.

12. جدل *jadal* = quarrel, argument, contention, debate, dispute, controversy. See *jādil* at 16:25, p. 870, n. 12.

13. منع *mana'a* = he prevented, forbade, barred, (v. iii. m. s. past from *man'*, to prevent. See at 17:94, p. 903, n. 8).

وَيَسْتَغْفِرُوا and seeking forgiveness¹
 رَبَّهُمْ إِلَّا أَنْ of their Lord save that there
 تَأْتِيهِمْ should come to them
 سُنَّةُ الْأَوَّلِينَ the way² of those of old
 أَوْ يَأْتِيَهُمْ or there should come to them
 الْعَذَابُ مُبَالَ the punishment face to face.³

وَمَا نُرْسِلُ 56. And We send out not
 الْمُرْسَلِينَ إِلَّا the Messengers but as
 مُبَشِّرِينَ conveyers of good tidings⁴
 وَمُنذِرِينَ and as warners;⁵
 وَيَحْدِلُ الَّذِينَ but there argue⁶ those
 كَفَرُوا who disbelieve
 بِالْبَاطِلِ by means of the falsehood⁷
 لِيُذْهِبُوا بِهِ لَمَقًا to refute⁸ thereby the truth;
 وَاتَّخَذُوا آيَاتِي and they take My signs
 وَمَا أَنْذَرُوا and what they are warned⁹ of
 هُزُوًا in mockery.¹⁰

وَمَنْ 57. And who is
 أَظْلَمُ a worse wrong-doer
 مِمَّنْ ذُكِّرَ than the one reminded
 بِآيَاتِ رَبِّهِ of the signs of his Lord

1. يَسْتَغْفِرُوا *yastaghfirû(na)* = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafir* /*maghfirah* /*ghufrân*], to forgive. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See at 9:113, p. 627, n. 4).

2. i. e., there was no reason for the unbelievers not to believe after the coming of the Messenger and the Qur'ân except their defiant demand that they should be sure that otherwise the fate of the previously destroyed nations would befall them.

سُنَّة *sunnah* (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 15:13, p. 808, n. 11).

3. قُبُل *qubul* = front, front part, fore, face. *qubulan*, face to face. See at 12:26, p. 731, n. 6.

4. i. e., of rewards and blissful life in the hereafter for the believers and the righteous. مُبَشِّرِينَ *mubashshirîn* (pl.; accusative/genitive of *mubashshirîn*, s. *mubashshir*) = deliverers of good tidings, harbingers of good news (active participle from *bashshara*, form II of *bashara*/*bashira* [*bishr*/*bushr*], to rejoice, be happy. See at 6:48, p. 409, n. 10).

5. i. e. of Allah's displeasure and punishment for unbelievers and sinners. مُنذِرِينَ *mundhirîn* (pl.; accusative/gen. of *mundhirîn*, sing. *mundhir*) = warners, (act. participle from 'andhara, to warn, form IV of *nadhara* [*nadhr* /*nudhûr*], to dedicate, to make a vow. See at 6:48, p. 409, n. 11).

6. يُجَادِلُوا *yujâdilû* = he argues, debates, controverts (v. iii. m. s. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 11:74, p. 704, n. 8).

7. i. e., their superstitions about the false gods.

8. يَذْهَبُون *yudhîdû(na)* = they refute, disprove, invalidate (v. iii. m. pl. impfct. from 'ad-hada, form IV of *daḥaḍa* [*dahad*], to refute. The terminal *nûn* is dropped because of a hidden 'an in the *li* of motivation coming before the verb.

9. أُذْهِبُوا *'undhîrû* = they were warned, cautioned (v. iii. m. pl. past from 'andahra, form IV of *nadhara* [*nadhr*, *nudhûr*], to dedicate, to make a vow. See 'undhira at 6:19, p. 398, n. 4).

10. هُزُوًا *huzuwan* (هُزُو *huzu'*) = in jest, in mockery, in ridicule, as a laughing stock. See at 5:58, p. 359, n. 4.

فَاعْرَضَ عَنْهَا but turns away¹ from them
وَنَسِيَ مَا and forgets² what
قَدَّمَتْ يَدَاهُ his two hands have forwarded.³
إِنَّا جَعَلْنَا Verily We have set
عَلَى قُلُوبِهِمْ أَكِنَّةً over their hearts veils⁴ to
أَنْ يَفْقَهُوهُ their understanding⁵ it,
وَفِي أَعْيُنِهِمْ وَقْرًا and in their ears deafness.⁶
وَأِنْ تَدْعُهُمْ And if you call them
إِلَى الْهُدَى to the guidance
فَلَنْ يَهْتَدُوا they will not be guided⁷
إِذَا بَدَأَ ۞ even then ever.

وَرَبُّكَ 58. And your Lord
الْغَفُورُ is the Most Forgiving,
ذُو الرِّحْمَةِ Possessor of Mercy.
لَوْ يُوَاخِذُهُمْ Were He to take them to task⁸
بِمَا كَسَبُوا for what they acquire⁹
لَعَجَّلَ لَهُمُ He would have hastened¹⁰ for
الْعَذَابَ them the punishment;
بَلْ لَهُمْ but they have
مَوْعِدٌ an appointed time;¹¹
لَنْ يَجِدُوا مِنْ دُونِهِ they shall not find beyond it
مَوْيلًا ۞ any asylum.¹²

1. أَعْرَضَ 'a'raḍa = he turned away, averted, evaded (v. ii. m. pl. past from 'a'raḍa, form IV of 'aruḍa ['arḡ], to be broad, wide, to appear, to show. See at 17:83, p. 900, n. 6).

2. نَسِيَ nasiya = he forgot, became oblivious (v. iii. m. s. past from nasy/nisyân, to forget. See nasîta at 18:24, p. 919, n. 8).

3. i. e., of bad deeds. قَدَّمَتْ qaddamat = she sent ahead, forwarded, advanced (v. iii. f. s. past from qaddama, form II of qadama / qadima [qadm / qidûm /qidmân /maqdam] to precede, to arrive. See at 8:51, p. 556, n. 7).

4. That is because of their turning away from the truth. أَكِنَّةٌ 'akinnah (pl.; s. كَنَنَ kann/kinnah) = covers, coverings, shelters, nests, veils. See at 17:46, p. 887, n. 6.

5. يَفْقَهُوهُ yafqahû(na) = they grasp, they understand, comprehend (v. iii. m. pl. impfct. from faqiha [fiqh], to understand. The terminal nûn is dropped because of the particle lan coming before the verb. See at 17:46, p. 887, n. 7).

6. وَقْرٌ waqr = deafness, heaviness, hollowness. See at 17:46, p. 887, n. 8.

7. يَهْتَدُوا yahtadû (na) = they be guided, are in receipt of guidance (v. iii. m. pl. impfct. from ihtadâ, form VIII of hadâ [hady/ hudun /hidâyah], to guide, to show the way. The terminal nûn is dropped for the particle lan coming before the verb. See yahtadûna at 5:104, p. 381, n. 6).

8. i. e., immediately and without giving them respite to rectify and reform. يُوَاخِذُ yu'âkhiḍhu = he blames, censures, takes to task, punishes (v. iii. m. s. impfct. from 'âkhaḍha, form III of 'âkhaḍha ['âkhdh], to take, to get. See at 16:60, 846, n. 6).

9. كَسَبُوا kasabû = they earned, acquired, gained (v. iii. m. pl. past from kasaba [kasb], to gain. See at 14:18, p. 793, n. 8).

10. عَجَّلَ 'ajjala = he hastened, hurried, expedited, quickened, rushed, speeded up, accelerated (v. iii. m. s. past in form II of 'ajila ['ajal/'ajalah], to hurry. See yu'ajjilu at 10:11, p. 639, n. 8).

11. مَوْعِدٌ maw'id (s.; pl. mawâ'id) promise, pledge, appointment, appointed time/place. See at 18:48, p. 929, n. 6.

12. مَوْيلٌ maw'il = refuge, asylum.

وَذِئِكَ الْقَرْيَ 59. And those habitations,¹
أَفْلَكْنَهُمْ We destroyed² them
لَمَّا ظَلَمُوا when they transgressed;³
وَجَعَلْنَا لَهْلِكِهِمْ and had set for their destruc-
مَوْعِدًا tion⁴ an appointed time.

Section (Rukû') 9

وَإِذْ قَالَ مُوسَى 60. And when Mûsâ said
لِفَتْنِهِ to his slave:⁵
لَا أَبْرَحُ حَتَّى "I shall not cease⁶ until
أَتَبْلُغَ مَجْمَعَ I reach the confluence⁷ of
الْبَحْرَيْنِ the two seas
أَوْ أَمْضِيَ حُقُبًا or I go on⁸ for ages."⁹
فَلَمَّا بَلَغَا 61. So when they reached
مَجْمَعَ بَيْنَهُمَا the junction between the two
نَسِيََا حُفَّتَهُمَا they both forgot their fish,¹⁰
فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ but it took its way in the sea
سَرًى as in a tunnel.¹¹

فَلَمَّا 62. Then when
جَاوَزَا they had passed by¹²
قَالَ لِفَتْنِهِ he said to his servant

1. i. e., the habitations of the peoples of the Prophets Hûd, Sâlih and Lut, peace be on them. قَرْيَ *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 12:108, p. 761, n. 9.

2. أَهْلَكْنَا *'ahlaknâ* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [halk/ hulk/ halâk /tahlukah], to perish. See at 15:4, p. 808, n. 2).

3. ظَلَمُوا *zalamû* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *zalam* [zalm/zulm], to do wrong. See at 7:160, p. 527, n. 12).

4. مَهْلِكٌ *mahlîk* = time or place of destruction (noun of place or time from *halaka*. See n. 2 above).

5. Here follows the second story of the *sûrah*. Mûsâ, accompanied by his slave Yûsha' ibn Nûn and taking a fish with them, set out in search of Khidr, one of Allah's chosen servants, being commanded by Allah to do so as he (Mûsâ) had boasted of being the wisest man (See *Bukhârî* nos. 4725-4727). فَتْنَى *fatan* (s.; pl. *fityân*) = young man, youth, slave. See at 12:30, p. 732, n. 8.

6. أَبْرَحَ *'abraha(u)* = leave, depart (v. i. s. impfct. from *barîha* [barâh], to leave. With a negative before it, the verb means: to continue, not to cease. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 12:80, p. 752, n. 3).

7. مَجْمَعٌ *majma'* = place of meeting, junction, union, confluence (noun of place from *jama'a* [jam'], to gather. See *ijtama'at* at 17:88, p. 901, n. 8).

8. أَمْضَى *'amdî* = I go away, advance, proceed, go on (v. i. s. impfct. from *maḍâ* [muḍîy], to go away, to pass. See *umḍû* at 15:65, p. 821, n. 1).

9. حُقُبٍ *huqub* (pl.; s. *huqbah*) = long periods of time, ages.

10. حُوتٍ *hût* (s.; pl. *hîtan/ahwât*) = fish, whale, Pisces.

11. سَرَابٍ *sarab* (s.; pl. *asrâb*) = underground passage, tunnel, hole.

12. جَاوَزَا *jâwazâ* = they crossed, passed by, overstepped (v. i. pl. past from *jâwaza*, (v. iii. m. dual past from *jâwza* form III of *jâza* [jawz/jawâz/majâz], to pass, to be allowed. See *jâwaznâ* at 10:90, p. 669, n. 5).

ءَاِنَّا عَدَاءُ نَا "Bring us our breakfast;¹
لَقَدْ لَقِينَا we have indeed encountered²
مِنْ سَفَرِنَا هَذَا on account of this our travel
نَصَبًا an exhaustion."³

قَالَ اَرَأَيْتَ 63. He said: "Do you see,
اِذْ اَوْنٰنَا اِلَى الصَّخْرَةِ when we had taken shelter⁴
فَاِنِّي نَسِيتُ الْفِشَ at the rock⁵ I forgot the fish,
وَمَا اَنْسَيْنِيْهُ and none made me forget⁶ it
اِلَّا الشَّيْطٰنُ اَنْ اَذْكُرَ except Satan to mention it;
وَاَخَذَتْ سَبِيْلَهُ and it took⁷ its way⁸
فِي الْبَحْرِ عَجَبًا in the sea surprisingly."⁹

قَالَ ذٰلِكَ مَا 64. He said: " That is what
كُنَّا نَبْغُ we had been desiring."¹⁰
فَاَرْجَعْنَا So they went back¹¹
عَلٰى اٰثَارِهِمْ on their tracks¹²
فَقَصَّصَا following the traces."¹³

فَوَجَدَا 65. So they found
عَبْدًا مِّنْ عِبَادِنَا one of Our servants
اَلَيْتَنَّا رَحِمَهُ whom We had given mercy
مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ from Us and had taught him

1. غداء *ghadâ'* (s.; pl. 'aghdiyyah) = breakfast, lunch.

2. لقينا *laqinâ* = we met, encountered, came across (v. i. pl. past from *laqiya* [liqâ'/ luqyân/luqy /luqyah/ luqan] to meet. See *laqitum* at 845, p. 563, n. 10).

3. نصب *naṣab* = weariness, fatigue, strain, exertion, hardship, exhaustion. See at 15:48, p. 817, n. 8.

4. اَوْنٰنَا *'awaynâ* = we took shelter, betook ourselves, repaired (v. i. pl. past from *'awâ* [awyl], to seek shelter. See *'awâ* at 18:10, p. 913, n. 1).

5. صخرة *ṣakhrāh* (s.; pl. *ṣakharāt*) = rock, boulder.

6. اَنَسَى *'ansâ* = he made (someone) forget (v. iii. m. s. past in form IV of *nasiya* [nasy/ nisyân], to forget. See at 12:42, p. 738, n. 3).

7. اِتَّخَذَ *ittakhadha* = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* ['akhdh], to take. See at 18:4, p. 911, n. 5).

8. سَبِيل *sabīl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 5:77, p. 368, n. 7.

9. Because the fish became alive by Allah's will and it made its way through the water leaving a gap or tunnel in it. عَجَب *'ajab* (s.; pl. *'a'jāb*) = wonder, surprise, astonishment, marvel. See at 10:2, p. 635, n. 3.

10. He said so because he was told that he would meet Khidr at the spot where the fish was lost (See *Bukhārī*. no. 4725). نَبَغ *nabghi*(f) =we desire, seek, seek to attain, wish, covet (v. i. pl. impfct. from *baghā* [bughā'], to seek, desire. See *nabghī* at 12:66, p. 746, n. 2).

11. اَرْتَدَّا *irtaddâ* = they (two) went back, retraced their steps, relapsed, retreated (v. iii. m. dual. past from *irtadda*, form VIII of *radda* [radd], to send back. See *irtadda* at 12:96, p. 757, n. 6).

12. اٰثَار *âthâr* (pl.; s. اَثَر *'athar*) = tracks, traces, vestiges, marks, remnants, antiquities. *'alâ 'atharihi* = on his track, at his heels, in his pursuit. See at 18:6, p. 912, n. 2.

13. قَصَصَا (*qashaṣa*) = clippings, chips, cuttings, narratives. Used after *'athar* the word *qasasan* means: following the traces.

مِنْ لَدُنَّا	out of Our Grace ¹
عِلْمًا ﴿١٥﴾	knowledge.
قَالَ لَهُ مُوسَىٰ	66. Mûsâ said to him:
هَلْ أَتَّبِعُكَ	"May I follow ² you
عَلَىٰ أَنْ تَعْلِمَنِي	on condition that you teach ³
مِمَّا	me something of what
عَلَّمْت	you have been taught
رُشْدًا ﴿١٦﴾	of good sense?" ⁴
قَالَ إِنَّكَ	67. He said: "Verily you
لَنْ تَسْتَطِيعَ	will not be able to carry on ⁵
مَعِيَ صَبْرًا ﴿١٧﴾	with me in patience."
وَكَيْفَ	68. "And how can you be
تَصْبِرُ عَلَىٰ مَا لَمْ	patient ⁶ over what you do not
يَحِطْ بِهِ خُبْرًا ﴿١٨﴾	encompass ⁷ in knowledge?"
قَالَ سَتَجِدُنِي	69. He said: "You will find
إِنْ شَاءَ اللَّهُ صَابِرًا	me, Allah willing, patient
وَلَا أَعْصِي لَكَ	and I shall not disobey ⁸ you
أَمْرًا ﴿١٩﴾	in any matter." ⁹

1. لَدُن *ladun* = near, in the presence of, before, in front of. لَدُنَا *min ladunnâ*, on the part of us, i. e., out of our grace.

2. أَتَّبِعُ *'attabi'u* = I follow, obey, succeed (v. i. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 10:15, p. 641, n. 10).

3. تَعْلِمُ *tu'allima (u)* = you teach, instruct, inform, educate (v. ii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *tu'allimûna* at 5:4, p. 328, n. 12).

4. رُشْد *rushd* = right and sensible conduct, good sense, maturity of the mind, guidance. See at 7:146, p. 519, n. 9.

5. تَسْتَطِيعُ *tastaṭi'a(u)* = you are able to, are able to carry on, capable of, can afford (v. ii. m. s. impfct. from *istatâ'a*, form X of *tâ'a* [*taw'*], to obey. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 18:41, p. 926, n. 6.

6. تَصْبِرُ *taṣbiru* = you be patient, bear calmly, persevere (v. ii. m. s. impfct. from *ṣabara* [*ṣabr*], to be patient. See *ṣabarû* at 16:110, p. 865, n. 5).

7. يَحِطُ *tuḥiṭ (tuhîtu)* = you encompass, encircle, surround, contain, comprehend, close in on from all sides (v. ii. m. s. impfct. from *'ahâta*, form IV of *ḥâta* [*haw/hiṭah/hiyâṭah*], to guard, to protect, to encircle. The final letter becomes vowelless because of the particle *lam* coming before the verb; and hence the vowelless *yâ'* before the vowelless letter *tâ'* is dropped in order to avoid the meeting of two vowelless letters. See *'ahâta* at 18:29, p. 922, n. 2).

8. أَعْصِي *'a'ṣî* = I disobey, defy, rebel (v. i. s. impfct. from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to disobey, to defy. See *'aṣaytu* at 11:63, p. 701, n. 1).

9. أَمْر *'amr (s.; pl. أُمُور 'awâmir/ أمْر 'umûr)* = order, command, decree/ matter, issue, affair. See at 18:10, p. 913, n. 3.

قَالَ فَإِنْ أَتَّبَعْتَنِي 70. He said: "If you follow¹ me
فَلَا تَسْأَلْنِي عَنْ then do not ask me about
شَيْءٍ وَحَتَّى أَخْبُرَكَ anything until I initiate² to you
مِنْهُ ذِكْرًا about it the mention."³

Section (Rukū') 10

فَانْطَلَقَا 71. So they departed,⁴ until
حَتَّى إِذَا رَكِبَا when they boarded⁵
فِي السَّفِينَةِ the ship
حَرَقَهَا he made a bore⁶ in it.
قَالَ أَفَرَأَيْتَ He⁷ said: "Have you pierced
لِيُغْرِقَ it in order that you drown⁸
أَهْلَهَا its inmates?⁹
لَقَدْ جِئْتَ You have indeed done
شَيْئًا إِمْرًا¹⁰ a thing very grave."¹⁰

قَالَ أَلَمْ أَقُلْ 72. He said: "Did I not say:
إِنَّكَ لَنْ تَسْتَطِيعَ You shall not be able¹¹ to
مَعِيَ صَبْرًا¹² carry on with me in patience.?"

قَالَ 73. He said:
لَا تُؤْخَذْنِي "Do not take me to task¹²
بِمَا نَسِيتُ for what I forgot

1. اتبعت *ittaba'ta* = you followed, pursued (v. ii. s. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See at 13:37, p. 781, n. 1).
2. أحدث *'uhditha(u)* = I cause to happen, initiate, bring about (v. i. s. impfct. from *ahdatha*, form IV of *hadatha* [*hudāth*], to happen, to occur. The final letter takes *fathah* because of a hidden 'an in *hattā* coming before the verb).
3. ذكر *dhikr* = citation, recollection, mention, reminder; also scripture (*dhikr* is another name for the Qur'ān. See 21:50). See at 15:6, p. 808, n. 8.
4. انطلقا *intalaqa* = they (two) departed, took off, started off, were set free, were discharged (v. iii. m. dual past from *intalaqa*, form VII of *talaaq/talāqa* [*talāq/talāqah*] to be free/divorced, to be happy. See *tallaqum* at 2:230, p. 114, n. 9).
5. ركبوا *rakibā* = they (two) rode, boarded, embarked on, mounted (v. iii. m. dual past from *rakiba* [*rukūb*], to ride, mount. See *turkabū* at 16:8, p. 829, n. 11).
6. حرق *kharaqa* = he pierced, made a bore/hole, rent, violated (v. iii. m. s. past [*kharaq*], to tear, to rend. See *takhriqa* at 17:37, p. 884, n. 12).
7. i. e., Mūsā (p. b. h.) said.
8. تغرق *tughriqa(u)* = you drown, immerse, sink (v. ii. m. s. impfct. from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned, to plunge. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See *yughriqa* at 17:69, p. 895, n. 13).
9. أهل *'ahl* (s.; pl. أهْلُون *'ahlūn*/أَهْلٍ *'ahālin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner. See at 12:93, p. 756, n. 8.
10. أمر *'imr* = very grave, grievous.
11. تستطيع *tastaffi'a(u)* = you are able to, are able to carry on, capable of, can afford (v. ii. m. s. impfct. from *istatā'a*, form X of *tā'a* [*taw'*], to obey. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 18:67, p. 927, n. 11).
12. لا تؤاخذ *lā tuwākhidh* = do not—blame, censure, take to task, punish (v. ii. m. s. imperative [prohibition] from *'ākhadha*, form III of *'akhadha* [*'akhdh*], to take, to get. See *yu'ākhidhu* at 18:58, 933, n. 8).

وَلَا تُرهِقْنِي¹ nor make me suffer¹

مِنْ أَمْرِي for my affair

عُسْرًا² any difficulty.²

فَانْطَلَقَا 74. Then they departed³

حَتَّىٰ إِذَا لَقِيَا⁴ until when they came across⁴

غُلَامًا فَقَتَلَهُ a boy he killed him.

قَالَ أَقْتَلْتَ He said: "Have you killed

نَفْسًا زَكِيَّةً⁵ an innocent⁵ person

بِغَيْرِ نَفْسٍ not for a person?⁶

لَقَدْ جِئْتَ You have indeed done

شَيْئًا مُّكَرَّمًا⁷ a thing abominable."⁷

PART (Juz') 16

قَالَ أَلَمْ أَقُلْ 75. He said: "Did I not tell

لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ you that you shall not be able

مَعِيَ صَبْرًا⁸ to⁸ bear with me calmly?"

قَالَ إِنْ سَأَلْتَنِي 76. He said: "If I ask you

عَنْ شَيْءٍ مِّنْ بَعْدِهَا about anything after this,

فَلَا تُصَنِّبْنِي⁹ do not keep me in company.⁹

قَدْ بَلَغْتَ You have indeed attained¹⁰

مِنَ لَّدُنِّي عَذْرًا¹¹ from me¹¹ in excuse."¹²

1. *lâ turhiq* = do not make suffer, inflict, bear down, bring down on (v. ii. m. s. imperative [prohibition]). from *arhaqa*, form IV of *rahaqa* [rahaq], to come over, overtake. See *yarhaqu* at 10:26, p. 647, n. 1).

2. *'usr* = hardship, difficulty, distress. See at 2:185, p. 88, n. 53.

3. *intalaqâ* = they (two) departed, took off, started off, were set free, were discharged (v. iii. m. dual past from *intalaqa*, form VII of *talaqa/taluqa* [talâq/talâqah] to be free/divorced, to be happy. See at 18:71, p. 937, n. 4).

4. *laqiya* = they (two) met, came across, came by, encountered (v. iii. m. dual past from *laqiya* [liqâ'/luqyân/luqy/luqyah/luqan] to meet. See *laqinâ* at 18:62, p. 935, n. 2).

5. *zakiyah* (f. s., pl. *zakiyât*, m. *zakiy*) = pure, sinless, guiltless, innocent. See *'azkâ* at 18:19, p. 917, n. 4).

6. i. e., not in legal retribution and retaliation for a person killed wrongly. *nafs* (s.; pl. *nufûs*/*'unfus*) = living being, person, individual, nature, self. See at 16:111, p. 865, n. 7.

7. *nukr* = denial, disavowal, disagreeable, abominable, detestable, not recognized.

8. *tastaffi'a(u)* = you are able to, are able to carry on, capable of, can afford (v. ii. m. s. impfct. from *istaffi'a*, form X of *tâ'a* [taw'], to obey. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 18:72, p. 937, n. 11).

9. *lâ tuṣāhib* = do not take in company, do not accompany (v. ii. m. s. imperative [prohibition]), from *ṣāhaba*, form III of *ṣahiba* [ṣuhbah/ṣahābah/ṣihābah], to be a companion. See *ṣāhib* at 18:37, p. 925, n. 1).

10. *balaghta* = you reached, attained, arrived at (v. ii. m. s. past from *balagha* [bulūgh], to reach, to attain. See *yablughu* at 13:14, p. 769, n. 11).

11. *ladun* = near, in the presence of, before, in front of. *min ladunnî*, from me, on my part. See *min ladunnâ* at 18:65, p. 936, n. 1.

12. *'udhr* (s.; pl. *'a'dhâr*) = excuse, apology, reason. See *ya'tadhirûna* at 9:94, p. 617, n. 12.

فَانْطَلَقَا 77. Then they set out,¹ until
 إِذَا آتَا when they came to
 أَهْلَ قَرْيَةٍ the people of a village.
 اسْتَطَعَا The two asked for food²
 أَهْلَهَا from its inhabitants
 فَأَبَوْا but they refused³
 أَنْ يُضَيِّقُوهُمَا to play host⁴ to them.
 فَوَجَدُوهَا Then they found therein
 حِدَارًا يُرِيدُ أَنْ يَنْقَضَ a wall desiring⁵ to collapse.⁶
 فَأَقَامَهُ So he set it upright.⁷
 قَالَ لَوْ شِئْتَ He⁸ said: "If you wished
 لَخَذْتَ عَلَيْهِ you could have taken⁹ on it a
 أَجْرًا remuneration."
 قَالَ 78. He said:
 هَذَا فِرَاقٌ "This is the parting"⁹
 بَيْنِي وَبَيْنَكَ between you and me.
 سَأُنَبِّئُكَ I shall inform¹⁰ you
 بِتَأْوِيلِ of the interpretation¹¹ of
 مَا لَمْ تَسْطِعْ what you were not able
 عَلَيْهِ صَبْرًا to have patience over."
 أَمَّا السَّفِينَةُ 79. "As for the ship,

1. انطلقا *intalaqa* = they (two) departed, took off, set out, were set free, were discharged (v. iii. m. dual past from *intalaqa*, form VII of *ṭalaqa/ṭaluqa* [*ṭalaq/ṭalāqah*] to be free/divorced, to be happy. See at 18:74, p. 938, n. 3).
2. استطعا *istata'ama* = they (two) asked for food, prayed for meal (v. iii. m. dual past from *iṣṭata'ama*, form X of *ṭa'ima* [*ṭa'm*], to eat, to taste. See *yut'imu* at 6:14, p. 396, n. 9).
3. أبوا *'abaw* = they refused, declined, turned down (v. iii. m. pl. past from *'abā* [*'ibā/'ibā'ah*], to refuse. See *'abā* at 17:99, p. 905, n. 16).
4. يضيّفوا *yudayyifū(na)* = they play host, entertain, receive hospitably (v. iii. m. pl. impfct. from *ḍayyafa*, form II of *ḍāfa* [*ḍiyāfah*], to be a guest. The terminal *nūn* is dropped for the particle *'an* coming before the verb. See *ḍayf* at 15:51, p. 818, n. 1).
5. i. e., about to. يريد *yuridu* = he intends, desires, wills (v. iii. m. s. impfct. form *'arāda*, form IV of *rāda* [*rawd*], to walk about. See at 11:34, p. 690, n. 4).
6. يَنقَضُ *yanqadda(u)* = he falls down, collapses, tumbles (v. iii. m. s. impfct. from *inqadda*, from VII of *qadda* [*qaḍḍ*], to pierce, to crush. The final letter takes *fathah* because of the particle *'an* coming before the verb).
7. أقام *'aqāma* = he properly performed, set upright (v. iii. m. s. past in form IV of *qāma*, to get up, stand up. See at 9:18, p. 584, n. 1).
8. i. e., Mūsā (p.b.h.) said to Khidr.
8. اتخذت *ittakhadhta* = you took, took up, adopted (v. ii. m. s. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadha* at 18:63, p. 935, n. 7).
9. فراق *firāq* = parting, separation, farewell, departure. See *fariq*, at 16:54, p. 844, n. 12.
10. أنبئ *'unabbi'u* = I inform, notify, advise, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab/nubū'*], to be high, prominent. See at 12:45, p. 739, n. 6).
11. تأويل *ta'wīl* (s.; pl. تَأْوِيلَات *ta'wīlāt*) = interpretation, explanation, final sequel, ultimate result (verbal noun in form II of *āla* [*'awl/ma'āl*], to return, to revert. See at 17:35, p. 884, n. 9).

فَكَانَتْ لِمَسْكِينٍ it belonged to some poor men¹

يَعْمَلُونَ فِي الْبَحْرِ working in the sea.

فَأَرَدْتُ So I wished

أَنْ أَعِيبَهَا to make it defective;²

وَكَانَ وَرَاءَهُمْ for there was behind³ them

مَلِكٌ يَأْخُذُ a king seizing⁴

كُلَّ سَفِينَةٍ عَصَبًا every ship by force.⁵



وَأَمَّا الْغُلَامُ 80. And as regards the boy,

فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ his parents were believers,

فَخَشِينَا but we feared⁶

أَنْ يُرْهِقَهُمَا that he would hurt⁷ them

طُغْيَانًا وَكُفْرًا by transgression⁸ and unbelief.



فَأَرَدْنَا 81. So we intended⁹ that their

يُبدِلَهُمَا Lord give them in exchange¹⁰

خَيْرًا مِنْهُ زَكَاةً one better than him in purity¹¹

وَأَقْرَبَ رَحْمًا and closer¹² in affection.¹³

وَأَمَّا الْجِدَارُ 82. And as for the wall, it

فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ belonged to two orphan boys

فِي الْمَدِينَةِ in the city

وَكَانَ تَحْتَهُ and there was under it

1. مساكين *masâkin* (sing. *miskîn* = poor, humble, miserable. See at 5:89, p. 373, n. 11.

2. أَعِيبَ *'a'ibâ(u)* = I make defective, render faulty, mar, disfigure, damage (v. i. s. impfct. from *'âba* ['ayb], to be defective, to render faulty).

3. وراءَ *warâ'* = in the rear of, at the back of, behind, beyond, over and above. See at 14:17, p. 793, n. 1.

4. يأخذ *ya'khudhu* = he takes, seizes, gets hold of (v. iii. m. s. impfct. from *'akhadha* ['akhdh], to take. See *ittakhadhta* at 18:77, p. 939, n. 8).

5. غصب *ghashb* = forcible seizure, usurpation, arbitrariness.

6. خَشِينَا *khashînâ* = we feared, apprehended, were afraid of, dreaded (v. i. pl. past from *khashiya* [khashy/khashyah], to fear, to dread). See *yakhshawna* at 13:21, p. 773, n. 10).

7. يرقيق *yurhiqa(u)* = he oppresses, hurts, makes suffer, inflicts, bears down, brings down on (v. iii. m. s. impfct. from *arhaqa*, form IV of *rahaqa* [rahaq], to come over, overtake. See *turhiq* at 18:73, p. 938, n. 1).

8. طغيان *tuḡhyân* = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 17:60, p. 890, n. 9.

9. أردنا *'aradnâ* = we willed, desired, intended, aimed at (v. i. pl. past from *'arâda*, form IV of *râda* [rawd], to walk about. See at 17:16, p. 878, n. 1).

10. يبدل *yubdila(u)* = he gives in exchange, exchanges, changes, alters, substitutes (v. iii. m. s. impfct. from *'abdala*, form IV of *badala* [badl], to replace. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *baddalnâ* at 16:101, p. 861, n. 9).

11. زكاة *zakâh* = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, especially on surplus wealth held for a full year. It is so called because it is considered to purify wealth and make for its proper growth. See *'azkâ* at 18:19, p. 917, n. 4; and *zakâh* at 2:43, p. 22, n. 2.

12. أقرب *'aqrab* = closer, closest, nearer, nearest, more/most likely (relative of *qarîb*. See at 18:24, p. 920, n. 1).

13. رَحْمَ *ruh* = affection, kindness.

كَزَلَّهُمْ¹ a treasure¹ for them
وَكَانَ أَبُوهُمَا and their father was
صَالِحًا a righteous person.
فَارَادَ رَبُّكَ Hence your Lord willed²
أَنْ يَبْلُغَا that they attain³
أَشُدَّهُمَا their majority⁴
وَيَسْتَخْرِجَا كَزَلَّهُمْ and bring out⁵ their treasure
رَحْمَةً مِنْ رَبِّكَ as a mercy from your Lord;
وَمَا فَعَلْتُهُ and I did not do it
عَنْ أَمْرِي on my own accord.⁶
ذَلِكَ تَأْوِيلُ This is the interpretation⁷
مَا لَمْ تَسْطِعْ of what you were not able⁸
عَلَيْهِ صَبْرًا to have patience over.

Section (Rukû') 11

وَسْأَلُونَكَ 83. And they ask you
عَنْ ذِي الْقُرْنَيْنِ about Dhû al-Qarnayn.⁹
قُلْ سَأَتْلُو عَلَيْكُمْ Say: "I shall recite unto you
مِنْهُ ذِكْرًا of him an account."

إِنَّا مَكَّنَّا 84. We indeed established¹⁰
لَهُ فِي الْأَرْضِ him in the earth
وَعَايَنَهُ and gave him
مِنْ كُلِّ شَيْءٍ سَبَبًا of everything a means.¹¹

1. كَنْز *kanz* (s.; pl. *kunûz*) = treasure.

2. أَرَادَ *'arâda* = he intended, desired, had in mind, willed (v. iii. m. s. past in form IV of *râda* [rawd], to walk about. See at 17:103, p. 907, n. 4).

3. يَبْلُغَا *yablughâ(ni)* = they (two) attain, reach, arrive at (v. iii. m. dual impfct. from *balagha* [bulûgh], to reach. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yablughâ* at 13:14, p. 769, n. 11).

4. أَشَدَّ *'ashudd* = physical maturity, virility. *balagha* *'ashuddahu*, he came of age, attained majority. See at 17:34, p. 883, n. 12.

5. يَسْتَخْرِجَا *yastakhrijâ(ni)* = they (two) bring out, extract, take out, get out, remove, derive, deduce, draw (v. iii. m. dual impfct. *istakhraja*, form X of *kharaja* [khurûj], to go out. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb governed by the particle *'an*. See *istakhraja* at 12:76, p. 750, n. 3).

6. أَمْرٍ *'amr* (s.; pl. أُمُور *'awâmîr* / أمور *'umûr*) = order, command, decree/ matter, issue, affair. *'an* *'amrî*, out of my command, i. e., of my own accord. See at 18:69, p. 936, n. 9.

7. تَأْوِيلٍ *ta'wîl* (s.; pl. تَأْوِيلَاتٍ *ta'wîlât*) = interpretation, explanation, final sequel, ultimate result (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert. See at 18:78, p. 939, n. 11).

8. تَسْطِعُ *tastî'* (originally *tastatî'u*) = you are able to, are able to carry on, capable of, can afford (v. ii. m. s. impfct. from *istatâ'a*, form X of *tâ'a* [taw'], to obey. See *tastatî'a* at 18:75, p. 938, n. 8).

9. Literally "Possessor of two horns/ peaks /ages /generations". The title is obviously figurative, not literal. There are a number of suggestions about his identification, but none seems quite satisfactory. (The best argument in favour of Alexander the Great of Macedonia is advanced by A. Yusuf Ali. See his Appendix VI to his translation of *sûrat al-Kahf*).

10. مَكَّنَّا *makkannâ* = we put in a position, established firmly, strengthened (v. i. pl. past in form II of *makuna* [makânah], to be strong. See at 12:56, p. 742, n. 1).

11. سَبَبٍ *sabab* (s.; pl. *'asbâb*) = cause, reason, rope, way, means (for obtaining something). See *'asbâb* at 2:166, p. 78, n. 9.

فَاتَّبَعَ سَبِيلًا 85. So he pursued¹ a way.

حَتَّىٰ إِذَا بَلَغَ 86. Till when he reached

مَغْرِبَ السَّمَاءِ the setting place² of the sun.³

وَجَدَهَا تَعْرُبُ فِي عَيْنٍ He found it setting in a spring⁴

مُتَوَسِّجَةٍ muddy and murky;⁵

وَوَجَدَ عِنْدَهَا قَوْمًا and he found near it a people.

قُلْنَا We said:⁶ "O Dhū

الْقَرْنَيْنِ al-Qarnayn,

إِمَّا أَنْ تُعَذِّبَ you may either punish

وَأِمَّا أَنْ نَتَّخِذَ فِيهِمْ or adopt⁷ in respect of them

حَسَنًا a benevolent course."⁸

قَالَ أَمَّا مَنْ 87. He said: "As for the one

ظَلَمَ who transgresses,⁹

فَسَوْفَ نُعَذِّبُهُ we shall punish him;

ثُمَّ يَرْجِعُهُ then he will be returned¹⁰

إِلَىٰ رَبِّهِ to his Lord

فَيُعَذِّبُهُ and He will punish him with

عَذَابًا لَّا كَرَأَ a punishment unprecedented."¹¹

وَأَمَّا مَنْ 88. "And as for the one who

آمَنَ believes¹²

وَعَمِلَ صَالِحًا and acts rightly,¹³ his will be

1. اتَّبَعَ 'atba'a = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of tabi'a [taba'/tabā'ah], to follow. See at 15:18, p. 811, n. 5).

2. مغرب maghrib = time or place of sunset, west (noun of place and time from gharaba [ghurūb], to set. See gharabat at 18:17, p. 915, n. 8).

3. i. e., a place in the extreme west where he did not find anything before him except a spring or sea, not literally a place where the sun set. See the ref. in the next note).

4. As Fakhr al-Dīn al-Rāzī explains (Al-Tafsīr al-Kabīr, XI, 167-168), it appeared to Dhū al-Qarnayn that the sun set in the spring or sea, just as a man standing on the shore of a sea sees the sun setting in the sea. عين 'ayn (pl. 'uyūn, a'yūn) = spring, fountain, eye, source, scout. See at 2:60, p. 28, n. 5.

5. متوسِّجَةً hamī'ah = muddy and murky.

6. i. e., Allah communicated to him either by wahy or ilhām. This indicates that Dhū al-Qarnayn, whoever he might have been, was a Prophet (See Safwat, p. 387).

7. تتخذ tattakhidha(u) = you take, take up, adopt, (v. ii. m. s. impfct. from ittakhadha, form VIII 'akhadha ['akhdh], to take. The final letter takes fathah for the particle 'an coming before the verb. See tattakhidhūna at 18:50, p. 930, n. 2).

8. حسن husn = beauty, handsomeness, benevolence. Here the abstract noun is used to denote handsome and benevolent treatment.

9. i. e., does not believe in the Oneness of Allah and commits shirk. This meaning is clear from the next 'āyah which speaks of the opposite type. Note that at 31:13 shirk or setting partners with Allah is called a grave zulm. ظلم zalama = he transgressed, did wrong, committed injustice (v. iii. m. s. past from zalm/zulm, to do wrong. See zalamū at 16:84, p. 855, n. 10).

10. يرد yuraddu = he or it is repulsed, returned, reverted (v. iii. m. s. impfct. passive from radda [radd], to send back. See at 16:70, p. 849, n. 7).

11. نكر nukr = denial, disavowal, disagreeable, abominable, detestable, not recognized (i. e., unprecedented). See at 18:74, p. 938, n. 7.

12. i. e., believes in the Oneness of Allah (tawhīd).

13. i. e., according to the directives of Allah and His Messenger.

- جَزَاءَ الْحَسَنِ 1 a reward the very best;¹
وَسَقُولُ لَهُ 1 and we shall say to him
مِنْ أَمْرِنَا 1 of our command
يُسْرًا 1 an easy one."²
- ثُمَّ اتَّبَعَ سَبِيلًا 89. Then he pursued³ a way.
- حَتَّىٰ إِذَا بَلَغَ 90. Till when he reached⁴
مَطْلِعَ الشَّمْسِ 1 the rising place⁵ of the sun.
وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ 1 He found it rising⁶ over a people
لَمْ يَجْعَلْ لَهُمْ 1 We had not made for them
مِنْ دُونِهَا سِتْرًا 1 against it⁷ any veil.⁸
- كَذَٰلِكَ 91. That was so;
وَقَدْ أَحْطَيْنَا 1 and We encompassed⁹
بِمَا لَدَيْهِ 1 what he had with him
خَبْرًا 1 in knowledge.¹⁰
- ثُمَّ اتَّبَعَ سَبِيلًا 92. Then he followed a way.
- حَتَّىٰ إِذَا بَلَغَ 93. Till when he rached
بَيْنَ السَّدَّيْنِ 1 between the two barriers.¹¹
وَجَدَ مِنْ دُونِهِمَا 1 He found¹² beyond the two

1. i. e., the very best, most beautiful. See at 17:110, p. 909, n. 4.

2. i. e., we shall treat them leniently and with sympathy. *yusr* = ease, facility. See at 2:185, p. 88, n. 4.

3. *'atba'a* = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of *tabi'a* [*taba'*/*tabā'ah*], to follow. See at 18:85, p. 942, n. 1).

4. *balagha* = he or it reached, came to, attained (v. iii. m. s. past from *bulāgh*, to reach. See at 12:22, p. 729, n. 7).

5. i. e., a place in the east where he could proceed no further. *maṭli'* (s.; pl. *maṭāli'*) = time or place of rising (noun of place or time from *ṭala'a* [*ṭulū'*], to rise. See *tattli'* at 5:13, p. 335, n. 7).

6. *ṭaṭlu'u* = she or it rises, ascends, gets up (v. iii. f. s. impfct. from *ṭala'a*. See n. 5 above).

7. i. e., against the sun. This means that the people had no shelter against the sun, living apparently in the open without any houses and buildings.

8. *sitr* (s.; pl. *sutūr/astār*) = veil, screen, curtain, covering, pretext, excuse. See *mastūr* at 17:45, p. 887, n. 5.

9. i. e., Allāh knew all that he, Dhū al-Qarnayn, had with him of means and intentions. *ahṭanā* = we encompassed, encircled, surrounded, closed in on from all sides, contained, comprehended (v. i. pl. past from *'ahāṭa*, form IV of *ḥāṭa* [*hawṭ/ḥīṭah/ḥiyāṭah*], to guard, to protect, to encircle. See *'ahāṭa* at 18:29, p. 922, n. 2).

10. *khubr* = knowledge, experience, to know by experience.

11. Most probably between two mountains in the region in Central Asia, southeast of Bukhara (A. Yusuf Ali's Appendix VI to his translation of *sūrat al-Kahf*). *saddayn* (dual; acc./gen. of *saddān*; s. *sadd*, pl. *sudūd/أَسْدَادُ asdād*) = two barriers, obstructions, obstacles, mounds, dams, barrages, hurdles.

12. *wajada* = he found, got, came across (v. iii. m. s. past [from *wujūd*], to find. See *tajidu* at 3:37, p. 170, n. 3).

قَوْمًا a people
لَا يَكَادُونَ يَفْقَهُونَ not about to¹ understanding²

قَوْلًا a word.

قَالُوا 94. They said:

بِنَدَائِ الْقَرْنَيْنِ "O Dhû al-Qarnayn,
إِنْ يَأْجُوجُ وَمَاجُوجُ verily Gog and Magog³ are
مُفْسِدُونَ فِي الْأَرْضِ mischief makers⁴ in the land.

فَهَلْ نَجْعَلُكَ So shall we set⁵ for you

خَرْجًا عَلَى a tribute⁶ on condition

أَنْ نَجْعَلَ that you make

بَيْنَنَا وَبَيْنَهُمْ between us and them

سَدًّا a barrier?"⁷

قَالَ 95. He said:

مَا مَكَّنِّي فِيهِ "What my Lord has placed⁸
رَبِّي خَيْرٌ me in⁹ is better.

فَأَعِزُّونِي So you all assist¹⁰ me

بِقُوَّةٍ أَجْعَلُ with force,¹¹ I shall make

بَيْنَكُمْ وَبَيْنَهُمْ between you and them

رَمَادًا a rampart."¹²

أَتُوفِي 96. "You all bring me

1. لَا يَكَادُونَ *lâ yakâdûna* = they are not close to, about to (v. iii. m. pl. impfct. from *kâda* [kawd] to be about to. See at 4:78, p. 276, n. 1).

2. يَفْقَهُونَ *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqih* [fiqh], to understand. See at 9:127, p. 634, n. 3).

3. They were two powerful and invading tribes, most probably of the Mongol race.

4. i. e., they used to carry out raids on their land. مُفْسِدُونَ *mufsidûn* (pl., s. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [fasâd/fusûd], to be bad. See at 10:40, p. 652, n. 8).

5. نَجْعَلُ *naj'alu* = we lay, make, set, put, place, bring about (v. i. pl. impfct. from *ja'ala* [ja'îl], to make. See *ja'alnâ* at 18:52, p. 931, n. 3).

6. خَرْج *kharj* = tribute, land tax, outlay, expenditure.

7. سَد *sadd* (s.; pl. *sudûd/USDûd*) = barrier, obstruction, obstacle, mound, dam, barrage, hurdle. See *saddayn* at 18:93, p. 943, n. 11.

8. مَكَّنَ *makkana* (*makkannî* = *makkana* + *nî*) = he established, placed, put in a position, established firmly, strengthened (v. iii. s. past in form II of *makana* [makânah], to be strong. See *makkannâ* at 18:84, p. 941, n. 10).

9. i. e., of resources and wealth.

10. أَعِزُّوا *'a'inû* = (you all) help, assist (v. ii. m. pl. imperative from *'a'ana*, form IV of *'ana* [awn], to assist, help. See *ista'inû* at 7:128, p. 511, n. 9).

11. i. e., with work-force, man-power, labour. قُوَّةٍ *quwwah* (s.; pl. *quwwât*/قُوَى *quwan*) = force, power, strength, firmness. See at 7:145, p. 519, n. 4.

12. رَدَمَ *radm* = rampart, a high and strong wall, barrier, dam, filling up.

- زُبُرَ الْحَدِيدِ¹ blocks¹ of iron."
 حَتَّىٰ إِذَا سَاوَى² Till when he levelled²
 بَيْنَ الصَّدَفَيْنِ³ between the two cliffs³
 قَالَ انْفُخُوا⁴ he said: "You all blow."⁴
 حَتَّىٰ إِذَا جَعَلَهُ نَارًا⁵ Till when he made it a fire
 قَالَ آتُونِي⁶ he said: "Bring me,
 أَفْرِغْ عَلَيْهِ⁷ I shall pour⁵ over it
 قَطْرًا⁶ molten brass."⁶
- فَمَا اسْتَطَاعُوا⁷ 97. So they were not able to⁷
 أَنْ يَظْهَرُوهُ⁸ to surmount⁸ it
 وَمَا اسْتَطَاعُوا⁹ nor were they able to
 لَهُ نَقَبًا⁹ tunnel it through.⁹
- قَالَ هَذَا رَحْمَةٌ¹⁰ 98. He said: "This is a mercy¹⁰
 مِنِّي¹⁰ from my Lord.
 فَإِذَا جَاءَ¹¹ So when there will come
 وَعْدِي¹¹ the promise¹¹ of my Lord,
 جَعَلَهُ دُكَاةً¹² He will make it dusts;¹²
 وَكَانَ وَعْدِي¹³ and the promise of my Lord
 حَقًّا¹³ is true."
- وَنَرَكْنَا¹⁴ 99. And We shall leave¹³

1. زُبُر *zubar* (pl.; s. *zubrah*) = pieces of iron, iron blocks.

2. سَاوَى *sâwâ* = he levelled, made equal, equalized (v. iii. m. s. past in form III of *sawiya* [siwan]), to be equal. See *tastawûna* at 16:75, p. 851, n. 11).

3. صَدَفَيْنِ *şadafayn* (dual.; acc./gen. of *şadafân*; s. *şadaf*; pl. *aşdâf*) = two peaks, cliffs, sides, very high thing, pearl oysters.

4. i. e., for the purpose of making fire. انْفُخُوا *unfukhû* = (you all) blow, breathe, inflate (v. ii. m. pl. imperative from *nafakha* [nafkh], to blow. See *nafakhtu* 15:28, p. 813, n. 7).

5. أَفْرِغْ *ufrigh(u)* = I pour out, empty, void, vacate, unload (v. i. s. impfct. from *'afraḡha* form IV of *faragha/farigha* [furâḡh/firâḡh], to be empty. The final letter is vowelless because the verb is conclusion of an implied conditional clause. See *'afriḡh* at 7:126, p. 511, n. 9).

6. قَطْر *qitr* = molten brass, copper, iron.

7. اسْتَطَاعُوا *istaṭâ'û* = they were able to, were capable of (v. iii. m. pl. past from *istaṭâ'a*, form X of *ṭâ'a* [taw'], to obey. See at 2:217, p. 105, n. 11).

8. يَظْهَرُوا *yazharû(na)* = they become visible, overcome, surmount, triumph, get the better of (v. iii. m. pl. impfct. from *zahara* [zuhûr], to be visible, clear. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 18:20, p. 917, n. 7).

9. نَقَب *naqb* = digging, piercing, excavating, tunnelling, boring. See *naqib* at 5:11, p. 333, n. 13.

10. It is noteworthy that Dhû al-Qarnayn attributed the achievement to the mercy of Allah. He also said that the iron wall barrier which he made was not anything permanent but would be destroyed when Allah willed it.

11. i. e., the promise of destruction and resurrection. وَعْد *wa'd* (s.; pl. *wu'ûd*) = promise. See at 10:55, p. 657, n. 4.

12. دَكَاة *dakkâ'* = dusts, crushed rock, ballast.

13. نَرَكْنَا *taraknâ* = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [tark], to leave. See *taraktu* at 12:37, p. 735, n. 11).

بَعْضُهُمْ يَوْمَئِذٍ some of them that day¹ to
يَمُوجُ فِي بَعْضٍ roll like waves² into others;
وَيُفِخُ فِي الصُّورِ and blown³ will be the trumpet,⁴
نَجْمَعُهُمْ then We shall collect⁵ them
جَمْعًا in a gathering.⁶
وَعَرَضْنَا 100. And We shall lay⁷
جَهَنَّمَ يَوْمَئِذٍ the hell that day
لِلْكَافِرِينَ befor the unbelievers
عَرْضًا in a display.⁸
الَّذِينَ 101. To those whose
كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ eyes were in a cover⁹
عَنْ ذِكْرِي from My reminder¹⁰
وَكَانُوا لَا يَسْتَطِيعُونَ and they had been unable¹¹
سَمْعًا to hear.¹²

Section (Rukû') 11

أَفَحَسِبَ 102. Do then there think¹³
الَّذِينَ كَفَرُوا those who disbelieve
أَنْ يَتَّخِذُوا that they may take¹⁴
عِبَادِي مِنْ دُونِي My servants in lieu of Me
أَوْلِيَاءَ as friend-protectors?

1. i. e., on the Day of Resurrection and Judgement.
2. يَمُوجُ *yamûju* = he or it rolls, ripples, surges, comes in waves (v. iii. m. s. impfct. from *mâja* [mawj/mawjân], to roll, to come in waves. See *mawj* at 11:43, p. 693, n. 6).
3. نَفَخَ *nufikha* = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [nafkh], to blow. See *unfukhû* at 18:96, p. 945, n. 4).
4. صُورٍ *ṣûr* = horn, bugle, trumpet. See at 6:74, p. 421, n. 2.
5. جَمَعْنَا *jama'nâ* = we gathered, collected, got together, assembled (v. i. pl. past from *jama'a* [jam'], to gather. See at 3:25, p. 164, n. 7).
6. جَمْعٍ *jam'* = amassment, accumulation, gathering, collection, aggregation. See n. 4 above and at 12:48, p. 483, n. 12.
7. عَرَضْنَا *'araḍnâ* = we displayed, exhibited, set forth, laid, laid before, demonstrated (v. i. pl. past from *'araḍa* ['arḍ], to show, demonstrate, to be visible. See *'araḍa* at 2:31, p. 17, n. 5).
8. عَرْضٍ *'ard* = breadth, display, show, exhibition, proposition. See n. 7 above.
9. غِطَاءٍ *ghitâ'* (s.; pl. *'aghṭiyah*) = cover, covering, wrap, wrapping, envelop, lid.
10. i. e., the Qur'ân. ذِكْرٍ *dhikr* = citation, recollection, mention, reminder; also scripture (*dhikr* is another name for the Qur'ân. See for instance 21:50). See at 18:70, p. 937, n. 3.
11. لَا يَسْتَطِيعُونَ *lâ-yastati'ûna* = they are not able to, are not capable of, are unable (v. iii. m. pl. impfct. from *istatâ'a*, form X of *tâ'a* [taw'], to obey. See at 17:48, p. 888, n. 6).
12. i. e., the message and the warning. سَمْعٍ *sam'* = hearing, to listen, sense of hearing, ears. See at 16:108, p. 864, n. 7.
13. حَسِبَ *hasiba* = thought, deemed, regarded, supposed (v. iii. m. s. past from *hasiba* [hisbân/maḥsabah], to deem, to regard. See *hasibta* at 18:9, p. 912, n. 9).
14. يَتَّخِذُوا *yattakhidhû(na)* = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. from *itakhadha*, form VIII of *akhadha* [akhdh], to take. The terminal *nûn* is dropped because of

إِنَّا أَعَدَدْنَا	We have indeed made ready ¹
جَهَنَّمَ لِلْكَافِرِينَ	hell for the unbelievers
نَزْلًا	as entertainment. ²
قُلْ هَلْ نُنَبِّئُكُمْ	103. Say: "Shall We inform ³
بِالْأَخْسَرِينَ	you of the worst losers ⁴
أَعْمَلًا	in deeds? ⁵
الَّذِينَ	104. Those ⁶ of whom
صَلَّ سَعْيُهُمْ	lost ⁷ is their effort ⁸
فِي الْحَيَاةِ الدُّنْيَا	in the worldly life though
وَهُمْ يَحْسِبُونَ أَنَّهُمْ	they think ⁹ that they are doing
يَحْسِبُونَ صُنْعًا	good ¹⁰ in performance. ¹¹
أُولَئِكَ الَّذِينَ	105. They are the ones who
كَفَرُوا	disbelieve
بِآيَاتِ رَبِّهِمْ	in the signs ¹² of their Lord
وَلِقَائِهِ	and the meeting ¹³ with Him.
فَعَمِلَتْ أَعْمَالُهُمْ	So their deeds go in vain ¹⁴
فَلَا نُفِئُ	and We shall not set up ¹⁵
لَهُمْ يَوْمَ	for them on the Day of
الْأَفْنَادِ	Resurrection
وَنُؤَيِّدُ	any balancing.

the particle 'an coming before the verb. See at 7:146, p. 519, n. 10).

1. أَعَدَدْنَا 'a'tadnâ = we prepared, got ready (v. i. pl. past in form IV of 'atada ['atâd], to be ready. See at 18:29, p. 922, n. 1).

2. نَزْلٌ nuzul (s.; pl. 'anzâl = that which is prepared for a guest, entertainment.

3. نُنَبِّئُ nunnabbi'u = we notify, inform, make know, apprise (v. i. pl. impfct. from nabba'u, form II of naba'a [nab'/nubû], to be prominent. See at 10:23, p. 645, n. 9).

4. أَحْسَرِينَ akhsarîn (pl.; acc./gen. of 'akhsarûn; s. 'akhsar; elative of khâsir) = worst losers, those most in loss (act. participle from khasara [khusr /khasâr /khasârah /khusrân] to lose. See khâsirânât 16:109, p. 865, n. 1).

5. i. e., their deeds earn no merit and go in vain.

6. i. e., they are those whose efforts have been lost because of their unbelief.

7. ضَلَّ ḡalla = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from ḡalâl/ḡalâlah, to loose one's way. See at 17:67, p. 895, n. 1).

8. سَعَى sa'y = to move speedily, to run, to proceed hurriedly, to strive/endeavour/attempt/effort. See at 2:260, p. 136, n. 5).

9. يَحْسِبُونَ yaḥsabûna = they think, consider, deem, suppose (v. iii. m. pl. impfct. from ḥasiba [ḥisbân/ maḥsabah/ maḥsibah], to consider, to deem. See at 7:30, p. 475, n. 6).

10. يَحْسِبُونَ yuḥsinûna = they do good, perform well, (v. iii. m. pl. impfct. 'aḥsana, form IV of ḥasuna [husn], to be good, handsome. See 'aḥsanû at 16:30, p. 836, n. 9).

11. سَعَى sun' = to do, to perform, to produce. See yaṣna'ûna at 16:112, p. 866, n. 9.

12. آيَاتٍ âyât (sing. 'âyah) = signs, miracles, revelations, evidences. See at 9:65, p. 605, n. 3.

13. i. e., on the Day of Judgement. لِقَاءٌ liqâ' = meeting, encounter. See at 7:147, p. 520, n. 3.

14. حَبِطَتْ ḥabîṭat = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from ḥabata [hubûṭ], to come to nothing. See at 9:69, p. 607, n. 2).

15. نُقِيمُ nuqîmu = we set up, erect, perform, straighten, make rise (v. i. pl. impfct. from

106. That will be
 ذَلِكْ
 جَزَاءُ 1 their reward¹ – Hell,
 بِمَا كَفَرُوا for they disbelieved²
 وَأَخَذُوا آيَاتِي and took³ My signs
 وَرُسُلِي and My Messengers
 هُزُوا in ridicule.⁴

107. Verily those who believe
 إِنَّ الَّذِينَ آمَنُوا
 وَعَمِلُوا الصَّالِحَاتِ and do the good deeds,⁵
 كَانَتْ لَهُمْ theirs shall be
 جَنَّاتُ الْفِرْدَوْسِ the Garden of Firdaus
 نُزُلًا in entertainment.⁶

108. Abiding for ever⁷ therein.
 خَالِدِينَ فِيهَا
 لَا يَبْغُونَ They will not desire⁸
 عَنْهَا حَوْلًا from it any dislocation.⁹

109. Say: "Were the ocean
 قُلْ لَوْ كَانَ الْبَحْرُ
 مِدَادًا لِكَلِمَاتِ رَبِّي ink¹⁰ for the words of my Lord,
 لَنَفِدَ surely exhausted¹¹ would be
 الْبَحْرُ قَبْلَ أَنْ the ocean before that
 نَفِدَ exhausted¹¹ would be
 كَلِمَاتِ رَبِّي the words of my Lord,

'aqâma, form IV of qâma قَامَ qawmah/ قَامَ qiyâm] to get up, See 'aqâmû at 5:170, p. 532, n. 5).

1. جَزَاءُ jazâ' = retribution, penalty, repayment, recompense, requital, reward. See at 17:63, p. 893, n. 8).

2. كَفَرُوا kafarû = they disbelieved, denied, became ungrateful, covered (v. iii. m. pl. past from kafara [kufri], to cover. See at 9: 80, p.612, n. 4).

3. أَخَذُوا ittakhadhû = they took, took up, took to themselves, assumed (v. iii. m. pl. past from ittakhadha, form VIII of 'akhadha ['akhdh], to take. See at 18:15, p. 914, n. 6).

4. هُزُوا huzuwan (هَزَا huzu') = in jest, in mockery, in ridicule, as a laughing stock. See at 18:56, p. 932, n. 10.

5. صَالِحَاتِ ṣāliḥât (f. pl.; sing. صَالِحَة ṣāliḥah; m. ṣāliḥ) = good deeds/things (approved by the Qur'ân and the sunnah (act. participle from ṣalaha [ṣalâh/ṣulûh/maslahah], to be good, right. See at 18:46, p. 928, n. 3).

6. نَزْلَ nuzul (s.; pl. 'anzâl = that which is prepared for a guest, entertainment, hospitality. See at 18:102, p. 947, n. 2.

7. خَالِدِينَ khâlidîn (pl.; acc./gen. of khâlidûn, s. khâlid) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from khalada [khalûd], to live for ever. See at 16:29, p. 836, n. 4.

8. حَوْلَ hiwal = change of place, dislocation.

9. مِدَادَ midâd = ink, manure, lamp oil.

10. نَفِدَ nafida = he or it ran out, wore out, was depleted/exhausted/used up (v. iii. m. s. past from nafada/nafâd, to be exhausted/ used up. See yanfadu at 16:96, p. 860, n. 4.).

11. i. e., it will run out before completing the recording and writing of the words of my Lord, so vast and unending these are in content and import.

تَنَفَّدَ tanfada(u) = se or it runs out, wears out, is depleted/exhausted/used up (v. iii. f. s. impfct from nafida. The final letter takes fathah because

وَلَوْ جِئْنَا even if We came up

بِغَنِيْلِهِ with its like¹

مَدَدًا in replenishment.²

قُلْ إِنَّمَا أَنَا 110. Say: "I am but

بَشَرٌ مِّثْلُكُمْ a human being³ like you.

يُوحَىٰ إِلَيَّ It is communicated⁴ to me

أَنَّا إِلَهُكُمْ that your god is but

إِلَهُ وَاحِدٌ God the One.⁵

فَمَن كَانَ So whoever is wont to

يَرْجُوا لِقَاءَ look forward⁶ to meeting⁷

رَبِّهِ his Lord,

فَلْيَعْمَلْ عَمَلًا صَالِحًا let him do the right deed

وَلَا يَشْرِكْ and not associate⁸

بِعِبَادَةِ رَبِّهِ in the worship of his Lord

أَحَدًا anyone.

of the particle 'an coming before the verb. See n. 10. above.

1. مثل *mithl* (s.; pl. أمثاله 'amthâl) = like, similar, equivalent. See at 4:10, p. 241, n. 2.

2. مدد *madad* (s.; pl. 'amdād) = help, aid, support, reinforcement, replenishment.

3. This 'ayah emphasizes that the Messenger of Allah, peace and blessings of Allah be on him, was only a human being with the exception that he received *wahy* from Allah. It is a reply to the misgivings and objections of the unbelievers as to how a human being like themselves could be Allah's messenger. بشر *bashar* = man, human being, mankind. See at 17:94, p. 903, n. 12.

4. يوحى *yûhî* = it is communicated (v. iii. m. s. impfct. passive from 'awhâ, form IV of *wahû* [wahy]), to communicate. See at 10:109, p. 676, n. 4). The word *wahy* technically means Allah's communication to His Prophets by various means. Some of these means are indicated at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

5. The central and constant message delivered by all the Prophets is that of monotheism, *tawhîd* and, conversely, prohibition and denunciation of polytheism, *shirk*.

6. يرجو *yarjû* = he hopes, expects, looks forward to (v. iii. m. s. impfct. from *rajâ* [rajâ'/rajâh/marjâh], to hope, to expect. See *yarjûna* at 17:157, p. 891, n. 3).

7. لقاء *liqâ'* = meeting, encounter. See at 7:147, p. 520, n. 3.

8. لا يشرك *lâ yushrik* = let him not associate, set a partner, give a share to (v. iii. m. s. imperative [prohibition] from 'ashraka, form IV of *sharika* [shirk/ sharikah], to share. See *yushriku* at 18:26, p. 920, n. 8).

19. SŪRAT MARYAM

Makkan: 98 'āyahs

This is also a Makkan *sūrah* which deals with monotheism (*tawhīd*) — belief in the existence and Oneness of Allah together with belief in Resurrection, Judgement, reward and punishment. In the context of these themes it mentions the stories of some Prophets. Reference is made first to Prophet Zakarīyā, peace be on him, whom Allah bestowed a son, Yahyā, peace be on him, at a very advanced age when his (Zakarīyā's) wife had become barren. This fact is mentioned to illustrate the power of Allah. It is followed by a still more miraculous power of Allah, namely, the birth of 'Īsā, peace be on him, to Maryam without any father. The *sūrah* is named after her. It also refers to some other Prophets, namely, Ishāq, Ya'qūb, Mūsā, Hārūn, Ismā'il, Idrīs and Nūh, peace be on them, to bring home the fact that Allah's message through all these Prophets has been the same, that of *tawhīd* and call to abandon all shades of polytheism (*shirk*). Attention is drawn also to the inevitability of Resurrection and Judgement and the horrors and vehemence accompanying them. At the end the sin and enormity of ascribing a son to Allah is emphatically denounced.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
كَهَيِّصَ 1. Kāf-Hā-Yā- 'Ayn-Ṣād.¹

ذِكْرُ 2. It is a citation²
رَحْمَتِ رَبِّكَ of the mercy³ of your Lord

عَبْدُهُ زَكَرِيَّا to His servant Zakarīyā.

إِذْ نَادَى 3. When he called out⁴
رَبَّهُ to his lord

يَدَاءَ خَفِيًّا 4. a call in secret.⁵

قَالَ رَبِّ 4. He said: "My Lord,
إِنِّي وَهَنٌ verily I, feeble has become⁶
الْعَظْمُ مِنِّي the bone of mine
وَأَشْتَعَلَ الرَّأْسُ and flared up⁷ is the head⁸

1. Allah Alone knows the meaning and significance of these disjointed letters.

2. ذِكْر *dhikr* = citation, recollection, mention, reminder; also scripture (*dhikr* is another name for the Qur'ān. See for instance 21:50). See at 18:100, p. 946, n. 10.

3. i. e. a special mercy of bestowal of a son at his very old age, as mentioned in the succeeding *āyahs*.

4. نَادَى *nādā* = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nāda*, form III of *nadā* [*nadw*], to call. See at 7:50, p. 484, n. 6).

5. i. e., Zakarīyā prayed secretly. The prayer is mentioned in the next 'āyah. خَفِي *khafī* = secret, unseen, invisible, concealed.

6. وَهَن *wahana* = he or it became weak, feeble, low, felt run down, languished (v. iii. m. s. past from *wahn*, to be weak, to languish. See *wahanū* at 3:146, p. 212, n. 3).

7. اشْتَعَلَ *ishta'ala* = it caught fire, blazed, flared up (v. iii. m. s. past in form VIII of *sha'ala* [شعل *sha'l*], to ignite, to set on fire. اشْتَعَلَ الرَّأْسُ *ishta'ala al-ra's* shayban is an idiom meaning "the head, i. e., hair turned white because of old age."

8. i. e., hair. رَأْس *ra's* (s.; pl. *ru'ūs*) = head, chief, peak, apex. See *ru'ūs* at 2:279, p. 146, n. 4.

شَيْبًا in greyness;¹

وَلَمْ أَكُنْ and I had never been

بِدُعَائِكَ in my prayer to You

رَبِّ شَقِيًّا ❶ My Lord, unhappy.²

وَأِنِّي خِفْتُ 5. And I indeed fear³

الْمَوَالِي مِنَ وَّرَآئِي the inheritors⁴ after⁵ me

وَكَاثِبَ امْرَأَتِي and my wife is

عَاقِرًا فَهَبْ لِي barren.⁶ So bestow⁷ on me

مِنْ لَّدُنْكَ out of your Grace

وَلِإِنَّا ❷ a next of kin.⁸

يَرْثُنِي 6. He will be heire⁹ to me

وَرِثْتُ and inherit

مِنْ آلِ يَعْقُوبَ from the family of Ya'qûb;

وَأَجْعَلْهُ رَبِّ and make him, My Lord,

رَضِيًّا ❸ a pleasant one.¹⁰

يٰۤزَكَرِيَّا 7. "O Zakariyâ,

إِنَّا نُبَشِّرُكَ Verily We give you the good

بِعِلْمٍ tidings¹¹ of a boy¹²

أَسْمُهُ يَحْيَى whose name will be Yahyâ.

لَمْ يَجْعَلْ لَهُ We did not make for him

مِنْ قَبْلُ سَمِيًّا ❹ before a namesake.¹³

1. شَيْبَ *shayb* = greyness or whiteness of the hair, old age.

2. This means that Zakariyâ (p. b. h.) was hopeful of the mercy of Allah. شَقِيًّا *shaqiy* (s.; pl. 'ashqiyâ') = unhappy, miserable, wretched, distressed (act. participle in the scale of fa'il from *shaqâ* /*shaqiya* [shaqaw/ shaqâ'/ shaqâwah/ shaqwah], to make unhappy, to be unhappy, miserable. See at 11:105, p. 715, n. 6).

3. خِفْتُ *khiftu* = I feared, apprehended, dreaded, was afraid (v. i. pl. past from *khâfa* [khawf], to fear. See *nukhawwifu* at 17 :60, p. 892, n.4).

4. مَوَالِي *mawâlî* (pl.; s. *mawlâ*) = inheritors, heirs, patrons, friends. See at 4:33, p. 254, n. 12.

5. وَّرَآءَ *warâ'* = in the rear of, after, at the back of, behind, beyond. See at 18:79, p. 940, n. 3.

6. عَاقِرَ *'âqir* = barren, sterile (f.). See at 3:40, p. 171, n. 11.

7. هَبْ *hab* = you bestow, give, grant, donate (v. ii. m. s. imperative from *wahaba* [wahb], to grant. See at 3:38, p. 170, n. 8).

8. i. e., successor. وَلِي *waliy* (s.; pl. 'awliyâ') = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 18:26, p. 920, n. 7.

9. i. e., particularly *nubâwwah* and the task of making the call to monotheism and the worship of Allah Alone. يَرْثُ *yarithu* = he inherits, is heir to (v. iii. m. s. impfct. from *waritha* [wirth/ 'irth/ 'irthah/ wirâthah/ rithah/turâth], to inherit. See at 4:176, p. 324, n. 8).

10. i. e., a pleasant one to You and to Your servants. رَضِيًّا *radîy* (s.; pl. 'ardîyâ') = pleasant, satisfied, agreeable. See *radû* at 10:7, p. 638, n. 7.

11. Allah granted the prayer of Zakariyâ (p. b. h.) and gave him the good tidings of a son to be born to him. نُبَشِّرُ *nubashshiru* = we give the good tidings, convey the good news (v. i. pl. impfct. from *bashshara*, from II of *bushara*/bushira [bishr/ bushr], to be happy. See *bashsharnâ* at 15:53, p. 818, n. 5).

12. غُلَامَ *ghulam* (pl. *ghilmân/ghilmah*) = boy, lad, son, youth, slave. See at 15:53, p. 818, n. 6.

13. سَمِيًّا *samiy* = namesake, compeer. See *sammaytum* at 12:40, p. 736, n. 8.

قَالَ رَبِّ 8. He said: "My Lord,
أَنَّى يَكُونُ لِي how can there be to me
عُلْمٌ a son,
وَكَانَ أَمْرًا while my wife has been
عَاقِرًا وَقَدْ بَلَغْتُ barren¹ and I have attained²
مِنَ الْكِبَرِ of old age³
عِتَبًا ٨ an extremity."⁴

قَالَ 9. He said:
كَذَلِكَ "So it shall be."⁵
قَالَ رَبُّكَ Your Lord said:
هُوَ عَلَى هَيْنٍ It is on My part easy;⁶
وَقَدْ خَلَقْتُكَ and indeed I created⁷ you
مِنْ قَبْلُ before
وَلَمْ تَكُن شَيْئًا ٩ and you had been nothing."

قَالَ رَبِّ 10. He said: "My Lord,
اجْعَلْ لِّي آيَةً set⁸ for me a sign."⁹
قَالَ آيَتُكَ He said: "Your sign is
أَلَّا تَكَلَّمَ that you shall not speak¹⁰ to
النَّاسِ men
ثَلَاثَ لَيَالٍ for three nights,¹¹
سَوِيًّا ١٠ being sound."¹²

1. عاقر 'âqir = barren, sterile (f.). See at 19:5, p. 951, n. 6.

2. بلغت balaghtu = I reached, attained, arrived at (v. i. s. past from balagaha [bulâgh], to reach, to attain. See balaghta 18:76, p. 938, n.10).

3. كبر kibar = old age, greatness, eminence, bigness, grandeur, magnitude. See at 15:54, p. 818, n. 9.

4. Zakariyâ (p. b. h.) was not despaired of his prayer being granted, but when he was given the good news of a son to be born to him, he wondered how it could be possible. عتي 'ity = to be insolent, fierce, extreme, extremity. See 'ataw at 7:166, p. 530, n. 4.

5. This was said by the angel who further informed Zakariyâ of Allah's communication.

6. هين hayyin = easy, simple, insignificant, of little difficulty or import. See hân at 16:59, p. 846, n. 4.

7. It is pointed out that it is not at all difficult for Allah to create anyone or anything as He created everyone and everything out of nothing in the first instance. خلقت khalaqtu = I created, originated, made (v. i. s. past from khalaqa [khalq], to create. See khalaqnâ at 15:85, p. 824, n. 9).

8. اجعل ij'al = appoint, set, make (v. ii. m. s. imperative from ja'ala [ja'l], to make, put, place. See at 14:35, p. 800, n. 4).

9. آية 'âyah (pl. آيات 'âyât) = sign, revelation, miracle, evidence. See at 16:65, p. 847, n. 13.

10. Prophet Zakariyâ was granted the sign that he would be unable to speak to men for three days when his wife became pregnant; but he was not made unable to pray (Ibn Kathîr, II, p. 31). تكلم tukallima(mu) = you speak, talk, address (v. ii. m. s. impfct. from kallama, form II of kalama (kalm), to wound. The final letter takes fatḥah because of the particle 'an coming before the verb. See at 3:41, p. 171, n. 14.

11. i. e., 3 days and nights — 3 full days. See 3:41.

12. سوي sawîy (s.; pl. 'aswiyâ') = correct, proper, unimpaired, right, even, straight, regular, sound. See sawwâ at 18:37, p. 925, n. 6.

فَخَرَجَ 11. So he came out¹

عَلَى قَوْمِهِ to his people

مِنَ الْمُخَرَّبِ from the private chamber²

فَأَوْحَى إِلَيْهِمْ and signalled³ to them

أَن سَبِّحُوا that you glorify⁴ Allah

بُكْرَةً وَعَشِيًّا early morning⁵ and evening.⁶

يَا يَحْيَى 12. "O Yahyâ,

خُذِ الْكِتَابَ take the Book⁷

بِقُوَّةٍ with strength."⁸

وَمَا آتَيْنَاهُ And We gave him

الْحُكْمَ صَبِيًّا discernment⁹ while a child.

وَحَنَانًا 13. And tenderness¹⁰

مِن لَّدُنَّا out of Our Grace,

وَزَكَاةً and purity.¹¹

وَكَانَ تَقِيًّا And he was pious.¹²

وَبَرًّا 14. And was dutiful¹³

إِلَىٰ وَالِدَيْهِ to his parents;

وَلَمْ يَكُنْ and was not not

جَبَّارًا oppressive,¹⁴

عَصِيًّا recalcitrant.¹⁵

1. *خَرَجَ* *kharaja* = he came out, went out, left, emerged, set out (v. iii. m. s. past from *khurāj*, to go out. See *kharajū* at 8:46, p. 564, n. 6).

2. *مُخَرَّبٍ* *mihrāb* (pl. *maḥārīb*) = prayer niche, private chamber. See at 3:37, p. 170, n. 2.

3. *أَوْحَى* *'awḥā* = he communicated, signalled (v. iii. m. s. past. in form IV of *waḥā* [*waḥy*], to communicate. The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ān at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4. See at 17:86, p. 901, n. 4).

4. *سَبِّحُوا* *sabbihū* - you (all) glorify, sanctify, praise (v. ii. m. pl. imperative from *sabaha*, form II of *sabaha* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to sing the glory. See *tusabbihu* at 17:44, p. 886, n. 10).

5. *بُكْرَةً* *bukrah* (s.; pl. *bukar*) = early morning, tomorrow.

6. *عَشِيَّةً* *'ashīyah* (s.; pl. *'ashyā*) = (late) evening, night. See *'ashīy* at 18:18, p. 921, n. 5.

7. i. e., *Tawrāh*.

8. i. e., with determination and sincerity.

9. *حُكْمٌ* *ḥukm* (pl. *aḥkām*) = judgement, order, decree, command, authority, rule, law, commandment, discernment. See at 18:26, p. 920, n. 9.

10. *حَنَانٌ* *ḥanān* = affection, tenderness, sympathy, compassion.

11. i. e., purity from sin, purity of mind and character. *زَكَاةً* *zakāh* = purity, growth. See at 18:81, p. 940, n. 11.

12. *تَقِيٌّ* *taqīy* (s.; pl. *'atqiyā*) = pious, fearful of Allah, devout.

13. *بَرٌّ* *barr* (s.; pl. *'abrār*) = dutiful, uprught, righteous, kind, land. See at 17:67, n. 895, n. 3.

14. *جَبَّارٌ* *jabbār* (s.; pl. *jabbārūn/ jabābīr/ jabābirah*) = of overwhelming power, tyrant, oppressor, oppressive (active participle in the scale of *fa'āl* from *jabara* [*jabr/jubūr*], to force, to compel, to restore. See at 14:15, p. 792, n. 8).

15. *عَصِيٌّ* *'aṣīy* (s.; pl. *'aṣiyā*) = recalcitrant, intractable, rebellious, rebel. See *'aṣī* at 18:69, p. 936, n. 8.

- وَسَلَّمَ عَلَيْهِ 15. And peace be on him
يَوْمَ وُلِدَ the day he was born¹
وَيَوْمَ يَمُوتُ and the day he will die
وَيَوْمَ يُبْعَثُ and the day he will be raised²
حَيًّا 16 alive.³

Section (Rukû') 2

- وَأَذْكُرْ 16. And mention
فِي الْكِتَابِ مَرْيَمَ in the Book Maryam.
إِذْ أَنْتَبَذَتْ When she withdrew⁴
مِنْ أَهْلِهَا from her family
مَكَانًا شَرْقِيًّا to a place in the east.⁵
فَاتَّخَذَتْ 17. And she took up⁶
مِنْ دُونِهِمْ حِجَابًا against them a curtain.⁷
فَأَرْسَلْنَا إِلَيْهَا Then We sent⁸ to her
رُوحَنَا Our angel⁹
فَتَمَثَّلَ لَهَا and he appeared¹⁰ before her
بَشَرًا سَوِيًّا as a man all perfect.¹¹

- قَالَتْ 18. She said:
إِنِّي أَعُوذُ "Verily I seek refuge¹²
بِالرَّحْمَنِ with the Most Merciful

1. ولد *wulida* = he was born (v. iii. m. s. past passive from *walada* [wilâdah/lidah/mawlid], to give birth, to bear child. See 'alidu at 11:72, p. 703, n. 13).
2. i. e., on the Day of Resurrection and Judgement. يبعث *yub'athu* = he is resurrected, raised, raised up, revived, sent out (v. iii. m. s. impfct. passive from *ba'atha* [ba'th], to send out, to raise. See *yub'athûna* at 16:21, p. 833, n. 6).
3. حي *hayy* (s.; pl. 'ahyâ') = living, live, alive, lively, living being.
4. انتبذت *intabadhat* = she withdrew, retired, retreated (v. iii. f. s. past from *intabadha*, form VIII of *nabadha* [nabdh], to hurl, to reject).
5. شرقي *sharqî* = eastern, easterly, being in the east, oriental.
6. اتخذت *ittakhadhat* = she took, took up, adopted (v. iii. f. s. past from *ittakhadha*, form VIII of 'akhadha [akhdh], to take. See *ittakhadha* at 18:63, p. 935, n. 7).
7. i. e., around her. حجاب *hijâb* (s.; pl. *hujub/ahjibah*) = screen, curtain, partition, cover, barrier, veil. See at 17:45, p. 887, n. 4.
8. أرسلنا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from 'arsala, form IV of *rasila* [rasal], to be long and flowing. See at 17:77, p. 898, n. 9).
9. i. e., Jibrîl روح *râh* (s.; pl. 'arwâh) = breath of life, soul, spirit, wahy, angel Jibrîl (*Râh* is a special name of the angel Jibrîl (see 2:97). He is also called simply *al-Râh* (the spirit), as in 97:4; and *al-Râh al-Amîn* (the faithful spirit), as in 26:193, and *Râh al-Quds*, as in 2:87). See at 16:2, p. 828, n. 1.
10. تمثل *tamaththala* = he took the form, made himself similar, became like, represented himself, personified, appeared (v. iii. m. s. past in form V of *mathala* [muthâl], to resemble). See *muthl* at 18:109, p. 949, n. 1).
11. سوي *sawîy* (s.; pl. 'aswiyyâ') = correct, proper, unimpaired, right, even, straight, regular, sound, perfect. See at 19:10, p. 952, n. 12.
12. أعوذ *'a'âdhu* = I take refuge, seek protection (v. i. s. impfct. from 'âdha ['awdh/ 'iyâdh/ ma'âdh], to take refuge, to seek protection. See at 11:47, p. 694, n. 7).

مِنْكَ إِنْ كُنْتَ

from you, if you are

تَقِيًّا ١٨

fearful of Allah."¹

قَالَ إِنَّمَا أَنَا

19. He said: "I am but

رَسُولُ رَبِّكَ

the messenger of your Lord

لَأَهْبَ لَكُمْ

to make a gift² to you

عُلَمًا زَكِيًّا

of a son³ quite pure."⁴

١٩

قَالَتْ أَنَّى

20. She said: "How⁵

يَكُونُ لِي عِلْمٌ

can there be to me a son

وَلَمْ يَمَسِّنِي

while there has not touched⁶

بَشَرٌ

me any human being

وَلَمْ أَكُ بَغِيًّا ٢٠

nor have I been unchaste?"⁷

قَالَ

21. He said:

كَذَلِكَ

"That will be so.

قَالَ رَبُّكَ هُوَ

Your Lord said: It is

عَلَيَّ هَيْنٌ

on My part easy,⁸

وَلَنَجْعَلَنَّ

and that We may make⁹ him

ءَايَةً لِلنَّاسِ

a sign¹⁰ for mankind

وَرَحْمَةً مِنَّا

and a mercy from Us;

وَكَانَ أَمْرًا

and it is a matter

مَّقْضِيًّا ٢١

decreed."¹¹

1. *taqīy* (s.; pl. 'atqiyā')= pious, fearful of Allah, devout. See at 19:13, p. 953, n. 12.

2. *'ahaba* (u) = I make a gift, bestow, give, grant, donate (v. i. s. impfct. from *wahaba* [wahab], to grant. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See *hab* at 19:3, p. 951, n. 7).

3. *ghulam* (pl. *ghilmān/ghilmah*) = boy, lad, son, youth, slave. See at 19:7, p. 951, n. 12.

4. *zakīy* (s. pl. 'azkiyā')= pure, sinless, guiltless, innocent. See *zakīyah* at 18:74, p. 938, n. 5).

5. *'annā* = whence, wherefrom, how, when. See at 6:101, p. 434, n. 2).

6. *yamsas* (*yamassu* from *yamsasu*)= he touches, feels, hits (v. iii. m. s. impfct. from *massa* [*mass/masās*], to feel, to touch. The final letter is vowelless because of the particle *lam* coming before the verb. See at 10:107, p. 675, n. 4)

7. *baghīy* (s.; pl. *baghāyā*) = unchaste, whore, prostitute.

8. *hayyin* = easy, simply, insignificant, of little difficulty or import. See *hān* at 19:9, p. 952, n. 6.

9. *naj'ala* (u) = we make, set, appoint (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make, to set. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See *ja'alnāt* 18:52, p. 931, n. 3).

10. The miraculous birth of 'Isā (Jesus, p.b.h.) is an act of Allah, a miracle caused by Him Alone, just all miracles are caused by Him. His birth through a mother and without a father is one of a series of similar miracles, like the creation of 'Ādam without father and mother and the birth of a son to Zakariyā and his wife when both of them had become impotent due to extreme old age, caused by Allah Alone. The wrong concept of divinity attributed to 'Isā (p. b. h.) by Christians is nothing but an amalgam of the Hindu concept of incarnation of God with the pagan concept of miracle being an act of a supernatural being.

11. *maqqīy* = accomplished, settled, completed, done, decreed (pass. participle from *qaḍā* [*qaḍā'*], to settle, to conclude, to decide, to execute. See *qaḍā* at 17:23, p. 880, n. 4.

فَحَمَلَتْهُ 22. So she conceived¹ him
فَاتَّبَذَتْ بِهِ and retired² with him
مَكَانًا قَاصِيًا to a place far away.³
فَاجَّاهَا 23. Then there drove⁴ her
الْمَخَاضُ the labour pains⁵
إِلَى جَنْعِ النَّخْلَةِ to the trunk⁶ of the date palm.
قَالَتْ يَا لَيْتَنِي She said: "Ah, would that
مِثْلَ قَبْلِ هَذَا I died before this
وَكُنْتُ نَاسِيًا and was an oblivion,⁷
مَنْسِيًا forgotten."⁸

فَنَادَاهَا 24. So there called out⁹ to her
مِنْ تَحْتِهَا from below her
أَلَّا تَحْزَنِي that "You grieve not."¹⁰
فَدَّعَلَ رَبُّكَ Your Lord has indeed set
تَحْتَكِ سَرِيًّا below you a water-stream."¹¹

وَهَزَى إِلَيْكِ 25. "And shake¹² towards you
جَنْعَ النَّخْلَةِ the trunk of the date palm
سُقُوطَ عَلَيْكَ it will drop¹³ on you
رُطَبًا جَنِيًّا fresh dates¹⁴ as harvest."¹⁵

1. حملت *hamalat* = she carried, bore, took the load of, became pregnant, conceived (v. iii. f. s. past from *hamala* [*haml*], to carry. See at 7:189, p. 539, n. 10).
2. اتبذت *intabadhat* = she withdrew, retired, retreated (v. iii. f. s. past from *intabadha*, form VIII of *nabadha* [*nabdh*], to hurl, to reject. See at 19:16, p. 954, n. 4).
3. قاصي *qaṣīy* (s.; pl. '*aqṣā*') = distant, far away, remote.
4. أجاء *'ajā'a* = he made (someone/something) come/reach, drove (v. iii. m. s. past in form IV of *jā'a* [*majī'*], to come, to get to).
5. مخاض *makhāḍ* = birth pangs, labour pains.
6. جذع *jidh'* (s.; pl. '*ajdhā*'/'*judhā*') = trunk, stem.
7. She said so out of the sense of shame for a child to be born to her while she had no husband. نسي *nasy* = oblivion, forgetfulness, a thing forgotten.
8. منسى *mansīy* (s.; pl. '*mansiyāt*') = forgotten (passive participle from *nasiya* [*nasy/nisyān*], to forget. See *nasiya* at 18:57, p. 933, n. 2).
9. نادى *nādā* = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nāda*, form III of *nadā* [*nadw*], to call. See at 19:3, p. 950, n. 4).
10. لا تحزني *lā tahzanī* = do not grieve, do not be sad (v. ii. f. s. imperative [prohibition] from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See *lā tahzan* at 15:88, p. 825, n. 8).
11. سري *sariy* (s.; pl. '*asriyah*') = creek, small river, water-stream.
12. هزي *huzzi* = (you fem.) shake, rock, convulse, jolt to and fro, swing (v. ii. f. s. imperative from *hazza* [*hazz*], to shake, to swing).
13. تساقط *tusāqit* = she drops, makes fall, tumbles, topples, overthrows (v. iii. f. s. impfct. from *sāqata*, form III of *saqata* [*suqūt/masqat*], to fall. See *tusqita* at 17:92, p. 902, n. 11).
14. رطب *ruṭab* (s.; pl. '*arṭāb/riṭāb*') = fresh, ripe dates.
15. جني *janīy* = harvest, reaping.

- فَكُلْ وَشَرِبْ 26. "So eat and drink
وَقَرِّ عَيْنًا and be cheerful.¹
فَلِإِمَّا تَرِينَ But if you indeed see²
مِنَ الْبَشَرِ أَحَدًا of human being³ anyone,
فَقُولِي إِنِّي نَذَرْتُ say: "I have vowed⁴ to
لِلرَّحْمَنِ صَوْمًا the Most Merciful a fasting;⁵
فَلَنْ أَكَلِمَ الْيَوْمَ So I shall not speak today
إِنْسِيًا to any human being."
- فَأَتَتْ بِهِ 27. Then she brought him
قَوْمَهَا تَحْمِلُهُ to her people carrying⁶ him.
قَالُوا بَيْرِمُ They said: "O Maryam,
لَقَدْ جِئْتِ you have indeed come up
سَيِّئًا فَرِيًّا with a thing unprecedented."⁷
- يَتَأَخَذَ هَرُونَ 28. "O sister of Hârûn,⁸
مَا كَانَ أَبُوكَ neither was your father
أَمْرًا سَوْءًا a person⁹ to be bad¹⁰
وَمَا كَانَتْ أُمُّكَ nor was your mother
بَغِيًّا unchaste."¹¹
- فَأَشَارَتْ إِلَيْهِ 29. So she pointed¹² to him.
قَالُوا كَيْفَ نَكَلِمُ They said: "How can we speak

1. قَرَّى *qarrî* = (you fem.) be settled down /established, rest (v. iii. f. s. imperative from *qarra* [qarâr], to settle down. قرينا *qarra* 'aynan is an idiom meaning: to be cheerful, delighted. See *qarâr* at 14:26, p. 797, n. 4.
2. تَرِينَ *tarayinna* = you (f.) indeed see (v. ii. f. s. impfct. emphatic from *ra'd* [ra'y/ru'yah], to see *nuriyanna* at 13:40, p. 782, n. 1).
3. بَشَر *bashar* = man, human being, mankind. See at 18:110, p. 949, n. 3.
4. نَذَرْتُ *nadhartu* = I dedicated, made a vow, consecrated, pledged (v. i. past from *nadhara* [nadhîr/nudhâr], to dedicate. See at 3:34, p. 168, n. 9).
5. صَوْم *ṣawm* = fast, fasting, abstention (*ṣawm* in essence means: to abstain. This includes abstaining from food, drink, unwarranted deeds, talks and everything). See *ṣiyâm* at 5:95, p. 377, n. 6.
6. تَحْمِلُ *taḥmilu* = she carries, bears, transports mounts (v. iii. f. s. impfct. from *ḥamala* [ḥaml], to carry. See at 16:7, p. 829, n. 4).
7. فَرِي *farîy* = something unprecedented, unheard of. See *taftariya* at 17:73, p. 897, n. 5.
8. Mary was not a "sister of Hârûn" in the usual sense. It was and still is the custom of the Arabs to address a person belonging to a tribe or noble family as the "brother", "sister", "son" or "daughter" of that tribe or family. Mary is here reminded of her noble and pious family and lineage.
9. امراً *imra* = a person, a man, human being. See *imra'ah* at 15:60, p. 819, n. 9.
10. سَوْء *saw* = to be bad, evil, foul, wicked. See at 9:98, p. 620, n. 1.
11. بَغِي *baghîy* (s. : pl. *baghâyâ*) = unchaste, whore, prostitute. See at 19:20, p. 955, n. 7.
12. Maryam pointed out to the child 'Îsâ (p.b.h.) in her defence. It was a miracle given by Allah to 'Îsâ that he could speak in childhood (see also 3:46 and 5:110). أَشَارَتْ *ashârat* = she pointed out, indicated, made a sign, signalled, beckoned, alluded (v. iii. f. s. past from *'ashâra*, form IV of *shâra* [shawr], to look good, to appear nice).

مَنْ كَانَ فِي الْمَهْدِ to one who is in the cradle¹

صَبِيًّا as a child?"²

قَالَ 30. He said:

إِنِّي عَبْدُ اللَّهِ "I am the servant³ of Allah.

مَا أَنبَى الْكِتَابَ He has given me the Book

وَجَعَلَنِي نَبِيًّا and made me a Prophet."

وَجَعَلَنِي مُبَارَكًا 31. "And has made me blessed⁴

أَيْنَ مَا كُنْتُ wherever I be

وَأَوْصَنِي and has enjoined⁴ on me

بِالصَّلَاةِ وَالزَّكَاةِ prayer and zakâh

مَا دُمْتُ حَيًّا as long as I remain⁶ alive."⁷

وَبِرًّا 32. "And to be dutiful⁸

بِوَالِدِي to my mother;

وَلَمْ يَجْعَلْنِي and He has not made me

جَبَّارًا شَقِيًّا a tyrant,⁹ wretched."¹⁰

وَالسَّلَامُ عَلَيَّ 33. "And peace is upon me

يَوْمَ وُلِدْتُ the day I was born,

وَيَوْمَ أَمُوتُ and the day I shall die and

وَيَوْمَ أُبْعَثُ the day I shall be raised up¹¹

حَيًّا alive.

1. مهد *mahd* (pl. مهد *muhûd*) = cradle. See at 5:110, p. 385, n. 4.

2. صبي *ṣaby* (s.; pl. *ṣibyāh/ ṣabyah/ ṣibyân/ aṣbiyah*) = child, boy, youth.

3. 'Īsā, (p. b. h.) never claimed to be any more than a servant and Prophet of Allah. He did never claim divinity for himself. This claim is not warranted by what is in the existing Bible. عبد *'abd* (pl. *'abid/ 'ubdân/ 'ibdân/ 'ibād*) = slave, serf, servant. See at 2:178, p. 84, n. 10.

4. مبارك *mubârak* = blessed, full of blessings (passive participle from *bâraka*, form III of *baraka*, to kneel down. See at 6:155, p. 459, n. 8).

5. أوصى *'awṣâ* = he enjoined, directed, counselled, bade, made incumbent, charged, commissioned (v. iii. m. s. past in form IV of *waṣâ* [waṣy], to join, to be degraded).

6. ما دمت *mâ dumtu* = I did not cease, I continued to be, I remained (v. i. s. past from *mâ dâma*, an idiomatic expression from *dâma* [dawm], to last, to continue. See at 5:117, p. 389, n. 6).

7. حي *ḥayy* (s.; pl. *'ahyâ*) = living, live, alive, lively, living being. See at 19:15, p. 954, n. 3.

8. بر *barr* (s.; pl. *'abrâr*) = dutiful, upright, righteous, kind, land. See at 19:12, n. 953, n. 13.

9. جبار *jabbâr* (s.; pl. *jabbârân/ jabâbir/ jabâbirah*) = of overwhelming power, tyrant, oppressor, oppressive (active participle in the scale of *fa'âl* from *jabara* [jabr/jubâr], to force, to compel, to restore. See at 19:14, p. 753, n. 14).

10. شقي *shaqîy* (s.; pl. *'ashqiyâ*) = unhappy, miserable, wretched, distressed, unlucky (act. participle in the scale of *fa'âl* from *shaqâ/ shaqîya* [shaqw/ shaqâ/ shaqâwah/ shaqwah], to make unhappy, to be unhappy, miserable. See at 19:4, p. 951, n. 2).

11. أبعث *'ub'athu* = I am raised, raised up, resurrected, sent out, despatched, revived (v. i. s. impfct. passive from *ba'atha* [ba'th], to send out, to raise. See *yub'athu* at 19:15, p. 954, n. 2).

ذَٰلِكَ عِيسَى 34. Such was 'Îsâ,
ابْنُ مَرْيَمَ son of Maryam –
قَوْلِكَ الْحَقِّ a statement of the truth
الَّذِي فِيهِ يَمْتَرُونَ² in which they¹ entertain doubt.



مَا كَانَ لِلَّهِ 35. It behoves not for Allah
أَنْ يَتَّخِذَ مِنْ وَلَدٍ to take³ any son.
وَسُبْحَانَہٗ Sacrosanct⁴ is He.

إِذَا قَضَىٰ أَمْرًا When He decrees⁵ a matter
فَأَنشَأَ قَوْلَ اللَّهِ He but says for it
كُنْ فَيَكُونُ⁶ "Be", and it becomes.

وَإِنَّ اللَّهَ رَبِّي 36. And verily Allah is my
وَرَبُّكُمْ Lord and the Lord of you all.
فَاعْبُدُوهُ So you all worship⁶ Him.
هَٰذَا صِرَاطٌ This is a way⁷
مُسْتَقِيمٌ⁸ right and straight.

فَاخْتَلَفَ 37. But there differed⁹
الْأَحْزَابُ مِنْ بَيْنِهِمْ the sects¹⁰ among themselves.
فَوَيْلٌ لِلَّذِينَ So woe to those who
كَفَرُوا disbelieve
مِنْ مَّشْهَدٍ on account of the scene¹¹

1. i. e., the Christians and the Jews; the former by attributing divinity to 'Îsâ (p. b. h.) and alleging that he was crucified; and the latter, the Jews, denying his prophethood and Mary's chastity.

2. يَمْتَرُونَ *yamtārūna* = they doubt, entertain doubts, are sceptical (v. iii. m. pl. impfct from *imtarā*, form VIII from *miryah/ murayah*, doubt, dispute. See at 15:63, p. 820, n. 2).

3. يَتَّخِذُ *yattakhidha(u)* = he takes, he takes to himself (v. iii. m. s. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The final letter takes *fathah* because of the particle 'an coming before the verb. See *yattakhidhū* at 18:102, p. 946, n. 14).

4. سُبْحَانَ *Subhān* is derived from *sabbaha*, form II of *sabaha* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subhān* means Free from and High above all kinds of undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 17:108, p. 908, n. 10.

5. قَضَىٰ *qaḍā* = he decreed, adjudicated, decided, judged, settled, executed (v. iii. m. s. past from *qaḍā*), to conclude. See at 17:23, p. 880, n. 4).

6. أَعْبَدُوا *u'budū* = you (all) worship (v. ii. m. pl. imperative from 'abada [*'ibādah /'ubūdah /'ubūdiyyah*], to worship, to serve. See at 11:61, p. 699, n. 9).

7. صِرَاطٌ *ṣirāṭ* = way, path, road. See at 16:121, p. 869, n. 6.

8. i. e., the worship of Allah Alone is the straight path, مُسْتَقِيمٌ *mustaqīm* = straight, upright, erect, correct, right, sound, proper (active participle from *istaqāma*, form X of *qāma* [*qawmah/qiyām*], to stand up, to get up). See at 17:35, p. 884, n. 8).

9. اِخْتَلَفَ *ikhtalafa* = he differed, disagreed, disputed, quarrelled (v. iii. m. s. past in form VIII of *khalafa* [*khalaf*], to follow, to come after. See at 3:19, p. 161, n. 10).

10. i. e., of the Christians and the Jews. أَحْزَابٍ *aḥzāb* (pl. ; s. حِزْبٍ *ḥizb*) = groups, bands, parties. See at 13:35, p. 780, n. 9.

11. مَّشْهَدٍ *mash-had* (s.; pl. *mashāhid*) = view, spectacle, sight, scene, place of assembly, meeting, place where a hero died. Noun of place from *shahida* [*shuhūd*], to witness. See *shahida* at 12: 26, p. 731, n. 4).

يَوْمَ عَظِيمٍ

of day very grave.¹

أَسْمِعْ يَوْمَ

38. How best they will hear²

وَأَبْصِرْ يَوْمَ

and see³ the day

يَأْتُونَنَا

they shall come to Us!

لَكِنَّ الْفَالِثُونَ

But the transgressors⁴ are

أَلْيَوْمَ فِي ضَلَالٍ مُّبِينٍ

today in an error quite clear.⁵

يَا

وَأَنْذِرْهُمْ

39. And you warn⁶ them

يَوْمَ الْحَسْرَةِ إِذْ

of a day of distress⁷ when

قُضِيَ الْأَمْرُ

decreed⁸ will be the matter

وَهُمْ فِي غَفْلَةٍ

though they are in negligence⁹

وَهُمْ لَا يُؤْمِنُونَ

and though they do not believe.

إِنَّا نَحْنُ نَرِثُ

40. Verily We shall inherit¹⁰

الْأَرْضَ

the earth

وَمَنْ عَلَيْهَا

and whoever is thereon;

وَالِنَا

and to Us

يَرْجِعُونَ

they shall be returned.¹¹

Section (Rukû') 3

وَأَذْكُرْ فِي الْكِتَابِ

41. And mention in the Book

إِبْرَاهِيمَ

Ibrâhîm.

إِنَّهُ كَانَ

Verily he was

1. عظيم 'azîm = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 17:40, p. 885, n. 9).

2. أبصر به 'absir bihi = it is a verb of wonder meaning "how best h sees it!" See at 18:26, p. 920, n. 5.

3. أسمع 'asmi' = it is a verb of wonder meaning "how best h hears!" See at 18:26, p. 920, n. 6.

4. i. e., the polytheists; for, setting partners with Allah (shirk) is described at 31:13 as a grave transgression (zulm). ظالمون zâlimûn (pl.; sing. ظالم zâlim) = transgressors, wrong-doers, unjust persons (active participle from zalama [zulm/zulm], to do wrong. See at 17:147, p. 888, n. 2).

5. مبين mubîn = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from 'abâna, form IV of bâna [bayn/bayân], to be clear, evident. See at 17:53, p. 889, n. 13).

6. أنذر 'andhir = warn, caution (v. ii. m. s. imperative from 'andhara, form IV of nadhara [nadh/nudhâr], to dedicate, to make a vow. See at 14:44, p. 803, n. 6).

7. i. e., the Day of Judgement. حسرة hasrah (pl. حسرات hasarât) = regret, lamentation, grief, sorrow, distress. See at 8:36, p. 559, n. 7).

8. قضى quḍiyya = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from qaḍâ [qaḍâ'], to settle, to decide. See at 14:22, p. 795, n. 1).

9. غفلة ghaflah = negligence, indifference, inattention, carelessness. See 'aghfalnâ at 18:28, p. 921, n. 10.

10. i. e., the earth and everything else will end and finish while Allah Alone remains and then everything and being will be brought back to Him.

نرث narithu = we inherit, are heir to (v. i. pl. impfct. from waritha [wirth/ 'irth/ 'irithah/ wirâthah/ irithah/turâth], to inherit. See yarithu at 19:6, p. 951, n. 9).

11. يرجعون yurja'ûna = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from raja'a [rujâ'], to return. See at 6:36, p. 415, n. 5).

صِدِّيقًا a man of unflinching faith,¹

نَبِيًّا a Prophet.

إِذْ قَالَ لِأَبِيهِ 42. When he said to his father:

يَتَأْتِ "O my father,

لِمَ تَعْبُدُ why do you worship²

مَا لَا يَسْمَعُ that which does not hear³

وَلَا يَبْصُرُ nor see⁴

وَلَا يَنْفَعُنِي عَنْكَ شَيْئًا nor avail⁵ you in aught?"

﴿٤٣﴾

يَتَأْتِ 43. "O my father,

إِنِّي قَدْ جَاءَنِي verily to me has come

مِنْ أَلْوَمًا of the knowledge⁶ that which

لَمْ يَأْتِكَ did not come to you.

فَاتَّبِعْنِي So follow⁷ me

أَهْدِكَ صِرَاطًا I shall show⁸ you a way

سَوِيًّا right and straight."⁹

يَتَأْتِ 44. "O my father,

لَا تَعْبُدِ الشَّيْطَانَ do not worship Satan.

إِنَّ الشَّيْطَانَ كَانَ Verily Satan is

لِلرَّجَمَنِ to the Most Merciful

عَصِيًّا defiantly disobedient."¹⁰

1. صديق *ṣiddīq* (s.; pl. *ṣiddīqūn*) = strictly veracious, unquestioningly believing, man of unflinching faith. See *ṣiddīqīn* at 4:69, p. 271, n. 6.

2. تعبد *ta'budu* = you worship, serve (v. ii. m. s. impfct. from *'abada* [*'ibādah* / *'ubūdah* / *'ubūdiyah*], to worship. See *ta'budūna* at 16:114, p. 867, n. 4).

3. يسمع *yasma'u* = he listens, hears, pays attention (v. iii. m. s. impfct. from *sami'a* [*sam'* / *samā'* / *samā'ah* / *masma'*], to hear. See *yasma'ūna* at 16:65, p. 847, n. 14).

4. يصر *yubṣiru* = he sees, realizes, comprehends (v. iii. m. s. impfct. from *'abṣara*, form IV of *baṣura*/baṣira [بصر *baṣar*], to look, to see. See *yubṣirūna* at 10:43, p. 653, n. 6).

5. The fallacy of worshipping the lifeless and man-made idols is pointed out in very clear terms.

يغني *yughni* = he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from *'aghna*, form IV of *ghaniya* [*ghinan* / *ghanā'*], to be free from want, to be rich. See *tughni* at 9:28, p. 588, n. 7).

6. i. e., knowledge specially communicated by Allah, *wahy*, containing guidance to the truth.

7. اتبع *ittabi'* = follow, obey (v. ii. m. s. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'* / *tabā'ah*], to follow. See at 16:123, p. 870, n. 3).

8. أهد *'ahdī(dī)* = I guide, show the way (v. iii. m. s. impfct. from *hadā* [*hady* *hudan* / *hidāyah*], to guide, to lead. The last *yā'* is dropped because the verb is conclusion of an implied conditional clause. See *yahdī* at 18:24, p. 919, n. 10).

9. سوي *sawfī* (s.; pl. *'aswiyā'*) = correct, proper, unimpaired, right, even, straight, regular, sound, perfect. See at 19:17, p. 954, n. 11.

10. عصي *'aṣīy* (s.; pl. *'aṣīyā'*) = recalcitrant, intractable, rebellious, rebel, defiantly disobedient. See at 19:14, p. 953, n. 15.

يَتَأْتِ 45. "O my father,
إِنِّي أَخَافُ I indeed fear¹
أَنْ يَسْسَكَ أَنْ يَسْسَكَ
عَذَابٌ a retribution³
مِنَ الرَّحْمَنِ from the Most Merciful;
فَتَكُونُ لِلشَّيْطَانِ so you will become for Satan
وَلِيًّا a companion-friend."⁴

قَالَ أَرَأَيْتَ أَنتَ 46. He said: "Are you a hater⁵
عَنِ إِلَهِتِي of my gods,⁶
يَا بُرَاهِيمَ O Ibrâhîm?
لِنْ لَمْ تَنْتَهُ If you do not desist⁷
لَأَرْجُمَنَّكُ I shall surely stone⁸ you.
وَأَهْجُرْ مِنِّي لَمَّا (١٥) Go away⁹ from me for long."¹⁰

قَالَ 47. He said:
سَلَامٌ عَلَيْكَ "Peace be on you;
سَأَسْتَغْفِرُكَ I shall ask forgiveness¹¹ for you
رَبِّي to my Lord.
إِنَّهُ كَانَ بِي Verily He is towards me
حَفِيًّا (١٦) delicately kind."¹²

وَأَعِزِّلُكُمْ 48. "And I shall isolate¹³ myself
from you

1. أخاف 'akhâfu = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from khâfa [khawf], to fear. See at 8:48, p. 565, n. 6).

2. يمس yamassa(u) = he or it touches, afflicts, affects (v. iii. m. s. impfct. from massa [mass/ masis], to feel, to touch. The final letter takes fathah because of the particle 'an coming before the verb. See yamassu at 15:48, p. 817, n. 7).

3. i. e., if you die in the state of unbelief Allah's punishment will afflict you and you will thus become a companion-friend of Satan in hell.

4. ولي waliyy (s.; pl. أولياء 'awliyâ') = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 19:5, p. 951, n. 8.

5. راغب râghib (s. râghib; pl. râghibân) = desirous, one who hopes; also hater, abhorrer (act. participle from raghaba [raghabah/raghab], to desire, to wish, to hate. See râghibân at 9:59, p. 602, n. 6).

6. إلهة 'âlîhah (pl.; s. 'ilâh) = gods, deities, objects of worship. See ilâh at 4:87, p. 279, n. 11.

7. تنته tantahi(î) = you cease, refrain, desist, terminate (v. ii. m. s. impfct. from intahâ, form VIII of nahâ [nahy/nahw], to forbid, prohibit. The final yâ' is dropped for the particle lam coming before the verb. See tantahâ at 8:19, p. 553, n. 5).

8. i. e., kill you by stoning. لأرجمن la+arjumanna = I shall surely stone, damn (v. i. impfct. emphatic from rajama [rajm], to stone (someone)). See yarjumû at 18:20, p. 917, n. 8).

9. اهجرج uhjir = emigrate, leave, abandon, go away (v. ii. m. s. imperative from hajara [hajar /hijrân], to emigrate. See hâjarû at 16:110, p. 865, n. 1).

10. ملي maly = a long period of time, for long.

11. استغفر astaghfiru = I ask forgiveness, pray for pardon (v. i. s. impfct. from istaghfara, form X of ghafara [ghafr /maghfirah /ghufrân], to forgive. See istaghfirî at 12:97, p. 757, n. 7).

12. حفي hafiy (s.; pl. حفوة hafawâ') = well informed, thoroughly conversant, delicately kind. See at 7:187, p. 538, n. 8.

13. اعزل a'tazilu = I withdraw, isolate myself, retire, dissociate myself (v. i. s. impfct. from i'tazala, form VIII of 'azala ['azl], to set aside, to isolate. See i'tazalû at 4:90, p. 281, n. 12).

وَمَا تَدْعُونَ and what you invoke
مِنْ دُونِ اللَّهِ besides Allah
وَأَدْعَايَ and I shall pray¹ to my Lord.
عَسَىٰ أَلَّا أَكُونَ Hopefully,² I shall not be
يَدْعُوَنِي in my prayer to my Lord
شَقِيًّا unlucky."³

فَلَمَّا أَعْرَضَهُمْ 49. So when he withdrew⁴
وَمَا from them and what they
يَعْبُدُونَ مِنْ دُونِ اللَّهِ worshipped besides Allah,
وَهَبْنَا لَهُ We gifted⁵ to him
إِسْحَاقَ وَيَعْقُوبَ Ishâq and Ya'qûb;⁶ and
وَلَا جَعَلْنَا نَبِيًّا each We made⁷ a Prophet.

وَوَهَبْنَا لَهُمْ 50. And We bestowed on
مِنْ رَحْمَتِنَا them of Our mercy
وَجَعَلْنَا لَهُمْ لِسَانَ and set for them the tongue⁸
صِدْقٍ عَلِيًّا of truth speaking highly.⁹

Section (Rukû') 4

وَأَذْكُرْ فِي الْكِتَابِ 51. And mention in the Book
مُوسَىٰ Mûsâ.
إِنَّهُ كَانَ مَخْلُصًا Verily he was chosen¹⁰

1. ادْعُوا 'ad'û = I pray, call, invoke, beseech, invite (v. i. s. impfct. from da'û [du'û'], to call, to summon. See nad'û at 18:14, p. 914, n. 4).

2. عسى 'asâ (followed by 'an) = it might be, may be that, perhaps, hopefully. See at 18:24, p. 919, n. 9.

3. شقى shaqiy (s.; pl. 'ashqiyâ') = unhappy, miserable, wretched, distressed, unlucky (act. participle in the scale of fa'il from shaqâ/shaqiya [shaqw/ shaqâ'/ shaqâwah/ shaqwah], to make unhappy, to be unhappy, miserable. See at 19:32, p. 958, n. 8).

4. اعتزل 'atazala = he withdraw, isolated himself, retired, dissociated himself (v. iii. s. impfct. in form VIII of 'azala ['azl], to set aside, to isolate. See a'tazilu at n.13 on the previous page).

5. وهبنا wahabnâ = we made a gift, gifted, bestowed, donated, presented (v. i. pl. past from wahaba [wahb], to give, to donate. See at 6:84, p. 425, n. 5).

6. i. e., as grandson (son of Ishâq), peace be on them.

7. جعلنا ja'alnâ = we made, set, appointed (v. i. pl. past from ja'ala [ja'l], to make, to set. See at 18:52, p. 931, n. 3).

8. لسان lisân (s.; m. & f.; pl. ألسنة/alsun) = tongue, language. See at 14:4, p. 786, n. 2.

9. i. e., all the believing people praise and laud them highly. علي 'alîy = high, exalted, lofty, elevated, sublime. See 'âlin at 10:83, p. 667, n. 4.

10. مخلص mukhlash (s.; pl. mukhlashûn) = one rendered unblemished, pure-hearted, chosen, dedicated (pass. participle from 'akhlaşa, form IV of khalaşa [khulûş], to be pure, unmixed, unadulterated. See mukhlashûn at 15:40, p. 815, n. 11).

وَكَانَ رَسُولًا
نَبِيًّا ٥١ and was a Messenger,
a Prophet.

وَنَدَيْنَاهُ مِنْ
جَانِبِ الطُّورِ ٥٢ And We called him from
the side¹ of the Mount
الْأَيْمَنِ ٥٣ on the right²
وَقَرَّبْنَاهُ ٥٤ and brought him close³
نَجِيًّا ٥٥ in intimate talk.⁴

وَوَهَبْنَاهُ ٥٦ ٥٣. And We gifted⁵ to him
مِنْ رَحْمَتِنَا أَخَاهُ ٥٧ out of Our mercy his brother
هَارُونَ نَبِيًّا ٥٨ Hârûn as a Prophet.

وَأَذْكُرْ فِي الْكِتَابِ ٥٩ ٥٤. And mention in the Book
إِسْمَاعِيلَ إِتَّقَا ٦٠ Ismâ'il. Verily he was
صَادِقَ الْوَعْدِ وَكَانَ ٦١ true⁶ to the promise and was
رَسُولًا نَبِيًّا ٦٢ a Messenger, a Prophet.

وَكَانَ يَأْمُرُ ٦٣ ٥٥. And he used to enjoin⁷
أَهْلَهُ ٦٤ on his family and people⁸
بِالصَّلَاةِ وَالزَّكَاةِ ٦٥ prayer and zakâh;⁹
وَكَانَ عِنْدَ رَبِّهِ ٦٦ and was to his Lord
مَرْضِيًّا ٦٧ well-pleasing.¹⁰

1. جانب *jânb* (s.; pl. *jawânb*) = side, part, flank, portion, section. See at 17:68, p. 895, n. 7.

2. أيمن *'ayman* = right hand, right, on the right, lucky.

3. قربنا *qarrabnâ* = we brought near, we made someone/something close, approximated, advanced (v. i. pl. past from *qarraba*, form II of *qaruba* [*qurb/ maqrabah*], to be near. See *muqarrabin* at 7:114, p. 580, n. 4).

4. نجى *najîyy* = consulting, conferring, intimate talk, confidant (act. participle from *najâ* [*najw/ najwan*], to be saved, to confide a secret. See at 12:80, p. 751, n. 12).

5. وهبنا *wahabnâ* = we made a gift, gifted, bestowed, donated, presented (v. i. pl. past from *wahaba* [*wahb*], to give, to donate. See at 19:49, p. 963, n. 5).

6. صادق *ṣâdiq* (s.; pl. *ṣâdiqûn*) = truthful, he who speaks the truth, is true to his word (act. participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See *ṣâdiqûn* at 15:64, p. 820, n. 4).

7. يأمر *ya'muru* = he commands, orders, bids, enjoins (v. iii. m. s. impfct. from *'amaru* [*'amr*], to order, to command. See at 16:76, p. 852, n. 5).

8. أهل *'ahl* (s.; pl. *ahlûn/ahlûn* [*'ahâlin*] = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner. See at 18:71, p. 937, n. 9.

9. i. e., to perform prayers and pay *zakâh* regularly. The implication is that he enjoined worshipping the Only One God, Allah, and to obey His commandments in all respects. زكاة *zakâh* = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, especially on surplus wealth held for a full year. It is so called because it is considered to purify wealth and make for its proper growth. See at 18:81, p. 940, n. 11.

10. مرضى *marḍîy* = well-pleasing, one pleased with (passive participle from *raḍiya* [*riḍan/ riḍwân/ marḍâh*, to be satisfied]. See *raḍîyu* at 9:100, p. 621, n. 2).

وَأَذْكُرْ فِي الْكِتَابِ 56. And mention in the Book

إِدْرِيسَ إِنَّهُ كَانَ صَدِيقًا unflinchingly faithful,¹

نَبِيًّا a Prophet.

وَرَفَعْنَاهُ 57. And We elevated² him

مَكَانًا عَالِيًّا to a high position.

أُولَئِكَ الَّذِينَ 58. These are those

أَنْعَمَ اللَّهُ Allah has bestowed grace²

عَلَيْهِمْ on them,

مِنَ النَّبِيِّينَ among the Prophets

مِنْ ذُرِّيَةِ آدَمَ from the progeny³ of 'Âdam

وَمِمَّنْ حَمَلْنَا and of those We had carried⁴

مَعَ نُوحٍ with Nûh; and of

ذُرِّيَةِ إِبْرَاهِيمَ the progeny of Ibrâhîm

وَإِسْرَءِيلَ; and of those

هَدَيْنَا whom We guided⁶ and

وَأَخْتَرْنَا selected.⁷

إِذَا تُلَىٰ عَلَيْهِمْ 8 When recited⁸ are to them

آيَاتِ الرَّحْمَنِ the signs of the Most Merciful

خَرُّوا سُجَّدًا they fall down⁹ prostrating

وَبُكَاً themselves and weeping.^{10*}

1. صديق *ṣiddiq* (s.; pl. *ṣiddiqûn*) = strictly veracious, unquestioningly believing, man of unflinching faith. See at 19:41, p. 961, n. 1.

2. رَفَعْنَا *rafa'na* = we raised, lifted up, elevated (v. i. pl. past from *rafa'a* [*raf'*], to raise, to lift up. See at 7:176, p. 534, n. 5).

3. The implication is that these are Allah's Prophets delivering the same message and commandments and calling people to the way of Allah. A further implication is that all the Prophets are to be believed in and respected without differentiation. أُنْعِمَ *'an'ama* = he graced, blessed, bestowed (v. iii. m. s. past in form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See at 8:53, p. 567, n. 3).

3. ذُرِّيَّة *dhurriyah* (pl. *dhurriyât/dharârîyy*) = offspring, progeny, children, descendants. See at 18:50, p. 930, n. 3).

4. i. e., carried in the Ark after the deluge during the time of Prophet Nûh, peace be on him. حَمَلْنَا *hamalnâ* = we carried, bore, took the load (v. i. pl. past from *hamala* [*haml*], to carry. See at 17:70, p. 896, n. 2).

5. i. e., Prophet Ya'qûb, peace be on him.

6. (see 37:112). هَدَيْنَا *hadaynâ* = we showed, guided, gave guidance (v. i. pl. past from *hady/hidâyah*), to guide. See at 6:84, p. 425, n. 7).

7. i. e., selected as Prophets to guide people. This is a special mercy and favour of Allah. اِجْتَبَيْنَا *ijtabaynâ* = we selected, chose, picked (v. i. pl. from *ijtabâ*, form VIII of *jabâ* [*jibâyah*], to collect. See *yajtabî* at 12:6, p. 723, n. 10).

8. تُلَىٰ *tullâ* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 10:15, p. 641, n. 5).

9. خَرُّوا *kharrû* = they fell, fell down, sank to the ground (v. iii. m. pl. past from *kharrâ* [*kharr/khurûr*], to fall, fall down). See *kharrâ* at 7:143, p. 518, n. 4.

10. بُكَاً *bukî* = one weeping, tearful.

* One should should prstrate oneself to Allah on reading this 'ayah.

۵۹. Then there succeeded¹
 من بعدهم خلف^۲ after them successors²
 أضاعوا الصلوة^۳ who neglected³ the prayer
 واتبعوا الشهوات^۴ and pursued⁴ the desires.⁵
 فسوف يلقون غيًّا^۶ So they will encounter⁶ error.⁷



۶۰. Except those who repent^۸
 وإيمان وعمل صالحا^۹ and believe and act rightly.
 فأولئك^{۱۰} Then such ones
 يدخلون الجنة^{۱۱} will enter the garden
 ولا يظلمون^{۱۲} and will not be wronged
 شيئا^{۱۳} whatsoever.

۶۱. Gardens of eternity^۹ –
 التي وعد الرحمن^{۱۰} which the Most Merciful
 عبادَهُ^{۱۱} promised to His servants
 بالتيب^{۱۲} believing in the unseen.
 إنه كان وعده^{۱۳} Verily His promise is
 مآتيًا^{۱۴} sure to come to pass.¹⁰

۶۲. They will not hear therein
 لا يسمعون فيها^{۱۵} any loose talk¹¹ but "Peace".¹²
 لقوا ولأسلما^{۱۶}

1. خلف *khalafa* = he came after, followed, succeeded, came after, took the place of (v. iii. m. s. past from [khalaf/khildāfah], to come after, to follow, to succeed. See at 7:169, p. 531, n. 7).

8. خلف *khalaf* = rear, rear part, successors, those behind. See at 7:169, p. 531, n. 8.

3. أضاعوا *'aḍā'ū* = they ruined, let perish, let go in vain, let slip, frustrated, thwarted, neglected, omitted (v. iii. pl. past from *'aḍā'ū*, form IV of *ḍā'a* [ḍay/ḍiyā'], to get lost. See *nuḍī'u* at 118:30, p. 922, n. 11).

4. اتبعوا *ittaba'ū* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [taba'/tabā'ah], to follow. See at 11:97, p. 712, n. 10).

5. i. e., whatever they desired, instead of the guidance given by the Prophets. شهوات *shahawāt* (sing. شهوة *shahwah*) = passions, desires, cravings, greed. See at 3:14, p. 159, n. 10.

6. يلقون *yalqawna* = they meet, come across, encounter (v. iii. m. pl. impfct. from *laqiya* [liqā'/luqyān/luqy/luqyah/luqun] to meet. See at 9:77, p. 611, n. 3).

7. غي *ghayy* = error, sin, transgression, offence. See at 7:202, p. 543, n. 11.

8. تاب *tāba* = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb*, *tawbah* / *matāb*]). Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 9:117, p. 628, n. 11.

9. عدن *'adn* = Eden, eternity, paradise. جنات عدن *jannāt 'adn* is explained by Ibn Kathīr as *jannāt* where the inmates will abide for ever (Ibn Kathīr, IV, 372). See at 18:31, p. 922, n. 13.

10. مآتي *ma'tīy* = that which is come/arrived (pass. participle from *'atā* [to come]). Here the passive participle is used to denote that it is sure to come to pass.

11. لغو *laghw* = loose talk, thoughtless utterance. See at 5:89, p. 373, n. 5.

12. i. e., the address and conversation of peace and harmony.

وَرَبُّهُمْ فِيهَا ۖ
بُكْرَةً وَعَشِيًّا ۚ
تِلْكَ الْجَنَّةُ
الَّتِي نُورِثُ
مِنْ عِبَادِنَا
مَنْ كَانَ قَتِيًّا ۚ
وَمَنْ نَزَّلْ
إِلَّا بِأَمْرِ
رَبِّكَ لَهُ
مَا بَيْنَ أَيْدِينَا
وَمَا خَلْفَنَا
وَمَا بَيْنَ ذَلِكَ
وَمَا كَانَ رِثْكَ
نَسِيًّا ۚ
رَبُّ السَّمَوَاتِ
وَالْأَرْضِ
وَمَا بَيْنَهُمَا
فَاعْبُدْهُ
وَاصْطَبِرْ لِعَذَابِنَا ۚ

And they will have
their provision therein
morning¹ and evening.²
63. That is the garden
We shall give as inheritance³
to such of Our servants
as are fearful of Allah.⁴
64. "And we come down⁵ nōt
save at the command of
your Lord. To Him belongs
what is before us
and what is behind⁶ us and
what is between that;
nor is your Lord
forgetful."⁷
65. "Lord of the heavens
and the earth and
all that is between the two.
So worship⁸ Him
and persevere⁹ in His worship.

1. بكرة *bukrah* (s.; pl. *bukar*) = early morning, tomorrow. See at 19:11, p. 953, n. 5.

2. عشي *'ashy* = evening. See at 18:28, p. 921, n. 5.

3. نورث *nûrithu* = we make inherit, give as inheritance, appoint heir to (v. i. pl. impfct. from 'awratha, form IV of waritha ['irth/ 'irthahl/ wirathahl/ rithah/turâth], to be heir, to inherit. See yûrithu at 7:128, p. 512, n. 1).

4. تقي *taqiy* (s.; pl. 'atqiyd') = pious, fearful of Allah, devout. See at 19:18, p. 955, n. 1.

5. This is Allah's instruction to the angel Jibril to say to the Prophet, peace and blessings of Allah be on him. نزل *natanazzalu* = we come down, descend (v. i. pl. impfct. from *tanazzala*, form V of *nazala* [nuzûl], to come down. See *anzalnâ* at 18:45, p. 927, n. 9).

6. The emphasis here is that Allah owns, sees, knows, directs and controls everything and every being, seen or unseen; and that the coming down of the angel Jibril with *wahy* cannot be without Allah's command and directive. خلف *khalf* = rear, rear part, behind, successors, those behind. See at 19:59, p. 966, n. 2.

7. i. e., He is aware of and takes into account everything. نسي *nasy* = forgetful, oblivious, negligent (act. participle on the scale of *fa'til* from *nasiya* [nasy/nisyân], to forget. See *nasiya* at 18:57, p. 933, n. 2).

8. i. e., worship Him Alone to the exclusion of all other beings and things. عابد *u'bud* = worship (v. ii. m. s. imperative from 'abada ['ibâdah /'ubûdah / 'ubûdiyah], to worship, to serve. See *u'budû* at 19:36, p. 959, n. 6).

9. اصطر *istabir* = persevere, be steadfast, endure, be patient (v. ii. m. s. imperative from *istabara*, form VIII of *ṣabara* [ṣabr], to be patient. See *ṣabarû* at 16:110, p. 865, n. 5).

هَلْ تَعْلَمُ لَهُ ۖ
سَمِيًّا ۝١٦

Do you know for Him
any compeer?¹

Section (Rukû') 5

وَيَقُولُ الْإِنْسَنُ

66. And man says:

أَوَدَأَ مَا مِثَّ

"Is it that when I died,

لَسَوْفَ أُخْرَجُ حَيًّا ۝١٧

I would be brought² out alive?³

۝١٧

أَوَلَا يَذْكُرُ

67. Does there not recall⁴

الْإِنْسَنُ أَنَّا خَلَقْنَاهُ

man that We created⁵ him

مِنْ قَبْلُ

before

وَلَمْ يَكُنْ شَيْئًا ۝١٨

and he was not anything?⁶

فَوَرَبِّكَ

68. So, by your Lord,

لَنَحْشُرَنَّهُمْ

We shall surely muster⁷ them

وَالشَّيَاطِينِ ۝١٩

and the Satans,⁸

ثُمَّ لَنُخْضِرَنَّهُمْ

then shall surely get⁹ them

حَوْلَ جَهَنَّمَ جِثِيًّا ۝٢٠

round hell, kneeling.¹⁰

۝٢٠

ثُمَّ لَنَنْزِعَنَّ

69. Then We will surely take

مِنْ كُلِّ شَيْعَةٍ

off¹¹ from every sect¹²

أَيُّهُمْ أَشَدُّ

whoever of them was hardest¹³

عَلَى الرَّحْمَنِ

against the Most Merciful

عَيْنًا ۝٢١

in recalcitrance.¹⁴

1. There is no compeer of Allah in respect of His Self, Names and Attributes and Deeds. سَمِي samiy = namesake, compeer. See at 19:7, p. 951, n. 13.

2. أُخْرَج 'ukhruja = I am brought out, produced, driven out, expelled, dislodged (v. i. s. impfct. passive from 'akhraya, form IV of kharaja [kharûj], to go out, to leave. See nukhriju at 17:13, p. 877, n. 4).

3. حَيّ hayy (s.; pl. 'ahyâ') = living, live, alive, lively, living being. See at 19:31, p. 958, n. 7.

4. يَذْكُر yadhkuru = he remembers, recalls, mentions (v. iii. m. s. impfct. from dhakara [dhikr/tadhkûr], to remember. See tadhkuru at 12:85, p. 753, n. 11).

5. خَلَقْنَا khalaqnâ = we created, made, originated (v. i. pl. past from khalaqa [khalq], to create. See at 15:85, p. 824, n. 9).

6. As Allah created man when he was nothing, He can recreate him after his death.

7. لَنَحْشُرَنَّ la+nahshuranna = we shall surely gather, muster, assemble, herd ((v. i. pl. impfct. emphatic from hashara [hashr], to gather. See nahshuru at 17:97, p. 904, n. 11).

8. i. e., those who misguided them into the belief that they would not be resurrected for judgement, reward and punishment.

9. لَنُخْضِرَنَّ la+nuhdiranna = we shall bring, we will get, set, procure (someone) to attend, make (someone) to be present (v. i. pl. impfct. emphatic from 'ahdara, form IV of hadara [hudûr], to be present. See 'uhdirat at 4:128, p. 301, n. 4).

10. جِثِيّ jithiy = state of kneeling, crawling.

11. لَنَنْزِعَنَّ lananzi'anna = we shall surely take off, divest, remove, efface, (v. i. pl. impfct. emphatic from nazu'a [naz'], to remove, to take away. See naza'nâ at 15:47, p. 817, n. 1).

12. شَيْعَةٍ shi'ah (s.; pl. shia') = sect, faction, party, adherent. See shia' at 15:10, p. 809, n. 6.

13. أَشَدَّ ashadd = more/most intense, more/most intensive, stronger/strongest, severer/severest, fiercer/fiercest, harder/hardest, sterner/sternerst/tougher/toughest, more/most obstinate (elative of shadîd). See at 9:96, p. 619, n. 4.

14. عِنِي 'itiy = to be insolent, recalcitrant, fierce, extreme, extremity. See at 19:8, p. 952, n. 4.

ثُمَّ لَنَحْنُ 70. Then, We surely are
أَعْلَمُ بِالَّذِينَ هُمْ best aware¹ of those who are
أَوْلَىٰ بِهَا صِلًا most deserving² of it to broil.³

وَلَا مَنكُم 71. There is none among you
إِلَّا وَارِدُهَا but will arrive⁴ at it.
كَانَ عَلَىٰ رَبِّكَ This is unto your Lord
حَتْمًا مَّقْضِيًّا an inevitability⁵ settled.⁶

ثُمَّ نُنَجِّي 72. Then We shall save⁷
الَّذِينَ اتَّقَوْا those who fear Allah⁸
وَنَذَرُ and shall leave⁹
الظَّالِمِينَ therein the transgressors therein
جُنُودًا crawling.¹⁰

وَإِذَا نُنَادِيهِمْ 73. And when recited to them
آيَاتُنَا بَيِّنَاتٍ are Our signs¹¹ open and clear¹²
قَالَ الَّذِينَ كَفَرُوا there say those who disbelieve
لِلَّذِينَ آمَنُوا to those who believe:
أَيُّ الْقَرْنَيْنِ "Which of the two groups¹³
خَيْرٌ مَّقَامًا is better in position
وَاحْسَنُ دِينًا and nicer in council?"¹⁴

1. أعلم 'a'lamu = better-knowing, best aware (relative of 'ālim, active participle from 'alima ['ilm], to know. See at 3:36, p. 169, n. 4).

2. أولى 'awlā = closer/closest, nearer/ nearest, having more or the best claim to, most deserving (relative of walfy. See at 8:75, p. 575, n. 11).

3. صلي ṣily = to broil, to roast, to fry. See yaṣlā at 17:19, p. 798, n. 2.

4. وارد wārid (s.; pl. wurrād) = water-drawer, one who arrives/ goes down (act. participle from warada [wurrād], to come, to arrive. See at 12:19, p. 728, n. 2).

5. حتم ḥatm = injunction, imposition, final decision, resolution, inevitability.

6. مقضى maqḍīy = accomplished, settled, completed, done, decreed (pass. participle from qaḍā [qaḍā], to settle, to conclude, to decide, to execute. See at 19:21, p. 955, n. 11).

7. نجي nunaḥī = we deliver, save, rescue (v. i. pl. impfct. from najā, form II of najā [najw/ najā/ najāh], to save. See at 10:103, p. 673, n. 11).

8. i. e., are on their guard against Allah's displeasure. اتقوا ittaqaw = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from ittaqā, form VIII of waqā [waqy/wiqāyah], to guard, to preserve. See at 16:128, p. 87, n. 9).

9. نذر nadharu = we leave, forsake, abandon, let alone (v. i. pl. impfct. from wadhara/yadharu, to leave. See at 10:11, p. 639, n. 11).

10. جثي jithī = state of kneeling, crawling. See at 19:68, p. 968, n. 10.

11. آيات 'āyāt (sing. 'āyah) = signs, miracles, revelations, evidences. See at 17:101, p. 906, n. 7.

12. بينات bayyināt (f. pl.; sing. bayyinah; m. bayyin) = clear, evident, obvious, proofs, indisputable evidences. See at 17:101, p. 906, n. 8).

13. فريقين farīqayn (dual; acc./gen. of farīqān, s. farīq) = two groups, sections, parties, bands, factions. See at 11:24, p. 686, n. 4.

14. ندي nadīy = assembly, council. See nādā at 19:24, p. 956, n. 9.

وَكَمْ 74. And how many
 أَمْلَكْنَا قَبْلَهُمْ We destroyed¹ before them
 مِنْ قَرْنٍ of a generation²
 هُمْ أَحْسَنُ who were better in
 أَثْنًا وَرَعْيًا wealth³ and appearance!⁴

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ 75. Say: "Whoever is in error,
 فَلْيَسُدَّهُ there may give rein⁵ to him
 الرَّحْمَنُ مَدًّا the Most merciful to an extent.
 حَتَّىٰ إِذَا رَأَوْا Till when they will see
 مَا يُوعَدُونَ what they are promised⁶ —
 إِمَّا الْعَذَابَ either the punishment
 وَإِمَّا السَّاعَةَ or the Hour⁹ —
 فَسَيَعْلَمُونَ then they shall know
 مَنْ هُوَ شَرٌّ مَكَانًا who is worse¹⁰ in position¹¹
 وَأَضْعَفُ جُنْدًا and weaker¹² in army."¹³

وَيَزِيدُ اللَّهُ 76. And Allah increases¹⁴
 الَّذِينَ آمَنُوا those who receive guidance¹⁵
 هُدًى in guidance.

وَالْبَقِيَّةُ الصَّالِحَاتِ And the lasting¹⁶ right deeds
 خَيْرٌ عِنْدَ رَبِّكَ are better to your Lord for
 ثَوَابًا وَخَيْرٌ مَرَدًّا reward¹⁷ and best as return.¹⁸

1. أهلكنا 'ahlaknâ = we destroyed, annihilated (v. i. pl. past from 'ahlaka, form IV of halaka [halk/ hulk/ halâk /tahlukah], to perish. See at 18:59, p. 934, n. 2).
2. قرن qarn (s.; pl. قرون qurûn) = generation, century, horn. See at 6:6, p. 393, n. 4.
3. أثاث 'athâth = furniture, frnishing, belongings, wealth. See at 16:80, p. 854, n. 6.
4. رعي ri'y = appearance, look, show.
5. فليمدد fal-yamdud (yamuddu) = he may prolong, extend, stretch, give reign (v. iii. m. s. impfct. from madda [madd], to extend. See yamdudnâ at 15:19, p. 811, n. 4).
6. يوعدون yâ'adûna = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from w'ada [wa'd], to make a promise. See ya'idu at 8:7, p. 548, n. 10).
9. i. e., the Hour of Resurrection and Judgement.
10. شر sharr (pl. أشرار ashâr) = bad, worse, worst, evil, wicked, mischievous. See at 17:11, p. 876, n. 4.
11. مكان makân (s.; pl. amkinah/amâkin) = place, site, location, position, standing, rank. See makânah at 11:121, p. 721, n. 2.
12. أضعف 'ad'afu = weaker, weakest (elative of da'if. See da'if at 11:9, p. 711, n. 2).
13. جند jund (s.; pl. junûd/ajnâd) = army, soldiers. See junûd at 9:40, p. 595, n. 3.
14. يزيد yazidu = he increases, augments, adds to (v. iii. m. s. impfct. from zâda [zayd/ziyâdah], to be more. See at 17:109, p. 909, n. 2).
15. ايتدوا ihtadaw = they received guidance, were on the right way, were guided (v. iii. m. pl. past from ihtadâ, form VIII of hadâ [hady/ hudan /hidâyah], to guide. See at 3:20, p. 162, n. 10).
16. Wealth and manpower are temporary things, but the good deeds are lasting. باقيات bâqiyyât (f.; pl.; s. bâqiyyah; m. bâqin) = remaining, lasting, enduring, permanent (act. participle from baqiya [baqâ], to stay. See at 18:46, p. 7928, n. 2).
17. ثواب thawâb = reward, recompense, requital. See at 18:44, p. 927, n. 6.
18. مرد maradd = place of return, return, repulsion, resistance. See at 13:11, p. 768, n. 8.

أَفَرَأَيْتَ الَّذِي 77. Do you then see the one
كَفَرْنَا بِهِ 1 who disbelieves¹ in Our signs
وَقَالَ لَاؤْتِينَا 2 and says: "I shall surely be
مَالًا وَوَلَدًا 3 given² wealth and progeny."

أَطَّلَعَ 78. Has he had access³ to
الْغَيْبِ أَمْ آتَاهُ 4 the unseen⁴ or has he taken⁵
عِنْدَ الرَّحْمَنِ 5 with the Most Merciful
عَهْدًا 6 a covenant?⁶

كَلَّا سَنَكْتُبُ 79. Never, We shall write
مَا يَقُولُ 7 down what they say
وَنُمَدُّهُ 8 and We shall extend⁷ to him
مِنَ الْعَذَابِ 9 of the punishment
مَدًّا 8 an extension.⁸

وَنَرِثُهُ 80. And We shall inherit⁹
مَا يَقُولُ 9 from him what he says,
وَيَأْتِينَا 10 and he shall come to Us
فَرْدًا 10 alone.¹⁰

وَأَتَّخِذُوا مِن دُونِ 81. And they take besides
اللَّهِ إِلَهَةً 11 Allah gods¹¹

1. كفر *kafara* = he disbelieved, denied, turned ungrateful, covered (v. iii. m. s. past from *kufra*, to disbelieve, to cover. See at 16:106, p. 863, n. 8).

2. i. e., in the hereafter, as he was given in this world. The unbeliever says so out of arrogance and defiance. The immediate allusion is to the Makkan unbelieving leader Al-'Âs ibn Wâ'il. لاؤتينا *la+ 'âtayanna* = I shall surely be given, (v. i. s. impfct. emphatic passive from 'âtâ, form IV of 'atâ [ityân/ary/ma'tah], to come, to bring. See 'âtaynâhum at 13:35, p. 780, n. 7).

3. أطلع *'aṭṭala'a* (originally 'a 'aṭṭala'a) = has he looked into, been acquainted with, come to know, had access to (v. iii. m. s. past in form VIII of 'aṭa'a [ṭulâ'), to rise. See maṭli' at 18:90, p. 943, n. 5).

4. i. e., what Allah has destined for His servants in the hereafter. غيب *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 9:105, p. 623, n. 3.

5. اتَّخَذَ *ittakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha [akhdh], to take. See at 18:63, p. 935, n. 7).

6. عهد *'ahd* (s.; pl. عهد *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 17:34, p. 884, n. 1.

7. نمد *namuddu* = we extend, prolong, stretch out, lengthen, spread out (v. i. pl. impfct. from madda [madd] to extend. See maddnâ at 15:19, p. 811, n. 4).

8. مد *madd* = to extend, extension, prolongation. See n. 7 above.

9. i. e. We shall take over whatever he has of wealth, progeny and manpower. نرث *narithu* = we inherit, are heir to, succeed (v. i. pl. impfct. from wariṭha [wirth/ 'irith/ 'irithah/ wirâthah/ irithah/turâth], to inherit. See at 19:40, p. 960, n. 10).

10. i. e., he will come before Allah alone and will be individually accountable. See also below at 19:95. فرد *fard* (s.; pl. *furâdâ'* *afârâd*) = alone, single, lone, sole. See *furâdâ* at 6:94, p. 430, n. 4.

11. آلهة *âlihah* (pl.; s. *'ilâh*) = gods, deities, objects of worship. See at 19:46, p. 962, n. 6.

لَيَكُونُوا لَهُمْ 82. that those might be for them
عِزًّا^{٨١} honour and power.¹

لَا سَيَكْفُرُونَ 82. Never. They shall deny²
عِبَادَتِهِمْ their worship of them
وَيَكُونُونَ عَلَيْهِمْ
ضِدًّا^{٨٢} hostile.³

Section (Rukû') 6

أَلَمْ تَرَ أَنَّ 83. Do you not see⁴ that We
أَرْسَلْنَا الشَّيَاطِينَ send⁵ the Satans
عَلَى الْكَافِرِينَ against the unbelievers
تَوَّضَعُوا أَرْأَى^{٨٣} inciting⁶ them into humming ?⁷

فَلَا تَعْجَلْ عَلَيْهِمْ 84. So hurry not⁸ against them.
إِنَّمَا نَعُدُّ لَهُمْ We but count⁹ for them
عَدًّا^{٨٤} a counting.¹⁰

يَوْمَ نَحْشُرُ 85. The day We shall rally¹¹
الْمُتَّقِينَ the righteous¹²
إِلَى الرَّحْمَنِ to the Most Merciful
وَفْدًا^{٨٥} as a delegation.¹³

1. i. e., those whom the unbelievers worship will disown them. عِزًّا *izz* = honour, power, strength, rank, glory, fame. See 'izzah at 10:65, p. 660, n. 12.

2. i. e., those whom the unbelievers worship will disown them. يَكْفُرُونَ *yakfurûna* = they disbelieve, turn ungrateful, deny (v. iii. m. pl. impfct. from *kafara* [kufri], to disbelieve, to cover. See at 16:72, p. 850, n. 12).

3. ضِدًّا *did* (s.; pl. *'addâd*) = opposite, contrary, hostile, opponent, adversary, antagonistic.

4. تَرَ *tara* (تَرَى *tarâ*) = you see, notice, observe (v. ii. m. s. impfct. from *ra'â* [ra'y/ru'yah], to see, notice. The final *yâ* is dropped because of the particle *lam* coming before the verb. See *tarâ* at 6:30, p. 402, n. 2).

5. i. e., give rein to the Satans. أَرْسَلْنَا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [rasâl], to be long and flowing. See at 19:17, p. 954, n. 8).

6. تَوَّضَعُوا *ta'uzzu* = she or it incites, instigates, hums, simmers (v. iii. f. s. impfct. from *'azza* ['azz/ 'uzz], to hum, simmer, buzz, instigate).

7. أَرْأَى *'azz* = instigating, buzzing, humming. See n. 6 above.

8. i. e., do not hasten in asking for their punishment. لَا تَعْجَلْ *lâ ta'jal* = do not hurry/ make haste/ hasten (v. ii. m. s. imperative (prohibition) from *'ajila* ['ajal/ 'ajalah], to hasten. See *'ajjalnâ* at 17:18, p. 878, n. 12).

9. نَعُدُّ *na'uddu* = we count, number, reckon (v. i. pl. impfct. from *'adda* ['add], to count, to number. See *ta'uddû* at 16:18, p. 832, n. 8).

10. i. e., their days of living in this world and their deeds. عَدًّا *'add* = counting, numbering.

11. نَحْشُرُ *nahshuru* = we muster, gather, assemble, rally (v. i. pl. impfct. from *hashara* [hashr], to gather. See at 17:97, p. 904, n. 1).

12. الْمُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqîn*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [waqy/ wiqâyah], to guard, to protect. See at 16:31, p. 837, n. 2).

13. i. e., as honoured guests. وَفْدًا *wafd* (s.; pl. *wufûd/ awfûd*) = delegation, deputation, arrival.

وَسَوْفَ 86. And shall drive¹ the

الْمُجْرِمِينَ sinful²

إِلَىٰ جَهَنَّمَ وَرِثًا 86. to hell as a thirsty herd.³

لَا يَمْلِكُونَ 87. They will have no power⁴

الشَّفْعَةَ to intercede⁵

إِلَّا مَن تَأْخُذَ 87. save the one who has taken⁶

عِنْدَ الرَّحْمَنِ with the Most Merciful

عَهْدًا 87. a covenant.⁷

وَقَالُوا 88. And they say: "The

أَخَذَ الرَّحْمَنُ Most Merciful has taken

وَلَدًا a son."

لَقَدْ جِئْتُمْ 89. You have indeed come

شَيْئًا with a thing

إِدًّا 89. extremely reprehensible.⁸

تَكَادُ السَّمَوَاتُ 90. The heavens are about to⁹

يَنْفَطِرْنَ مِنْهُ be split¹⁰ on account of it,

وَتَشَقُّ الْأَرْضُ and the earth to be cleft asunder¹¹

وَتَخْرُ الْجِبَالُ and the mountains to fall¹²

هَذَا in destruction.¹³

1. نَسَوْقُ *nasûqu* = we drive, urge on, pilot, carry along (v. i. pl. impfct. from *sâqa* [sawq/ siyâqah/ masâq], to drive, to urge on. See *suqnâ* at 7:57, p. 488, n. 7).

2. مُجْرِمِينَ *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [jarm], to commit a crime. See at 18:49, p. 929, n. 4).

3. وَرِثًا *wird* = watering place, coming of animals to the water. See at 11:98, p. 713, n. 4.

4. يَمْلِكُونَ *yamlikûna* = they possess, hold, dominate, own, have power (v. iii. m. pl. impfct. from *malaka* [malk/mulk/milk], to take in possession. See at 17:56, p. 890, n. 8).

5. الشَّفْعَةَ *shafâ'ah* = intercession, advocacy, pleading. See at 4:85, p. 279, n. 2.

6. تَأْخُذَ *ittakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* ['akhdh], to take. See at 19:78, p. 971, n. 5).

7. عَهْدًا *'ahd* (s.; pl. عُهُود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 19:78, p. 971, n. 6.

8. إِدًّا *'idd* (s.; pl. *'idâd*) = a thing or matter extremely reprehensible,).

9. تَكَادُ *takâdu* = she or it is close to, about to (v. iii. f. s. impfct. from *kâda* [kawd] to be about to. See *lâ yakâdûna* at 18:93, p. 944, n. 1).

10. يَنْفَطِرْنَ *yatafaṭṭarna* = they (fem.) are rent asunder, split, broken into pieces (v. iii. f. pl. impfct. from *tafaṭṭara*, form V of *faṭara* [faṭr], to split, to create. See *faṭara* at 17:51, p. 889, n. 2).

11. تَشَقُّ *tanshaqqu* = she is cleft asunder, split, ripped (v. iii. f. s. impfct. from *inshaqqa*, form VII of *shaqqa* [shaqq], to split, cleave. See *tushâqqûna* at 16:27, p. 835, n. 7).

12. تَخْرُ *takhirru* = she or it falls, falls down, sinks to the ground (v. iii. f. s. impfct. from *kharra* [kharr / khurûr], to fall, fall down). See *kharrû* at 19:58, p. 965, n. 9.

13. هَذَا *hadd* = demolition, razing, pulling down, destruction.

91. That they claim¹
 ۞ لِلرَّحْمَنِ وَلَدًا for the Most Merciful a son.
92. And it behoves² not
 ۞ لِلرَّحْمَنِ for the Most Merciful
 ۞ أَنْ يَتَّخِذَ وَلَدًا that He should take³ a son.
93. None is there of all who are
 ۞ فِي السَّمَوَاتِ وَالْأَرْضِ in the heavens and the earth
 ۞ إِلَّا آتَى but will come
 ۞ الرَّحْمَنِ to the Most Merciful
 ۞ عَبْدًا as a servant.⁴
94. He has indeed reckoned⁵
 ۞ لَقَدْ أَحْصَاهُمْ and counted⁶ them
 ۞ وَعَدَّهُمْ a counting.⁷
95. And everyone of them
 ۞ وَكُلُّهُمْ will come to Him
 ۞ يَوْمَ الْقِيَامَةِ on the Day of Resurrection
 ۞ فَرَدًّا individually.⁸
96. Verily those who believe

1. دعوا *da'aw* = they called, invoked, prayed, claimed, propagated (v. iii. m. pl. past from *da'ā* [*du'ā*]), to call, to summon. See at 18:52, p. 931, n. 1).

2. ينبغي *yanbaghī* = he or it behoves, is appropriate, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghā*, form VIII of *baghā* [*bughā*]), to seek, to desire. See *yabtaghūna* at 17:57, p. 891, n. 1).

3. يتخذ *yattakhidha(u)* = he takes, he takes to himself (v. iii. m. s. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*]), to take. The final letter takes *fatḥah* because of the particle '*an* coming before the verb. See at 19:35, p. 959, n. 3).

4. عبد *'abd* (pl. '*abid*/'*ubdān*/'*ibdān*/'*ibād*) = slave, serf, servant. See at 19:30, p. 958, n. 3.

5. أحصى *'ahṣā* = he calculated, counted, took into account (v. iii. m. s. past in form IV from the root *ḥaṣy/ḥaṣan*). See at 18:49, p. 929, n. 7).

6. عد *'adda* = he counted, reckoned, numbered (v. iii. m. s. past from '*add*, to count, to number. See *na'uddu* at 19:84, p. 972, n. 9.

7. i. e., of their respective periods of living and of their deeds. عد *'add* = counting, numbering. See at 19:84, p. 972, n. 10.

8. i. e., he will come before Allah alone and will be individually accountable. See also below at 19:95. فرد *fard* (s.; pl. *furādā*/'*afṛād*) = alone, single, lone, sole, individual. See at 19:80, p. 971, n. 10; and *furādā* at 6:94, p. 430, n. 4.

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds¹
 سَيَجْعَلُ لَهُمُ the Most Merciful
 الرَّحْمَنُ love and affection.
 وَدَا 97. So We have but eased³ it
 فِي أَنْفُسِنَا in your tongue⁴
 لِنُبَشِّرَ that you may give good news⁵
 بِهِ الْمُنْقَرِبِينَ therewith to the godfearing⁶
 وَنَذِيرِهِ and warn⁷ therewith
 قَوْمًا لِّدَا a people fiercely quarrelsome.⁸
 وَكَمْ 98. And how many
 أَهْلَكْنَا We have destroyed⁹
 قَبْلَهُمْ before them
 مِنْ قَرْنٍ of a generation!
 هَلْ تَحَسُّ Do you find the trace¹⁰
 مِنْهُمْ مِنْ أَحَدٍ from among them of anyone
 أَوْ تَسْمَعُ لَهُمْ or do you hear of them
 رِكْزًا a whisper?¹¹

1. صالحات *ṣāliḥāt* (f. pl.; sing. صالحة *ṣāliḥah*; m. *ṣāliḥ*) = good deeds/things (approved by the Qur'an and the *sunnah* (act. participle from *ṣalaha* [*ṣālāh/ṣulūḥ/maṣlahah*], to be good, right. See at 18:107, p. 948, n. 5).

2. يجعل *yaj'alu* = he sets, makes, places, puts, appoints (v. iii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. See *yaj'alāna* at 16:56, p. 845, n. 5).

3. يسرنا *yassarnā* = we eased, made easy, smoothened, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasara*], to be easy. See *yusr* at 18:88, p. 493, n. 2; and *istaysara* at 2:196, p. 94, n. 4).

4. لسان *lisān* (s.; m. & f.; pl. اللسان *al-lisun*) = tongue, language. See at 19:50, p. 963, n. 8.

5. تبشّر *tubashshira* (u) = you give the good tidings, good news (v. ii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to be happy. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See *yubashshira* at 18:2, p. 911, n. 1).

6. متقين *muttaqīn* (acc./gen. of *muttaqūn*, sing. *muttaqīn*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'an and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqāyah*], to guard, to protect. See at 19:85, p. 972, n. 12).

7. تنذر *tundhira* (u) = you warn, caution (v. ii. m. s. impfct. from 'andhara, form IV of *nadhara* [*nadhr/ nudhūr*], to dedicate, to vow. The final letter takes *fathah* because the verb is conjunctive to a previous verb governed by a hidden 'an. See at 7:1, p. 465, n. 4).

8. لد *ludd* = fiercely quarrelsome, stubborn disputant. See 'aladd at 2:204, p. 99, n. 3.

9. أهلكنا *'ahlaknā* = we destroyed, annihilated (v. i. pl. past from 'ahlaka, form IV of *halaka* [*halk/ hulk/ halāk/ tahlukah*], to perish. See at 19:74, p. 970, n. 1).

10. تحس *tuhissu* = you trace, sense, realize, perceive (v. ii. m. s. impfct. from 'ahassa, form IV of *ḥassa* [*ḥass*], to feel. See 'ahassa at 3:52, p. 176, n. 5).

11. ركر *rikz* = low sound, tone, whisper.

20. SŪRAT TĀ-HĀ

Makkan: 135 'āyahs

This is another Makkan *sūrah* which, like all other Makkan *sūrahs*, concentrates on the fundamentals of the faith – monotheism (*tawhīd*), Prophethood (*nubūwwah*), Resurrection and Judgement. It starts with consoling the Prophet, peace and blessings of Allah be on him, and through him the believers, that the Qur'ān has not been sent down to be a cause of distress to them. And in order to illustrate the fact that Allah sent the same message and guidance through all the Prophets and that all the Prophets had to face the stubborn opposition and enmity of the unbelieving men it mentions in some detail the story of Prophets Mūsā and Hārūn, peace be on them, with the Pharaoh and the Children of Isrā'īl. A quick reference is made also to the story of 'Adam to point out Allah's mercy on him and to remind how Iblīs has ever since been man's enemy, trying to lead him astray. Some account is given also of the scene and circumstances of Resurrection and the day of Judgement.

The *sūrah* is named *Tā-Hā* which is also a name of Prophet Muhammad, peace and blessings of Allah be on him. One important historical fact to remember in connection with this *sūrah* is that 'Umar, may Allah be pleased with him, embraced Islam in the seventh year of the Prophet's mission on perusing a part of it which he obtained from his sister Fātimah and her husband Sa'īd, may Allah be pleased with them.



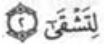
1. *Tā-Hā*.¹



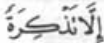
2. We have not sent down²



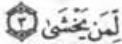
on you the Qur'ān



that you be distressed.³



3. But as a reminder⁴



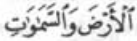
to the one who fears.⁵



4. As a sending down⁶



form the One Who created



the earth and the heavens



elevated.⁷

1. Allah Alone knows the meaning and significance of these disjointed letters.

2. أَنْزَلْنَا 'anzalnā = we sent down (v. i. pl. past from 'anzala, form IV of nazala [nuzūl], to come down. See at 18:45, p. 927, n. 19).

3. This is a consolation to the Prophet, peace and blessings of Allah be on him, in view of his mental agony for the Makkan unbelievers' opposition to the message he delivered to them.

نَفْسِي tashqā = you be distressed, miserable, unhappy, unfortunate (v. ii. m. s. impfct. from shaqiya [shaqā'/shaqāwah/shaqwah], to be unhappy, miserable. See shaqīy at 19:49, p. 963, n. 3.

4. تَذَكُّرَةً tadhkīrah = reminder, memento. See dhikrā at 12:104, p. 760, n. 4.

5. يَخْشَى yakshā = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from khashiyā [khashyā/khashyah], to fear, to dread). See yakshawna at 13:21, p. 773, n. 10).

6. This is an emphasis on the fact that Allah sent down the Qur'ān on the Prophet, peace and blessings of Allah be on him. It was not given out by him out of his own intuition or thinking. تَنْزِيل tanzīl = sending down, bringing down (verbal noun in form II of nazala [nuzūl], to come down. See at 17:106, p. 908, n. 5.

7. عَلَى 'ulā = high, elevated, exalted, lofty.

10. When he saw a fire
 فَقَالَ لِأَهْلِهِ امْكُثُوا he said to his people: "Stay;¹
 إِنِّي أَنَا نَارًا I observe² a fire .
 لَعَلِّي آتِيكُمْ Maybe that I can bring you
 مِنهَا يَفْنَى from it a friebrand³
 أَوْ أَجِدُ عَلَى النَّارِ or find⁴ at the fire
 هُدًى a guidance."⁵

11. So when he came to it
 ثُمَّ أُنْزِلَ إِلَيْهِ فَكَانَ فِي الْحَبَّةِ he was addressd⁵: "O Mûsâ,
 يُدِي بِمُوسَى

12. "Verily I am your Lord.
 إِنِّي أَنَا رَبُّكَ
 فَخَلَعَ نَعْلَيْكَ So take off⁶ your two shoes;⁷
 إِنَّكَ you indeed are

in the sacred⁸ valley⁹ Tuwa."¹⁰

13. "And I have selected¹⁰ you.
 وَأَنَا اخْتَرْتُكَ
 فَاسْمَعْ So listen¹¹

to what is communicated."¹²

14. "Verily I am Allah.
 إِنِّي أَنَا اللَّهُ
 لَا إِلَهَ إِلَّا أَنَا There is no god but I.
 فَاعْبُدْنِي So worship Me

1. امْكُثُوا *umkuthû* = you (all) stay, remain, abide, live, (v. ii. m. pl. imperative from *makatha* [makth/mukâth], to remain. See *yamkuthu* at 13:17, p. 772, n. 1).

2. عَانَسْتُ *'ânastu* = I perceived, discerned, sensed (v. i. s. past from *'ânasa*, form IV of *'anisa/'anusa* ['uns], to be intimate, sociable. See *'anastum* at 4:6, p. 238, n. 13).

3. قَبَسَ *qabas* = firebrand, live coal.

4. أَجِدُ *'ajidu* = I find, get (v. i. s. impfct. from *wajada* [wujûd], to find. See at 12:94, p. 756, n. 10).

5. نَادَى *nâdiya* = he was addressed, called, summoned, announced (v. iii. m. s. past passive from *nâda*, form III of *nadâ* [nadw], to call. See *nâdâ* at 19:24, p. 956, n. 9).

6. اخْلَعْ *ikhla'* = take off, put off, re nove, give up, cast off, disown (v. ii. m. s. imperative from *khala'a* [khal'], to take off, remove).

7. نَعْلَيَّ *na'lay* (n) (dual; s. *na'l*; pl. *ni'âl/an'ul*) = two shoes, sandals (the terminal *nân* is dropped because of the genitive construction).

8. مُقَدَّسَ *muqaddas* = sanctified, sacred, holy, consecrated (passive participle from *qaddasa*, form II of *qadusa* [quds/qudus], to be holy, to be pure. See *muqaddasah* at 5:21, p. 339, n. 8).

9. وَادٍ *wâdin* (s.; pl. *'awdiyah*) = ravine, river bed, valley, gorge. See at 14:38, p. 801, n. 2.

10. i. e., selected to be a Prophet and Messenger. اخْتَرْتُ *akhtartu* = I selected, chose, picked, elected (v. i. s. past from *ikhtâra*, form VIII of *khâra* [khayr], to chose, to prefer. See *ikhtâra* at 7:155, p. 523, n. 6).

11. اسْمَعْ *istami'* = listen, hear, pay attention (v. ii. m. s imperative from *istama'a*, form VIII of *sami'a* [sam' /samâ' /samâ'ah /masma'], to hear. See *istami'û* at 7:203, p. 544, n. 3).

12. يُوحَى *yûhâ* = it is communicated (v. iii. m. s. impfct. passive from *'awhâ*, form IV of *wahâ* [wahy], to communicate. See at 18:110, p. 949, n. 4). The word *wahy* technically means Allah's communication to His Prophets by various means. Some of these means are indicated at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

وَأَقِمِ الصَّلَاةَ and establish¹ the prayer

لِذِكْرِي for My remembrance.²

إِنَّ السَّاعَةَ 15. "Verily the Hour
ءَالِيَةٌ is coming.

أَكَادُ أَخْفِيهَا I would rather keep it secret,³

لِتُجْزَى so that requited⁴ may be

كُلِّ نَفْسٍ every individual

بِمَا تَسْعَى for what it strives."⁵

فَلَا يَصُدُّكَ 16. "So let there not bar⁶ you

عَنْهَا from it⁷ the one who

لَا يُؤْمِنُ بِهَا does not believe in it

وَاتَّبَعَ هَوَاهُ and follows⁸ his whims⁹

فَتَرْدَى lest you should perish."¹⁰

وَمَا تِلْكَ 17. "And what is that

بِإِمْرِكَ يَمْشُونَ in your right hand, O Mûsa?"

١٧

قَالَ هِيَ عَصَايَ 18. He said: "It is my stick.¹¹

أَتَوَكَّلُ عَلَيْهَا I lean¹² on it

وَأَهْشُ and I shake down leaves¹³

بِهَا عَلَى غَنَمِي with it on my sheep;¹⁴

1. i. e., say prayers regularly at their appointed times. اقم 'aqim = you properly perform, set, set up (v. ii. m. s. imperative from 'aqâma, form IV of qâma, [qawmah/qiyâm], to stand up. See 'aqimû at 10:87, p. 668, n. 4).

2. ذكر dhikr = citation, recollection, remembrance, mention, reminder; also scripture (dhikr is another name for the Qur'ân. See for instance 21:50). See at 19:2, p. 950, n. 2.

3. اُخْفِيَ 'ukhfi = I keep secret, conceal, hide (v. i. s. impfct. from 'akhfâ, form IV of khafiya [khafâ'/ khifjah/khufyah], to be hidden. See nukhfi at 14:38, p. 801, n. 9).

4. تُجْزَى tujzâ = she is requited, rewarded, recompensed, rewarded, repaid (v. iii. f. s. impfct. passive from jazâ [jazâ'], to recompense. See tujzawna at 10:52, p. 656, n. 4).

5. تَسْعَى tas'â = she moves quickly, strives, endeavours (v. iii. f. s. impfct. from sa'â [sa'y], to move quickly. See yas'awna at 5:64, p. 362, n. 3).

6. لا يصدن lâ yasuddanna = he or it must not bar, prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. s. impfct. emphatic negative from sadda [sadd/sudûd], to turn away. See yasuddâna at 14:3, p. 786, n. 4).

7. i. e., from the guidance.

8. اتبع itaba'a = he followed, pursued (v. iii. m. s. past in form VIII of tabi'a [taba'/ tabâ'ah], to follow. See at 18:28, p. 921, n. 11).

9. هوى hawan (s.; pl. 'ahwâ') = affection, desire, craving, whims. See 'ahwâ' at 18:28, p. 921, n. 12.

10. تَرْدَى tardâ = you perish, be destroyed (v. ii. m. s. impfct. from radiya [ردى, radan], to perish, be destroyed. See yurdû at 6:137, p. 449, n. 6).

11. عَصَا 'aşâ (s.; pl. 'usîy/ 'isîy/ u'sin) = staff, stick, rod. See at 7:107, p. 507, n. 2.

12. أَتَوَكَّلُ 'atawakka'u = I lean, recline (v. i. s. impfct. from tawakka'a, form V from the root wak'. See muttaki'in at 18:31, p. 733, n. 2).

13. أَهْشُ 'ahushshu = I chase away, chop off/shake down [leaves for the cattle] (v. i. s. impfct. from hashsha [hashâsh/hashâshah], to drive away, to chop off).

- وَلِيَفِيهَا and I have therein
 مَنَازِبَ أُخْرَىٰ ١٨ other purposes¹."
- قَالَ 19. He said:
 اَلْقِهَا يَمُوسَىٰ ١٩ "Throw² it, O Mûsâ."
- فَالْقَنَاهَا 20. So he threw³ it;
 فَإِذَا هِيَ حَيَّةٌ ٢٠ and lo, it was a serpent⁴
 تَسْعَىٰ ٢٠ moving quickly!⁵
- قَالَ خُذْهَا 21. He said: "Take it
 وَلَا تَخَفْ ٢١ and do not fear.⁶
 سَنُعِيدُهَا ٢١ We shall revert⁷ it
 سِيرَتَهَا الْأُولَىٰ ٢١ to its initial state.⁸"
- وَأَضْمُمْ يَدَكَ 22. "And draw⁹ your hand
 إِلَىٰ جَنَاحِكَ ٢٢ into your wing,¹⁰
 تَخْرُجُ بَيْضَاءَ ٢٢ it will come out¹¹ white,¹²
 مِنْ غَيْرِ سُوٍّ ٢٢ not of any blemish,¹³
 آيَةً أُخْرَىٰ ٢٢ as another miracle."
- لِنُرِيكَ 23. "That We might show you
 مِنْ آيَاتِنَا الْكُبْرَىٰ ٢٣ some of Our grandest signs."

1. i. e., other uses. مَآرِبَ *ma'arib* (pl.; s. *ma'rab*) = purposes, aims, objects of desire.
2. اَلْقِ *'alqi* = you throw, fling, cast off (v. ii. m. s. imperative from *'alqâ*, form IV of *laqiya* [*liqâ'* /*luqyân* /*luqy* /*luqyah/luqan*], to meet. See *'alqâ* at 16:15, p. 832, n. 1. See also n. 3 below.).
3. اَلْقَاهَا *'alqâ* = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ'* /*luqyân* /*luqy* /*luqyah/luqan*], to meet. See at 16:15, p. 832, n. 1. See also n. 1 above).
4. حَيَّةٌ *hayyah* (s.; pl. *hayyât*) = snake, serpent, viper.
5. تَسْعَى *tas'â* = she moves quickly, strives, endeavours (v. iii. f. s. impfct. from *sa'â* [*sa'y*], to move quickly. See at 20:15, p. 979, n. 5).
6. لَا تَخَفْ *lâ takhaf* = do not fear, be afraid, be frightened (v. ii. m. s. imperative {prohibition} from *kâfa* [*khawf* /*makhâfah* /*khiḥah*], to be afraid. See *khifū* at 19:5, p. 951, n. 3).
7. نَعِيدُ *nu'idu* = we revert, return, bring back, resume (v. i. pl. impfct. from *'a'âda*, form IV of *'âda* [*'awd* /*awdah*], to return. See *yu'idû* at 18:20, p. 917, n. 9).
8. سِيرَةٌ *sīrah* (s.; pl. *siyar*) = conduct, behaviour, way of life, biography, position, state.
9. اَضْمُمْ *udmum* = draw into, join, bring together, annex, unite (v. ii. m. s. imperative from *damma* [*damm*], to join, draw together).
10. i. e., under your arm. جَنَاحٌ *janâḥ* (s.; pl. *'ajnihah/ 'ajnuh*) = wing, side, flank. See at 15:88, p. 825, n. 10.
11. تَخْرُجُ *takhruju* = she comes out, goes out, leaves (v. iii. m. f. impfct. from *kharaja* [*khurâj*], to go out, to leave. See at 18:5, p. 911, n. 9).
12. بَيْضَاءَ *bayḍâ'* (f.; m. *'abyad*) = white, bright, clean. See *abyaddat* at 12:84, p. 753, n. 7.
13. سَوْءٌ *sâ'* (pl. *'aswâ'*) = evil, ill, offence, injury, blemish, calamity, misfortune, bad deed. See at 16:119, p. 868, n. 9).

أَذْهَبَ إِلَىٰ فِرْعَوْنَ 24. "Go to the Pharaoh.

إِنَّهُ Verily he has

تَفَعَّلَ transgressed."¹

Section (Rukû') 3

قَالَ رَبِّ 25. He said: "My Lord,

اشْرَحْ لِي صَدْرِي expand² for me my heart."

وَيَسِّرْ لِي

أَمْرِي 26. "And make easy³ for me

my affair."⁴

وَأَحْلِلْ عُقْدَةَ 27. "And dissolve⁵ the knot⁶

مِنْ لِسَانِي from my tongue."⁷

يَفْقَهُوا 28. "That they understand⁸

قَوْلِي my speech."

وَأَجْعَلْ لِي 29. "And appoint⁹ for me an

وَزِيرًا مِنْ أَهْلِي assistant¹⁰ from my family."

هَارُونَ أَخِي 30. "Hârûn, my brother."

أَشْدِّدْ بِهِ 31. "And strenthen¹¹ by him

أَرْزِي my back."¹²

1. *tagħā* = he transgressed, crossed all limits, exceeded proper bounds, became tyrannical (v. iii. m. s. past from *tagħan/tughyân*, to exceed all bounds. See *tughyân* at 18:80, p. 940, n. 8).

2. *ishrah* = expand, open, expound, explain, cut to slices (v. ii. m. s. imperative from *sharaha* [*sharh*], to cut, to open. See *sharaha* at 16:106, p. 863, n. 11).

3. *yassir* = make easy, ease, facilitate (v. ii. m. s. imperative from *yassara*, form II of *yasira* [*yasar*], to be easy. See *yassarnâ* at 19:97, p. 975, n. 3).

4. *'amr* (s.; pl. *'awâmir* / *'umûr* ' *'umûr*) = order, command, decree/ matter, issue, affair. See at 16:1, p. 827, n. 2.

5. *uḥlul* = dissolve, undo, unravel, untie, unbind (v. ii. m. s. imperative from *halla* [*hall*], to untie, unbind. See *'aḥallû* at 14:28, p. 797, n. 12).

6. i. e., the stammering in his speech. *'uqdah* (pl. *'uqad*) = knot, tie, compact, covenant, contract. See at 2:237, p. 120, n. 6.

7. i. e., Mûsâ, peace be on him, prayed for the atammering in his speech to be cured so that he becomes fluent and clear in his exposition. لسان

lisân (s.; m. & f.; pl. *alsin* / *alsinah* / *alsun*) = tongue, language. See at 19:50, p. 963, n. 8.

8. *yafqahû(na)* = they grasp, they understand, comprehend (v. iii. m. pl. impfct. from *faqih* [*fiqh*], to understand. The terminal *nân* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See at 18:57, p. 933, n. 5.

9. *ij'al* = make, set, appoint, place, put (v. ii. m. s. imperative. from *ja'ala* [*ja'l*] to make, to put. See *yaj'alu* at 19:96, p. 975, n. 2).

10. *wazîr* (s.; pl. *wuzarâ'*) = minister, assistant, helper.

11. *ushdud* = make hard, harden, stiffen, strengthen (v. ii. m. s. imperative from *shadda* [*shadd*], to make firm/hard. See at 10:88, p. 668, n. 9).

12. *'azr* = strength, help, support. *shadda* *'azruhu* is an idiom meaning: to support someone, to back him up.

وَأَشْرِكْ فِي أَمْرِي	32. "And make him share ¹ in my task."
كَيْ تُسَبِّحَ كَبِيرًا	33. "So that we may proclaim Your sanctity ² in abundance." ³
وَنَذْكُرْ كَبِيرًا	34. "And remember ⁴ You in profusion."
إِنَّكَ كُنْتَ بَيْنَا بَصِيرًا	35. "You indeed are of us All-Seeing." ⁵
قَالَ قَدْ أُوْتِيتَ سُؤْلَكَ يَمُوسَىٰ	36. He said: "You are granted ⁶ your prayer, O Mûsâ."
وَلَقَدْ مَنَّاعَلَيْكَ مَرَّةً أُخْرَىٰ	37. "And indeed We bestowed favour ⁷ on you another time." ⁸
إِذَا أَوْحَيْنَا إِلَىٰ أُمِّكَ	38. "When We communicated ⁹ to your mother

1. i. e., make him also a Prophet and Messenger. أَشْرِكْ 'ashrik = make (someone) share, a partner, give share, associate (v. ii. m. s. imperative from 'ashraka, form IV of sharika [shirk / sharikah], to share. See 'ushriku at 18:38, p. 925, n. 9).

2. i. e., may propagate and disseminate the message of tawhîd and establish the worship of Allah Alone with the exclusion of the imaginary deities. نُسَبِّحُ nusabbihû (u) = we proclaim the sanctity, glorify, praise (v. i. pl. impfct from sabbaha, form II of sabaha [sabbah/sabbahah], to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. The final letter takes fathah because of the particle kay coming before the verb. See tusabbihu at 17:44, p. 886, n. 10).

3. كثير kathîr (pl. kithâr) = many, much, plentiful, abundant, in abundance, amply, in profusion. See at 2:269, p. 141, n. 7.

4. i. e., worship and pray. نَذْكُرْ nadhkura(u) = we remember, mention, recall (v. i. pl. impfct. from dhakara [dhikr/tadhkâr], to remember. The final letter takes fathah because the verb is conjunctive to a previous verb governed by the particle kay. See yadhkuru at 19:67, p. 968, n. 4).

5. i. e., of our situation and condition, and our shortcomings and limitations. بَصِيرَ basîr = one who sees/observes, sightful, All-Seeing (act. participle in the scale of fa'îl from basûra/basira [basar], to see). See at 17:96, p. 904, n. 6).

6. All the prayers of Mûsâ, peace be on him, were granted – his heart was expanded, his affair was made easy for him, his speech was made flawless and his brother Hârûn was made a Prophet to assist him in his task. See 28:35. أُوتِيتَ 'ûtitâ = you were given, granted (v. ii. m. s. past passive from 'âtâ, form IV of 'atâ [iryân/aty/ma'tah], to come, to bring. See la+ 'ûtiyanna at 19:77, p. 971, n. 2).

7. مَنَّا manannâ = we bestowed favour, favoured, graced, blessed (v. i. pl. past from manna [mann], to be kind, to bestow a favour).

8. The reference is to the childhood of Mûsâ, peace be on him. مَرَّةً marrah (s.; pl. marrât/mirâr) = time, turn, once. See at 8:56, p. 568, n. 3.

9. أَوْحَيْنَا 'awhaynâ = we communicated (v. i. pl. past. from 'awhâ, form IV of wahâ [wahy], to communicate. See at 17:39, p. 885, n. 3).

مَا يُوحَىٰ

what was communicated."¹

أَنۢ أَقْذِفَهُ

39. "That you cast² him

فِي التَّابُوتِ

in the chest³

فَأَقْذِفِهِ

and then throw him

فِي الْيَمِّ

in the river;⁴

فَلْيَقْذِفْهُ

then the river shall throw⁵ him

إِلَى السَّاحِلِ

to the shore.⁶

يَأْخُذُهُ

There will take him

عَدُوِّي

an enemy of Mine

وَعَدُوَّهُ

and an enemy of his.

وَأَلْقَيْتُ عَلَيْكَ

And I cast⁷ on you

مَحَبَّةً مِنِّي

love from Me⁸

وَلِنُصَنِّعَ

in order that you are reared⁹

عَلَى عَيْنِي

up under My Eye."

إِذْ تَمْشِي أُخْتُكَ

40. When your sister

فَنَقُولُ

proceeded¹⁰ and said:

هَلْ أَدُلُّكُمْ عَلَىٰ مَن

"Shall I show¹¹ you the one who

يَكْفُلُهُ

will take charge¹² of him?

فَرَجَعْنَاكَ

Thus We returned you

إِلَىٰ أُمِّكَ

to your mother

كَتَفَّرَ عَيْنَهَا

so that her eye may rest

1. يوحى *yûhâ* = it is communicated (v. iii. m. s. impct. passive from 'awhâ, form IV of wahâ [wahy]), to communicate. See at 20:38, p. 982, n. 9).

2. Here the story is told of how Allah inspired the mother of Mûsâ, peace be on him, to put him in a chest and throw him in the river to save him from the Pharaoh who had ordered to kill every male child to be born at that time, how the river cast the chest on the shore, how the Pharaoh's wife took the child Mûsâ and adopted him, how Allah made him refuse to suck the milk of any other lady and how, under Allah's will, his sister went there and pointed out to the family of the Pharaoh that her mother would be the proper person to foster and give suck to the baby. اقذف *iqdhif* = you (f.) throw, cast, hurl, toss down (v. iii. f. s. imperative from *qadhafa* [qadhaf], to throw, to cast).

3. تابوت *tâbût* (s.; pl. *tawâbît*) = chest, box, case, casket, coffin.

4. i. e., the river Nile. يَم *yamm* (s.; pl. *yamûm*) = open sea, river. See at 7:136, p. 514, n. 13.

5. يلقي *li yulqi* = let he or it throw, cast, hurl, fling (v. ii. m. s. imperative from 'alqâ, form IV of *laqiya* [liqâ' /luqyân /luqy /luqyah/luqan], to meet. See 'alqi at 20:19, p. 980, n. 2).

6. ساحل *sâhil* (s.; pl. *sawâhil*) = shore, coast.

7. ألقيت *'alqaytu* = I cast, threw, flung (v. i. s. past from 'alqâ. See n. 5 above).

8. So everyone who saw Mûsâ, peace be him, loved him.

9. تصنع *tuşna'a(u)* = you are made, manufactured [i. e., reared and brought up] (v. ii. m. s. impct. passive from *şana'a* [şan' /şun' /şanî'], to do, to make. See *yaşna'u* at 11:38, p. 691, n. 8).

10. تمشي *tamshî* = she walks, goes on foot, proceeds, moves along (v. iii. f. s. impct. from *mashâ* [مشى *mashy*], to go on foot, to walk. See *yamshûna* at 17:195, p. 541, n. 6).

11. أدل *'adullu* = I show, lead, point out (v. i. s. impct. from *dalla* [dalâlah], to show, to lead. See *dallâ* at 7:22, p. 471, n. 6).

12. يكفل *yakfulu* = he sponsors, takes charge of, becomes responsible for (v. iii. m. s. impct. from *kafala* [kafî/kufûl/kafâlah], to be responsible for. See at 3:44, p. 173, n. 3).

وَلَا تَحْزَنْ	and she grives ¹ not.
وَقَتَلْتَ نَفْسًا	And you slew ² a person
فَنَجَّيْنَاكَ	but We saved ³ you
مِنَ الْغَمِّ	from the worry; ⁴
وَفْتَنَّاكَ فُتُونًا	and We tested ⁵ you by a trial.
فَلَبِثْتَ سِنِينَ	Then you stayed ⁶ years
فِي أَهْلِ مَدْيَنَ	among the people of Madyan;
ثُمَّ جِئْتَ	then you have come
عَلَىٰ قَدَرٍ يُمَوِّئِي	on a destiny, ⁷ O Mûsâ."
❦	
وَأَصْطَفَعْتُكَ	41. "And I have prepared ⁸ you
لِنَفْسِي ❶	for Myself."
أَذْهَبَ أَنْتَ وَأَخُوكَ	42. "Go, you and your brother
بِآيَاتِي وَلَا تَنِيَا	with My signs and slacken
فِي ذِكْرِي ❷	not ⁹ in My remembrance."
أَذْهَبَا إِلَىٰ فِرْعَوْنَ	43. "Go to the Pharaoh.
إِنَّهُ طَغَىٰ ❸	Verily he has transgressed." ¹⁰
فَقُولَا لَهُ	44. "And say to him
قَوْلًا لَّيِّنًا	words mild and gentle; ¹¹
لَعَلَّهُ يَتَذَكَّرُ	haply he will take heed ¹²
أَوْ يَخْشَىٰ ❹	or will fear."

1. تَحْزَنْ *tahzana(u)* = she grieves, becomes sad (v. iii. f. s. impfct. from *hazina* [huzn/ hazan], to grieve. The final letter takes *fathah* because the verb is conjunctive to a previous verb governed by the particle *kay*. See *lâ tahzanî* at 19:24, p. 956, n. 10).
2. This is another favour Allah did to Mûsâ, peace be on him, when he killed a person in the city and then asked Allah's forgiveness. See 28:15-16.
3. نَجَّيْنَا *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [najw /najâ' /najâh], to make for safety, to be saved. See at 11:116, p. 719, n. 6).
4. غَم *ghamm* = grief, affliction, distress., worry, anxiety. See at 3:153, p. 215, n. 3.
5. فْتَنَّا *fatannâ* = we tried, put on trial, tested (v. i. pl. past from *fatana* [fatn /futûn], to put to trial, to tempt. See *yaftinû* at 5:49, p. 354, n. 10).
6. لَبِثْتَ *labitha* = you stayed, remained, lingered (v. ii. s. past from *labitha* [labith, lubth/lubâth], to remain. See at 2:259, p. 134, n. 10).
7. i. e., the destiny of Prophethood and Messengership. قَدَرٍ *qadr* (s.; pl. 'aqdâr) = measure, degree, worth, divine decree, destiny.
8. i. e., prepared you for the special role and special favour. أَصْطَفَعْتُ *istana'tu* = I prepared, made, manufactured, fabricated, created, produced, commissioned (v. i. s. past from *istana'a*, form VIII of *sana'a* [san' /sun' /sanî'], to do, to make. See *tusna'a* at 20:39, p. 983, n. 9).
9. لَا تَنِيَا *lâ taniyâ* = you (two) do not slacken, fall down, sink down (v. ii. m. dual, imperative {prohibition} from *nâ'a* [naw']. to fall down).
10. طَغَىٰ *taghâ* = he transgressed, crossed all limits, exceeded proper bounds (v. iii. m. s. past from *taghan/tughyân*, to exceed all bounds. See at 20:24, 981, n. 1).
11. لَيِّنٍ *layyin* = tender, mild and gentle, gentle, flexible.
12. يَتَذَكَّرُ *yatadhakkaru* = he takes heed, bears in mind, remembers, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [dhikr/ tadhkâr], to remember. See at 13:19, p. 723, n. 2).

45. They said: "Our Lord,
 إِنَّا نَخَافُ أَنْ يَقْرَظَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ۖ
 we indeed fear¹ that
 he will rush in² on us or that
 he will exceed all the limits."³
46. He said: "Fear not,⁴
 إِنِّي مَعَكُمْ ۚ
 verily I am with you two,
 أَسْمِعْ وَأَرْى ۚ
 hearing⁵ and seeing."⁶
47. So go to him and say:
 فَأَيُّ آيَةٍ تُقُولَ
 "We two are Messengers
 إِنَّا رَسُولَا رَبِّكَ
 of your Lord.
 فَارْسِلْ مَعَنَا
 So send⁷ with us
 بَنِي إِسْرَءِيلَ
 the Children of Isrâ'il
 وَلَا تَعَذِّبْهُمْ
 and torture⁸ them not.
 قَدْ جِئْنَاكَ
 Verily we have come to you
 بِآيَاتٍ مِنْ رَبِّكَ
 with a sign⁹ from your Lord;
 وَالسَّلَامُ عَلَىٰ مَنْ
 and peace be on him who
 آتَىٰ الْهُدَىٰ ۚ
 follows¹⁰ the guidance."
48. "Indeed it has been
 إِنَّا قَدْ أُوحِيَ إِلَيْنَا
 communicated¹¹ to us
 أَنَّ الْعَذَابَ عَلَىٰ

1. *nakhafu* = we fear, are afraid, dread, apprehend. (v. i. pl. impfct. from *khâfa* [khawf], to fear. See 'akhâfu at 19:45, p. 962, n. 1).
2. i. e., with retribution. *yafraṭa(u)* = he comes quickly, rushes in, hastens in, escapes (v. iii. m. s. impfct. from *farat* [farṭ/furāt] to come quickly, to escape. The final letter takes *fathah* for the particle 'an' coming before the verb. See *mufratûn* at 16:62, p. 847, n. 1).
3. i. e., in tyranny and oppression. *yatghâ* = he transgresses, exceeds all bounds, becomes tyrannical (v. iii. m. s. impfct. from *taghâ* [taghan/tughyân], to exceed all bounds. See *taghâ* at 20:43, p. 984, n. 10).
4. *takhâfa* = you (two) do not fear, be afraid (v. ii. m. dual imperative [prohibition] from *khâfa* [khawf /makhâfah /khîfah], to be afraid. See *lâ takhaf* at 20:21, p. 980, n. 6).
5. *asma'u* = I hear, listen (v. i. s. impfct. from *sami* 'a [sam' /samâ' / samâ'ah /masma'], to hear. See *yasma'u* at 19:42, p. 961, n. 3).
6. *arî* = I see, observe (v. i. s. impfct. from *ra'â* [ra'y /ru'yah], to see, to see in dream. See at 12:43, p. 738, n. 6).
7. *'arsil* = send, despatch (v. ii. m. s. imperative from 'arsala, form IV of *rasila* [rasal], to be long and flowing. See at 12:63, p. 745, n. 3).
8. *lâ tu'adhdhib* = do not punish, torture, persecute (v. ii. m. s. imperative [prohibition] from 'adhdhaba, form II of 'adhaba ['adhb], to impede, to obstruct. See *yu'adhdhib* at 17:54, p. 890, n. 1).
9. *'âyah* (pl. *'âyât*) = sign, revelation, miracle. See at 12:105, p. 760, n. 6.
10. *ittaba'a* = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [taba' / tabâ'ah], to follow. See at 20:27, p. 920, n. 11).
11. *'ûhiya* = he or it was communicated, (v. iii. m. s. past passive from 'awhâ, form IV of *wahâ* [wahy], to communicate. See at 18:36, p. 690, n. 11). Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

مَنْ كَذَّبَ	him who disbelieves ¹
وَتَوَلَّى	and turns away." ²
قَالَ فَمَنْ	49. He said: "Who then is the
رَبُّكُمَا يٰمُوسَىٰ	Lord of you two, O Mûsâ?"
قَالَ رَبُّنَا الَّذِي	50. He said: "Our Lord is the
أَعْطَىٰ كُلَّ شَيْءٍ	One Who gives ³ everything
خَلْقَهُ،	its constitution, ⁴
ثُمَّ هَدَىٰ	then gives guidance." ⁵
قَالَ فَمَا	51. He said: "What then is
بِالْقُرُونِ	the state ⁶ of the generations ⁶
الْأُولَىٰ	of old?"
قَالَ عِلْمُهَا	52. He said: "The knowledge
عِنْدَ رَبِّي	of them is with my Lord
فِي كِتَابٍ	in a Book.
لَا يَضِلُّ رَبِّي	My Lord strays ⁷ not
وَلَا يَنْسَىٰ	nor does He forget." ⁸
الَّذِي جَعَلَ	53. "He Who has made ⁹
لَكُمْ الْأَرْضَ مَهْدًا	for you the earth a cradle ¹⁰

1. i. e., in the message delivered by the Messengers of Allah. كَذَّبَ *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [kidhb /kadhīb /kadhbah /kidhbah], to lie. See at 17:59, p. 891, n. 11).

2. i. e., from the guidance given by Allah through His Messengers. تَوَلَّى *tawallâ* = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 12:84, p. 753, n. 5). 3.

3. أعطى *'a'ât* = he gave, bestowed, granted (v. iii. m. s. past in form IV from the root *'aṭw*, to give. See *yu'ât* at 9:59, p. 602, n. 3).

4. خلق *khalq* = creation, origination, making; also creatures, shape, constitution. See at 2:164, p. 76, n. 6; also *khalagnâ* at 19:67, p. 968, n. 5.

5. بال *bâl* = state, condition, mind, attention. See at 12:50, p. 741, n. 1.

6. i. e., what will be the fate of the past generations who similarly disbelieved and acted according to their whims? The Pharaoh said so out of defiance as well as because of adherence to the footsteps of his predecessors. قُرُون *qurûn* (pl.; s. *qarn*) = generations, centuries, horns. See at 11:116, p. 719, n. 2.

7. يَضِلُّ *yaḍillu* = he strays, goes astray (v. iii. m. s. impfct. from *dalla* [dalâl/dalâlah], to go astray. See at 6:440, p. 9).

8. يَنْسَى *yansâ* = he forgets, becomes oblivious (v. iii. m. s. impfct. from *nasiya* [nasy/nisyân], to forget. See *nasita* at 18:24, p. 919, n. 8).

9. جَعَلَ *ja'ala* = he made/set/ put/ placed/ appointed (v. iii. s. past from *ja'l*, to make, to put. See at 16: 93, p. 859, n. 2).

10. i. e., suitable for residing and resting. مَهْد *mahd* (pl. *muhûd*) = cradle. See at 19:29, p. 957, n. 1.

- وَسَلَكَ لَكُمْ and has inserted¹ for you
فِيهَا سُبُلًا therein routes;²
وَأَنزَلَ and He sends down
مِنَ السَّمَاءِ مَاءً from the sky water.
فَأَخْرَجْنَا بِهِ Then We produce³ therewith
أَزْوَاجًا مِّن نَّبَاتٍ شَتَّىٰ pairs⁴ of plants in variety.⁵
﴿٥٤﴾
كُلُوا وَارْعَوْا 54. Eat and graze⁶
أَنْعَامَكُمْ your livestock.⁷
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ Verily therein are signs
لِّأُولِي الْأَلْبَابِ for possessors of intellect.⁸

Section (Rukû') 3

- ﴿٥٥﴾ مِنهَا خَلَقْنٰكُمْ 55. Of it⁹ We have created you
وَفِيهَا نُعِيدْكُمْ and into it We shall revert¹⁰ you
وَمِنْهَا نُخْرِجْكُمْ and from it We shall bring
﴿٥٦﴾ نَارًا أُخْرٰى you out¹¹ once again.¹²
وَلَقَدْ أَرٰىنٰهُ 56. And We did indeed show
ءَايٰتِنَا كُلَّهَا him¹³ all Our signs
فَكَذَّبَ but he disbelieved¹⁴
﴿٥٧﴾ وَأَنۢبَاىۡنَا and turned down.¹⁵
فَالَجِئْتَنَا 57. He said: "Have you come

1. سَلَكَ *salaka* = he channelled, threaded, passed, inserted (v. iii. m. s. past from *salk/sulûk* to insert, to enter upon a course. See *nasliku* at 15:12, p. 809, n. 9).
2. سُبُل *subul* (pl.; s. سَبِيل *sabîl*) = ways, paths, roads, routes, means. See at 14:11, p. 791, n. 4.
3. أَخْرَجْنَا *'akhrajnâ* = we produced, brought out (v. i. pl. past from *'akhraja*, form IV of *kharaja* [*khurâj*], to go out. See at 7:57, p. 488, n. 9).
4. أَزْوَاج *'azwâj* (sing. زَوْج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 16:72, p. 850, n. 6.
5. شَتَّىٰ *shattâ* (pl.; s. شَافٍ *shafî*) = diverse, different, manifold, various, in variety.
6. اِرْعَوْ *ir'aw* = you (all) graze, pasture, tend, guard (v. ii. m. pl. imperative from *ra'â* [*ra'y*/ *ri'âyah*/ *mar'an*], to graze, to end, to guard).
7. أَنْعَام *'an'âm* (pl.; s. نَعَم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 16:5, p. 828, n. 11.
8. نَهَىٰ *nuhan* = intellect, intelligence, acumen, understanding, reason.
9. i. e., of the earth.
10. نُعِيدُ *nu'îdu* = we revert, return, bring back, resume (v. i. pl. impfct. from *'a'ada*, form IV of *'ada* [*'awd*/*'awdah*], to return. See at 20:21, p. 980, n. 7).
11. نُخْرِجُ *nukhrijû* = we bring out, produce, drive out, expel, dislodge (v. i. pl. impfct. from *'akhraja*, form IV of *kaharaja* [*khurâj*], to go out, to leave. See at 17:13, p. 873, n. 4).
12. تَارَةً *târah* = once, sometimes, at times. *târah* *'ukhrâ* = once again, sometimes. See at 17:69, p. 895, n. 11.
13. i. e., the Pharaoh.
14. كَذَّبَ *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 20:48, p. 986, n. 1).
15. اُنْبَاىۡنَا *'abâ* = he declined, refused, turned down (v. iii. m. s. past from *'ibâ* / *'ibâ'ah*, to refuse, to decline. See at 17:99, p. 905, n. 16).

لُتُخْرِجَنَّا	to us to drive us out ¹
مِنْ أَرْضِنَا	from our land
بِسِحْرِكَ يَمْوَسَّىٰ	by your sorcery, ² O Mûsâ?"
﴿٥٧﴾	
فَلَنَأْتِيَنَّكَ	58. "Then We will bring ³ you
بِسِحْرٍ مِّثْلِهِ	sorcery similar to it.
فَأَجْعَلْ بَيْنَنَا وَبَيْنَكَ	So set ⁴ between us and you
مَوْعِدًا	an appointment ⁵
لَا نُخْلِفُهُ	which we shall not break, ⁶
نَحْنُ وَلَا أَنْتَ	neither we nor you,
﴿٥٨﴾ مَكَانًا سَوًى	at a place open and central." ⁷
قَالَ	59. He said:
مَوْعِدُكُمْ	"Your appointment is
يَوْمَ الزَّيْنَةِ	the day of the grandeur; ⁸
وَأَنْ يُّجْشِرَ النَّاسُ	and that rallied ⁹ be men
﴿٥٩﴾ صُحًى	by the forenoon." ¹⁰
فَقَوْلَ فِرْعَوْنَ	60. So the Pharaoh desisted ¹¹
فَجَمَعَ كَيْدَهُ	and gathered ¹² his scheme, ¹³
﴿٦٠﴾ ثُمَّ أَتَىٰ	then he came.
قَالَ لَهُمُ مُوسَىٰ	61. Mûsâ said to them:

1. تخرج *tukhrija(u)* = you bring out, oust, produce (v. ii. m. s. impfct. from 'akhrāja, form IV of *kharaja* [kharāj], to go out, to leave. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See 14:1, p. 784, n. 4).
2. سحر *sihr* (pl. *ashār*) = sorcery, magic, witchcraft. See at 11:7, p. 680, n. 1.
3. لَنَأْتِيَنَّ *la+na'tiyanna* = we shall surely bring, we will bring (v. i. pl. impfct. emphatic from 'atā [ityān/ aty/ ma'tah], to come, to bring. See *la+âtoyanna* at 19:77, p. 971, n. 2).
4. اجعل *ij'al* = make, set, appoint place, put (v. ii. m. s. imperative. from *ja'ala* [ja'I] to make, to put. See at 20:29, p. 981, n. 9).
5. موعِد *maw'id* (s.; pl. *mawâ'id*) promise, pledge, appointment, appointed time/place. See at 18:58, p. 933, n. 11.
6. نخلف *nukhlifu* = we break, go back on our word (v. i. pl. impfct. from 'akhlafa, form IV of *khalafa*, to succeed, to come after. See 'akhlafū at 9:77, p. 611, n. 4).
7. سوي *suwan* = open, central, of equal facility.
8. i. e., the day of the festival. زينة *zīnah* = adornment, embellishment, ornament, finery, grandeur, decoration. See at 18:46, p. 928, n. 1.
9. يجر *yuhshara(u)* = he is gathered, rallied, mustered, collected, assembled, herded (v. iii. m. s. impfct. passive from *hashara* [hashr], to gather. The final letter takes *fathah* because of the particle 'an coming before the verb. See *nahshuru* at 19:85, p. 972, n. 11).
10. ضحى *duhan* = forenoon. See at 7:98, p. 504, n. 3.
11. تولى *tawallâ* = he took over, undertook, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 20:48, p. 986, n. 2).
12. i. e., he summoned the best sorcerers of his kingdom to compete with Mûsâ, peace be on him. See 26:34-40. جمع *jama'a* = he collected, gathered, assembled, composed (v. iii. m. s. past from *jam'*, to gather. See *jam'* at 18:99, 946, n. 6).
13. كيد *kayd* = scheme, plot, plan, stratagem. See at 12:28, p. 732, n. 1.

وَيْلَكُمْ "Woe to you!

لَا تَنْتَرُوا عَلَيَّ Do not trump up¹ against

اللَّهُ كَذِبًا Allah a lie

فَيَسْجُتْكُمْ lest He should uproot² you

بِعَذَابٍ with a retribution.

وَقَدْ خَابَ And frustrated³ will indeed be

مَنْ أَفْتَرَى ١٦ those who invent falsely.⁴

فَنَزَعُوا 62. So they debated⁵ their

أَمْرَهُمْ بَيْنَهُمْ affair among themselves

وَأَسْرَأُ and kept confidential⁶

الْتَجَوَّى ١٧ the conversation.⁷

قَالُوا إِنَّ 63. They said: "Verily

هَٰذَيْنِ لَسَاحِرَينِ these two⁸ are sorcerers

يُرِيدَانِ أَنْ يُخْرِجَاكَ intending⁹ to drive you out¹⁰

مِنْ أَرْضِكَ from your land

بِسِحْرِهِمَا by their sorcery

وَيَذْهَبَا بِطَرِيقَتِكُمْ and to do away with your way

الَّتِي كُنْتَ ١٨ the most ideal."¹¹

فَاجْمَعُوا كَيْدَكُمْ 64. "So concert¹² your plot

ثُمَّ أَتُوا صَفًّا then come in a row.

1. Mûsâ, peace be on him, said this to the Pharaoh's sorcerers. لَا تَنْتَرُوا *lâ taftarû* = do not trump up, fabricate, make up, invent falsely, calumniate (v. ii. m. pl. imperative [prohibition] from *iftarâ*, form VIII of *farâ* [fary], to cut lengthwise, to fabricate. See *taftarû* at 16:116, p. 868, n. 1).

2. يَسْجُتُ *yushita(u)* = he annihilates, extirpates, destroys (v. iii. m. s. impfct. from '*ashata*, form IV of *sahata* [saht], to uproot, to annihilate. The final latter takes *fathah* because of a hidden 'an in the causal *fâ*' coming before the verb).

3. خَابَ *khâba* = he failed, became unsuccessful, became disappointed, was frustrated (v. iii. m. s. past from *khaybah*, to fail, to be disappointed).

4. افْتَرَى *iftarâ* = he fabricated, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [fary], to cut lengthwise, to fabricate. See at n. 1 above and at 18:15, p. 914, n. 10).

5. i. e., the sorcerers debated. تَنَازَعُوا *tanâza'û* = they debated, argued, disputed, wrangled, contested (v. iii. m. pl. past from *tanâza'a*, form VI of *naza'a* [naz'], to remove. See *yatanâza'ûna* at 18:21, p. 918, n. 5).

6. أَسْرَأُوا '*asarrû* = they concealed, secreted, hid, kept confidential (v. iii. m. pl. past from '*asarra*, form IV of *sarra* [surâr/ tasirrah/ masarrah], to make happy. See at 12:19, p. 728, n. 5).

7. نَجْوَى *najwâ* (s.; pl. نَجَوَى *najâwâ*) = secret talk, confidential conversation. See at 17:47, p. 888, n. 1.

8. i. e., Mûsâ and Hârûn, peace be on them.

9. يُرِيدَانِ *yuridâni* = they (two) intend, desire, want, have in mind (v. iii. m. dual impfct. from '*arâda*, form IV of *râda* [rawd], to walk about. See *yuridâna* at 18:28, p. 921, n. 6).

10. يَخْرِجَا *yukhrijâ(ni)* = they (two) drive out, expel, produce (v. iii. m. dual impfct. from '*akhraja*, form IV of *kaharaja* [khurâj], to go out, to leave. See *nukhriju* at 20:55, p. 987, n. 11).

11. مَثَلِي *muthlâ* (f.; m. '*amthal*) = most ideal, exemplary, perfect.

12. أَجْمَعُوا '*ajmi'û* = you (all) resolve on a plan, jointly decide, concert (v. ii. m. pl. imperative from '*ajma'a*, form IV of *jama'a* [jam'], to gather, to collect. See at 10:71, p. 663, n. 5).

وَقَدْ أَفْلَحَ And successful¹ will surely be
 الْيَوْمَ مِنْ today those who
 أَسْتَعْلَىٰ get the upper hand."²

قَالُوا نُمُوتُ 65. They said: "O Mûsâ,
 إِمَّا أَنْ تُلْقَى whether you will throw³
 وَإِمَّا أَنْ نَكُونَ أَوَّلَ or will we be the first
 مَنْ أُلْقَى who throws?"

قَالَ بَلْ أَلْقُوا 66. He said: "Nay, you throw."⁴
 فَإِذَا جِئْتُمْ And lo, their ropes⁵
 وَعَصَصْتُهُمْ and their sticks⁶
 بِخِصْلٍ أَلِيَّةٍ were made to appear⁷ to him
 مِنْ سِحْرِهِمْ on account of their sorcery⁸
 أَنَّهُمْ سَارِعُونَ that they were moving fast.⁹

فَأَوْحَسَ 67. So he had a sensation¹⁰
 فِي نَفْسِهِ خِيفَةً within himself of fear¹¹ –
 مُوسَىٰ Mûsâ.

قُلْنَا لَا تَخَفْ 68. We said: "Fear not,¹²
 إِنَّكَ أَنْتَ verily you shall be
 الْأَعْلَىٰ the superior."¹³

1. أَفْلَحَ 'aflaha = he succeeded, prospered (v. iii. m. s. past in form IV of *falaha* [*falḥ*], to split. See *tufliḥû* at 18:20, p. 917, n. 11).

2. اسْتَعْلَى *ista'alâ* = he rose above, took possession, got the upper hand (v. iii. m. s. past in form X of 'alâ ['ulûw], to be high. See 'alaw at 17:7, p. 875, n. 2).

3. تُلْقَى *tulqiya* (qī) = you throw, fling, cast (v. ii. m. s. impfct. from 'alqâ, from IV of *laqiya* [*liqâ*] / *luqyân* / *luqy* / *luqyah* / *luqan*], to meet. The final letter takes *fathah* for the particle 'an coming before the verb. See at 7:115, p. 508, n. 5).

4. أَلْقُوا 'alqû = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from 'alqâ, form IV of *laqiya* [*liqâ*] / *luqyân* / *luqy* / *luqyah* / *luqan*], to meet. See at 12:93, p. 756, n. 6).

5. حَبَال *hibâl* (pl.; s. *ḥabl*) = ropes, strings, cords. See *habl* at 3:112, p. 199, n. 43.

6. عَصَى 'isīy (pl.; s. 'aṣā) = sticks, rods, staffs, scepters. See 'aṣā at 20:18, p. 979, n. 11.

7. يَخِيل *yukhayyalu* = he or it is made to appear, it was given the impression, is imagined (v. iii. m. s. impfct. passive from *khayyala*, form II of *khāla* [*khayl* / *khylālāh*], to imagine, to suppose).

8. سِحْر *sihr* (pl. *ashār*) = sorcery, magic, witchcraft, enchantment. See at 11:7, p. 680, n. 1.

9. تَسْعَى *tas'â* = she moves quickly, strives, endeavours (v. iii. f. s. impfct. from *sa'â* [*sa'y*], to move quickly. See at 20:20, p. 980, n. 5).

10. أَوْحَسَ 'awjasa = he became apprehensive, afraid (v. iii. m. s. past in form IV of *wajisa* [*wajs* / *wajasân*], to be afraid, worried, 'awjasa *khifatan* is an idiom meaning " had a sense of fear, became apprehensive". See at 11:70, p. 703, n. 7).

11. خِيفَةٌ *khifah* = fear, dread, awe. See at 13:13, p. 769, n. 1.

12. لَا تَخَفْ *takhaf* = do not fear, be afraid, be frightened (v. ii. m. s. imperative [prohibition] from *khāfa* [*khawf* / *makhāfah* / *khifah*], to be afraid. See at 20:21, p. 980, n. 6).

13. أَعْلَى 'a'lâ (s.; pl. 'a'lawna) = higher one, superior, victor. See 'a'lawna at 3:139, p. 209, n. 12.

وَأَلْقِ 69. "And throw"¹

مَا فِي يَمِينِكَ what is in your right hand;

وَلَقَفَ it will swallow²

مَا صَنَعُوا what they have wrought.³

إِنَّمَا صَنَعُوا What they have performed

كَيْدَ سَاحِرٍ is the trick⁴ of a sorcerer;⁵

وَلَا يَفْلَحُ and there shall not succeed⁶

السَّاحِرُ the sorcerer,

حَيْثُ أَتَى howsoever he comes."

فَأَلْقَى 70. So thrown⁷ were

السَّحَرَةُ السُّجَّدَا the sorcerers prostrate.⁸

قَالُوا They said:

"We belive in the Lord of

هَارُونَ وَمُوسَى Hârûn and Mûsâ."

قَالَ آمَنَنتُمْ 71. He⁹ said: "You believed

لَهُ قَبْلَ أَنْ أَدْنِيَ لَكُمْ him before I allowed¹⁰ you?

إِنَّهُ لَكَبِيرُكَمُ الَّذِي Verily he is your chief who

عَلَّمَكُمُ السِّحْرَ taught you sorcery.

فَلَا قُطْعَ لِي So I will surely cut off¹¹

أَيْدِيكُمْ وَأَرْجُلَكُمْ your hands and feet

مِنْ خِلَافٍ on opposite sides;¹²

1. أَلْقِ 'alqi = you throw, fling, cast off (v. ii. m. s. imperative from 'alqâ, form IV of laqiya [liqâ] /luqyân /luqy /luqyah/luqan], to meet. See at 20:19, p. 980, n. 2).

2. تَلَقَّفَ talqaf(u) = she or it snatches, grabs, seizes quickly, i. e. swallowed (v. iii. f. s. impfct. from laqafa [laqf/laqafân], to seize quickly. The final letter is vowelless because the verb is conclusion of an implied conditional clause. See talqafu at 7:117, p. 509, n. 2).

3. صَنَعُوا şana'û = they did, accomplished, performed, made, manufactured, wrought (v. iii. m. pl. past from şana'a [şan' /şun' /şanî'], to do, to make. See at 11:16, p. 683, n. 6).

4. كَيْدَ kayd = scheme, plot, plan, stratagem, trick. See at 20:60, p. 988, n. 13.

5. سَاحِرَ şahir (s.; pl. saharah/suhhâr) = sorcerer, magician, enchanter (act. participle from sahara [sihr], to enchant. See at 10:79, p. 666, n. 1).

6. يَفْلَحُ yuflihu = he succeeds, prospers (v. iii. m. s. impfct. from 'aflaha, form IV of falaḥa [fulḥ], to split. See at 12:23, p. 730, n. 4).

7. i. e., as Mûsâ, peace be on him, threw his stick it swallowed what the sorcerers had performed. So they realized the worthlessness of their deed and they believed and prostrated themselves to Allah.

8. أُلْقِيَ 'ulqiya = he was thrown, flung, cast (v. iii. m. s. past passive from 'alqâ, from IV of laqiya [liqâ] /luqyân /luqy /luqyah/luqan], to meet. See at 7:120, p. 509, n. 10).

9. سَجَدَ sujjad (pl., s. sâjid) = those who prostrate themselves/make obeisance, prostrate ones (active participle from sajada [sujûd], to prostrate oneself. See at 17:107, p. 908, n. 9).

10. i. e., the Pharaoh said.

11. أَذْنُ 'adhana(nu) = I give leave, permit, allow (v. i. impfct. in from IV 'adhina ['idhn], to allow, to permit, to listen. The last letter takes fathah for the particle 'an coming before the verb. See at 7:123, p. 510, n. 1).

12. لَأَقْطَعَنَّ la+uqatti'anna = I shall surely cut, sever, mutilate, slash (v. i. impfct. emphatic from qatta'a , form II of qata'a [qat'], to cut. See at 7:124, p. 510, n. 7).

13. خِلَافَ khilâf = disagreement, behind, after. min khilâf = on opposite sides. See khilâf at 17:76, p. 898, n. 6.

وَأَصْلَيْنَكُمْ and I will surely crucify¹ you
فِي جُذُوعِ النَّخْلِ at the trunks² of date palms,³
وَلَتَعْلَمَنَّ and you will surely know
أَيُّنَا أَشَدُّ who of us is severer⁴ in
عَذَابًا وَأَبْقَى ٧٦ punishing and more lasting."⁵

قَالُوا 72. They said:
لَنْ نُوْزِكَ "We shall not prefer⁶ you
عَلَى مَا جَاءَنَا to what has come to us
مِنَ الْبَيِّنَاتِ of the clear proofs⁷ and to
وَالَّذِي فَطَرَنَا Him Who has created⁸ us.
فَأَقِضْ So decree⁹
مَا أَنْتَ قَاضٍ what you are to decree.
إِنَّمَا لَقِضِي You can only decide
هَذِهِ الْحَيَوةَ الدُّنْيَا in this worldly life."

٧٦
إِنَّا آمَنَّا 73. "We surely believe
بِرَبِّنَا in our Lord
لِيَغْفِرَ لَنَا that He may forgive us
خَطِيئَتِنَا وَمَا our sins¹⁰ and what
أَكْرَهْتَنَا عَلَيْهِ you have compelled¹¹ us to
مِنَ السِّحْرِ وَاللَّهِ of sorcery;¹² and Allah is
خَيْرٌ وَأَبْقَى ٧٧ the Best and Ever-Lasting."

1. *la+uṣallibanna* = I shall surely crucify (v. i. impfct. form II of emphatic from *ṣallaba*, form II of *ṣalaba* [*ṣalb*], to crucify. See at 7:124, p. 510, n. 9).

2. جذوع *judhû'* (pl.; s. *jidh'*) = trunks, stems. See *jidh'* at 19:23, p. 956, n. 6.

3. نخل *nakhil* = date palm. See *nakhil* at 18:32, p. 923, n. 13.

4. أشد *ashadd* = more/most intense, more/most intensive, stronger/strongest, severer/severest, fiercer/fiercest, harder/hardest, sterner/sternest/tougher/toughest, more/most obstinate (elative of *shadid*). See at 19:69, p. 968, n. 14.

5. أبقي *abqâ* = more lasting, more enduring, more permanent (elative of *bâqin*, act. participle from *baqiya* [*baqâ*'], to remain, to continue to be. See *baqiya* at 2:276, p. 115, n. 12).

6. The faith of the sorcerers made them defy and disregard all the threats of the Pharaoh. نُوْزِر *nu'thira(u)* = we prefer, choose, like (v. i. pl. impfct. from *'athara*, form IV of *'athara* [*'athr*/'*athrah*], to transmit, report, relate. The final letter takes *fathah* because of the particle *lan* coming before the verb. See *'athara* at 12:91, p. 756, n. 1].

7. i. e., of the truth. بَيِّنَات *bayyinât* (f. pl.; sing. *bayyinah*; m. *bayyin*) = clear, evident, obvious, proofs, indisputable evidences. See at 19:73, p. 969, n. 12).

8. فطر *fatar* = he created, originated, brought into being, initiated (v. iii. m. s. past from *fatr*, to split, to create. See at 17:51, p. 889, n. 2).

9. اقض *iqḍi* = decree, decide, adjudicate, judge (v. ii. m. s. imperative from *qaḍâ* [*qaḍâ*'], to conclude, to judge. See *qaḍâ* at 19:35, p. 959, n. 5).

10. خطايا *khatâyâ* (sing. خطيئة *khatî'ah*) = sins, mistakes, faults, offences. See at 2:58, p. 27, n. 9.

11. أكرهت *'akrahta* = you compelled, constrained, forced, coerced (v. ii. m. s. past from *'akraha*, form IV of *kariha* [*karh*/'*kurh*/'*karâha*/'*karâhiyah*], to detest. See *'ukriha* at 16:106, p. 863, n. 9).

12. سحر *sihr* (pl. *ashâr*) = sorcery, magic, witchcraft, enchantment. See at 20:66, p. 990, n. 8.

74. Verily whoever comes
to his Lord as a sinner,¹
for him is hell;
he shall not die therein
nor shall he live.²
75. And whoever comes to
Him as a believer
having done the good deeds,³
such ones will have
the high ranks⁴ –
76. Gardens of Eternity,⁵
flowing⁶ beneath them
the rivers,⁷
abiding for ever⁸ therein.
And such is the reward⁹ of
those who purify themselves.¹⁰

Section (Rukū') 4

77. And indeed We commu-
cated¹¹ to Mūsā
that you travel by night¹²
with My servants¹³

1. *mujrim* (s.; pl. *mujrimūn*) = sinner, culprit, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See *mujrimīn* at 19:86, p. 973, n. 2).

2. *yahyā* = he lives (v. iii. m. s. impfct. from *hayya* [*hayah*], to live. See *nuhyī* at 15:22, p. 812, n. 5).

3. *ṣāliḥāt* (f. pl.; sing. *ṣāliḥah*; m. *ṣāliḥ*) = good deeds/things (approved by the Qur'ān and the *sunnah* (act. participle from *ṣalaḥa* [*ṣalāḥ/ṣulūḥ/maslahah*], to be good, right. See at 19:96, p. 975, n. 1).

4. *darajāt* (sing. *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 17:21, p. 879, n. 12).

5. i. e., they will have high ranks in the Gardens of Eternity. *'adn* = Eden, eternity, paradise.

jannāt 'adn is explained by Ibn Kathīr as *jannāt* where the inmates will abide for ever (Ibn Kathīr, IV, 372). See at 19:61, p. 966, n. 9.

6. *tajrī* = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarā* [*jary*], to flow. See at 16:32, p. 837, n. 5).

7. *'anhār* (sing. *nahr*) = rivers, streams. See at 16:32, p. 837, n. 6.

8. *khālīdīn* (pl.; acc./gen. of *khālīdūn*, s. *khālīd*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulūd*], to live for ever. See at 18:108, p. 948, n. 7).

9. *jazā'* = retribution, penalty, repayment, recompense, requital, reward. See at 18:106, p. 948, n. 1).

10. i. e., from polytheism (*shirk*) and sins. *tazakkā* = he purifies himself (v. iii. m. s. past in form V of *zakā* [*zakā'*], to grow, be pure, just. See *tuzakkī* at 9:103, p. 622, n. 9).

11. *'awḥaynā* = we communicated (v. i. pl. past. from *'awḥā*, form IV of *waḥā* [*waḥy*], to communicate. See at 20:38, p. 982, n. 9).

12. *'asrī* = you set out, travel, depart by night (v. ii. m. s. imperative from *sarā* [*suran/sarayān/masran*], to travel/ set out by night. See at 15:65, p. 7820, n. 5).

13. i. e., the Children of Isrā'īl in Egypt.

فَأَضْرَبْ لَهُمْ طَرِيقًا
فِي الْبَحْرِ يَبَسًا
لَّا تَخَافُ دَرَكًا
وَلَا تَخْشَى ٥

and strike¹ for them a way
in the sea, dry,²
not fearing³ any overtaking⁴
nor being afraid.⁵

فَاتَّبَعَهُم
فِرْعَوْنُ بِجُنُودِهِ
فَغَشَّيَهُم
مِّنَ الْيَمِّ
مَا غَشَّيَهُم ٦

78. And there pursued⁶ them
the Pharaoh with his troops;⁷
but there enveloped⁸ them
of the sea⁹
what enveloped them.

وَأَضَلَّ فِرْعَوْنُ
قَوْمَهُ
وَمَا هَدَىٰ ٧

79. And the Pharaoh misled¹⁰
his people
and did not guide aright.

يَبْنَیْٓ إِسْرَءِیْلَ
قَدْ أَفْجَيْنَاكَ
مِّنْ عَدُوِّكَ
وَوَعَدْنَاكَ
جَانِبَ الطُّورِ الْأَيْمَنِ
وَنَزَّلْنَا عَلَیْكَ
الْمَنَّاءَ وَالسَّلْوَی ٨٠

80. O Children of Isrâ'îl,
We had indeed rescued¹¹ you
from your enemy and had
made a covenant¹² with you
at the right side of the Mount
and had sent down on you
the manna and the salwâ.¹³

1. Mûsâ, peace be on him, was asked to strike the sea with his stick whereupon it became divided making a dry way for them to pass through it. ضرب *idrib* = you strike, hit, beat (v. ii. m. s. imperative from *daraba* [darb], to beat, to strike. See at 18:45, p. 927, n. 8).

2. یَبَس *yabas* = dry, dried out.

3. تَخَاف *takhâfu* = you fear, dread, apprehend, be afraid (v. ii. m. s. impfct. from *khâfa* [khawf / makhâfah / khîfah], to fear. See *takhâfûna* at 6:81, p. 424, n. 2).

4. i. e., by the Pharaoh and his hosts. دَرَك *darak* = overtaking, catching up, attainment. See 'adrika at 10:90, p. 669, n. 10.

5. i. e., of being drowned by the sea. تَخْشَى *takhsâ* = you be afraid, fear, dread, apprehend (v. ii. m. s. impfct. from *khashiya* [khashy/khashyah], to fear, to dread). See *yakhshâ* at 20:3, p. 976, n. 5).

6. اتَّبَعَ *'atba'a* = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of *tabi'a* [taba'/tabâ'ah], to follow. See at 18:88, p. 943, n. 3).

7. جُنُود *junûd* (pl.; sing. *jund*) = troops, soldiers, army. See at 9:40, p. 595, n. 3).

8. غَشَّى *ghashiya* = he or it covered, wrapped, enveloped (v. iii. m. s. past from *ghashâwah*, to cover. See *taghshâ* at 14:50, p. 805, n. 7).

9. i. e., waters of the sea. يَم *yamm* (s.; pl. *yamûm*) = open sea, river. See at 20:39, p. 983, n. 4.

10. أَضَلَّ *'adalla* = he led astray, let go astray, misled (v. iii. m. s. past in form IV of *dalla* [dalâl / dalâlah], to go astray. See at 4:88, p. 280, n. 8).

11. أَنْجَيْنَا *'anjaynâ* = we rescued, saved, delivered (v. i. pl. past in form IV of *najâ* [najw/ najâ' / najâh], to save. See at 7:141, p. 516, n. 10).

12. i. e., through Mûsâ, peace be on him, by sending down the *Tawrâh* on him. وَعَدْنَا *wâ'adnâ* = we appointed, arranged, made a covenant (v. i. pl. past from *wâ'ada*, form III of *wa'ada* [wa'd] to promise. See at 7:142, p. 517, n. 5).

13. الْمَنَّاءَ *manna* and السَّلْوَی *salwâ* are said to be respectively a honey-like substance and a kind of bird or they stand for all the good foods provided for them. See at 2:57, p. 26, n. 12.

- كُلُوا مِن طَيِّبَاتِ 81. Eat of the good things¹
 مَا رَزَقْنَاكُمْ of what We have given² you
 وَلَا تَطْغَوْا فِيهِ and transgress³ not therein,
 فَيَحِلَّ عَلَيْكُمْ or there will descend⁴ on you
 عَذَابِي My wrath.⁵
 وَمَن يَحِلَّ عَلَيْهِ And on whomsoever descends
 عَذَابِي My wrath
 فَقَدْ هَوَىٰ ٦١ he is indeed ruined.⁶
- وَإِنِّي 82. But verily I am
 لَنَفَّارٌ لَّن often-Forgiving to those who
 تَابَ repent and return,⁷
 وَآمَنَ وَعَمِلَ صَالِحًا and believe and act rightly,
 ثُمَّ أَهْتَدَىٰ ٦٢ then remain on the right way.⁸
- وَمَا أَعْجَلَكَ 83. "And what hastened⁹ you
 عَنْ قَوْمِكَ يٰمُوسَىٰ from your people, O Mûsâ"
 ٦٣
- قَالَ هُمْ أُولَاءِ 84. He said: "They are close
 عَلَىٰ أَثَرِي on my track;¹⁰
 وَعَجِلْتُ إِلَيْكَ and I hastened to You,
 رَبِّ O my LORD,
 لِّرَضَىٰ ٦٤ that You might be pleased."¹¹

1. طَيِّبَاتِ *ṭayyibât* (pl.; sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things (things lawful and salutary). See at 16:72, p. 850, n. 10.

2. رَزَقْنَا *razaqnâ* = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [razq], to provide, bestow. See at 17:70, p. 896, n. 3.

3. i. e., in your affluence and ease of life. لَا تَطْغَوْا *lâ tatghaw* = you (all) do not exceed the limits, do not transgress (v. ii. m. pl. imperative [prohibition] from *ṭaghâ* [ṭughyân], to exceed the limits. See at 11:112, p. 717, n. 12).

4. يَحِلُّ *yahilla*(u) = he or it alights, comes down, descends, settles down, befalls (v. iii. m. s. impfct. from *ḥalla* [ḥulâl], to alight, to settle down. The final letter takes *fathah* because of a hidden 'an in the causal *fâ*' coming before the verb).

5. غَضَبِي *ghaḍab* = wrath, fury, anger, indignation. See at 16:106, p. 864, n. 2.

6. هَوَىٰ *hawâ* = he is ruined, perished, went down, falls, sinks (v. iii. m. s. past from *hawayy*, to fall, to sink).

7. تَابَ *tâba* = returned, turned in repentance (v. iii. m. s. past from *tawba/tawbah* / *matâb*. Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See *tâbû* at 16:119, p. 868, n. 11).

8. اهْتَدَىٰ *ihtadâ* = he received guidance, was led on the right way (v. iii. m. s. past in form VIII of *hadâ* [hidâyah/hudan/hady], to lead, to guide. See *muhtadîn* at 10:108, p. 675, n. 9).

9. Mûsâ, peace be on him, is asked this because he hurried and went to the right side of the Mount leaving behind his people. أَعْجَلَكَ *'a'jala* = he hastened, hurried, expedited, rushed, quickened, speeded up, accelerated, impelled (v. iii. m. s. past in form IV of *'ajala* ['ajal/'ajalah], to hurry. See *'ajjala* at 18:58, p. 933, n. 10).

10. أَثَرٌ *athar* (s.; pl. *'âthâr*) = trace, mark, track, vestiges, relics. See *'âthâr* at 18:64, p. 935, n. 12.

11. تَرْضَىٰ *tarḍâ* = you like, are pleased, are satisfied, agree, approve (v. ii. m. s. impfct. from *radiya* [ridan/riḍwân/marḍâh], to be satisfied. See *tardawna* at 9:24, p. 586, n. 6).

85. He said: "Verily We have put on trial¹ your people in your absence; and there misled² them Al-Sâmirîy."³
86. So Mûsâ returned⁴ to his people, enraged⁵ and grieved.⁶ He said: "O my people, did not your Lord promise⁷ you a good promise?⁸ Did it become long⁹ on you the covenant¹⁰ or did you intend¹¹ that there should descend¹² on you the wrath of your Lord, so you broke¹³ the promise to me?"
87. They said: " We broke not the promise to you of our own accord¹⁴

1. The reference is to the Children of Isrâ'il's having been misled by Al-Sâmirîy into the worshipping of the golden calf which he made for the purpose. فتا *fatannâ* = we tried, put on trial, tested (v. i. pl. past from *fatana* [*fain* /*ftûn*], to put to trial, to tempt. See at 20:40, p. 984, n. 5).
2. أضل *'adalla* = he led astray, misled (v. iii. m. s. past in from IV of *dalla* [*dalâl*/ *dalâlah*], to go astray. See at 20:79, p. 994, n. 10).
3. He was an unbelieving hypocrite.
4. رجع *raja'a* = he returned, recurred, came back (v. iii. m. s. past from *ruja'*, to come back, to come again. See at 9:83, p. 613, n. 6).
5. غضبان *ghadbbân* (s.; pl. غضاب *ghidâb*) = enraged, furious, infuriated, indignant, angry. See at 7:150, p. 521, n. 4.
6. أسف *'âsif* = grieved, regretful, sorry. See at 7:150, p. 521, n. 5.
7. يعد *ya'id(u)* = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. The final letter is vowelless because of the particle *lam* coming before the verb. See *ya'idu* at 8:548, n. 10).
8. i. e., of sending down the Tawrah.
9. i. e., long to materialize. طال *tâla* = he or it became long, protracted, lengthened (v. iii. m. s. past from *ṭawl*, to be long).
10. عهد *'ahd* (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 19:87, p. 973, n. 7.
11. أردتم *'aradtum* = you (all) desired, wanted, intended (v. ii. m. pl. past from *'arâda*, form IV of *râda* [*rawd*], to walk about, to move about. See *yuridânî* at 20:989, n. 9).
12. يحل *yahilla(u)* = he or it alights, comes down, descends, settles down, befalls (v. iii. m. s. impfct. from *halla* [*hulâl*], to alight, to settle down. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 20:81, p. 995, n. 4).
13. أخلفتم *'akhlaftum* = you failed to keep, went back on your word, broke the promise, disappointed (v. ii. pl. past from *akhlafta*, form IV of *kahlafa* [*khalaf*], to come after. See *'akhlaftu* at 14:22, p. 794, n. 3).
14. ملك *malik* = possession, owning, accord.

وَلَكِنَّا جَمَلْنَاهَا¹ but we were made to carry¹
 أَوْزَارًا مِّن زِينَةٍ² the loads² of ornaments³
 الْقَوْمِ⁴ of the people;⁴
 فَكَذَّبْنَاهَا⁵ so we threw⁵ them,
 فَكَذَلِكَ أَلْقَى⁶ and likewise did throw⁶
 السَّامِرِيُّ⁷ Al-Sâmirîy."

فَأَخْرَجَ⁸ 88. "Then he produced⁷
 لَهُمْ عَجَلًا جَسَدًا⁹ for them a calf,⁸ an image,⁹
 لَهُ جَوَارٍ¹⁰ having a lowing;¹⁰
 فَقَالُوا هَذَا¹¹ and they said: This is your
 إِلَهُكُمْ وَإِلَهُ مُوسَى¹² god and the god of Mûsâ
 فَنَسِيَ¹³ but he forgot."¹¹

أَفَلَا يَرَوْنَ¹⁴ 89. Do they not see
 أَنَّهُ لَا يَرْجِعُ¹⁵ that he does not return
 إِلَيْهِمْ قَوْلًا¹⁶ to them a word
 وَلَا يَمْلِكُ لَهُمْ¹⁷ nor does possess¹² for them
 ضَرًّا وَلَا نَفْعًا¹⁸ any harm¹³ or benefit?¹⁴

Section (Ru'û') 5

وَلَقَدْ قَالَ¹⁹ 90. And there had indeed said
 لَهُمْ هَارُونُ مِن قَبْلُ²⁰ to them Hârûn before:

1. حملنا *hummilnâ* = we were made to carry, loaded, burdened (v. i. pl. past passive from *hamala*, form II of *hamala* [*haml*], to carry. See *hamalat* at 19:22, p. 956, n. 1).

2. أوزار *'awzâr* (pl.; s., وزر *wizr*) = heavy loads, burdens, sins, crimes. See at 16:25, p. 834, n. 8.

3. زينة *zînah* = adornment, embellishment, ornament, finery, grandeur, decoration. See at 20:59, p. 988, n. 8.

4. i. e., the ornaments of the people of the Pharaoh which the Children of Isrâ'il had taken from them.

5. i. e., threw them into fire according to the suggestion of Al-Sâmirîy. قلنا *qadhafnâ* = we threw, flung, cast, hurled, tossed down (v. i. pl. past from *qadhafa* [*qadhaf*], to throw, to cast. See *iqdhift* at 20:39, p. 983, n. 2).

6. ألقى *'alqâ* = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ'* /*luqyân* /*luqy* /*luqyah/luqan*], to meet. See at 16:15, p. 831, n. 1).

7. أخرج *'akhraja* = he ousted, dislodged, brought out, made [someone] set out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurâj*], to go out, to leave. See at 16:78, p. 853, n. 1).

8. عجل *'ijl* (s.; pl. *'ujûl'* /*ijalah*) = calf. See at 11:69, p. 703, n. 3.

9. جسد *jasad* (s.; pl. *'ajsâd*) = body, corpus, image. See at 7:148, p. 520, n. 8.

10. جوار *khuwâr* = lowing, mooing. See at 7:148, p. 520, n. 9.

11. نسي *nasiya* = he forgot, became oblivious (v. iii. m. s. past from *nasy/nisyân*, to forget. See at 18:57, p. 933, n. 2).

12. يملك *yamliku* = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfet. from *malaka* [*malk/mulk/milk*], to take in possession. See at 16:73, p. 851, n. 1).

13. ضر *darr* = harm, damage, injury. See at 13:16, p. 770, n. 12.

14. نفع *naf'* = benefit, use, usefulness, profit. See at 10:49, p. 655, n. 4.

يَقُولُ "O my people,
إِنَّمَا تُنْتَبِهَةٌ you are but bring tried¹ by it;
وَإِنَّ رَبَّكُمْ and verily your Lord is
الْزَمِنُ the Most Merciful.
فَاتَّبِعُونِ So follow² me
وَاطِيعُوا أَمْرِي and obey³ my command."⁴

قَالُوا 91. They said
لَنْ نَبْرَحَ "We will not cease⁵
عَلَيْهِ وَعَدِكُمْ to adhere⁶ to it
حَتَّى يَرْجِعَ إِلَيْنَا until there returns⁷ to us
مُوسَى Mûsâ."

قَالَ لَهُمْ 92. He said: "O Hârûn,
مَا مَنَعَكَ what had held you back⁸
إِذْ رَأَيْتَهُمْ when you saw them
ضَلُّوا going astray,"⁹

أَلَا 93. "That you did not
تَتَّبِعَنِي follow me?
أَفَعَصَيْتَ Have you then disobeyed¹⁰
أَمْرِي my order?"

1. Hârûn, peace on him, had warned the Children of Isrâ'il, against the error and had asked them not to worship the calf, to follow him and believe in Allah. *futintum* = you were tried, put to trial, tested (v. ii. m. pl. past passive from *fatana* [fatn /futân], to put to trial, to tempt. See *fatannâ* at 20:85, p. 996, n. 1).

2. اتبعوا *ittabi'û* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [taba'/tabâ'ah], to follow. See at 7:158, p. 526, n. 7).

3. اطيعوا *atî'û* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'atâ'a*, form IV of *'â'a* [taw'], to obey. See at 8:46, p. 564, n. 1).

4. أمر *'amr* (s.; pl. أوامر *'awâmîr* / امور *'umûr*) = order, command, decree/ matter, issue, affair. *'an 'amrî* = out of my command, i. e., of my own accord. See at 18:82, p. 941, n. 6.

5. ابرح *'abraha(u)* = leave, depart (v. i. s. impfct. from *bariha* [barâh], to leave. With a negative before it, the verb means: to continue, not to cease. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 18:60, p. 934, n. 6).

6. عاكفين *'âkifîn* (accusative/genitive of *'âkifîn*, sing. *'âkif*) = those who stick to, cling to, adhere to, remain uninterruptedly, devote themselves to (active participle from *'akafa* ['ukûf], to cling or stick to. See at 2:125, p. 59, n. 16).

7. يرجع *yurji'a (u)* = he returns, sends back, refers back (v. iii. m. s. impfct. from *raja'a* [rujû'], to return. The final letter takes *fathah* because of an implied *'an* in *hattâ* coming before the verb). See *yurja'una* at 19:41, p. 960, n. 11).

8. i. e., Mûsâ, peace be on him, said. منع *mana'a* = he prevented, forbade, barred, held back (v. iii. m. s. past from *man'*, to prevent. See at 18:55, p. 931, n. 13).

9. ضلوا *dallû* = they went astray, strayed, lost way, erred (v. iii. m. pl. past from *dalla* [dalâl/dalâlah], to loose one's way. See at 7:149, p. 521, n. 2).

10. عصيت *'asayta* = you disobeyed, rebelled, defied (v. ii. s. past from *'asâ* ['isyan/ ma'siyah], to disobey, to defy. See at 10:91, p. 669, n. 12).

قَالَ 94. He said:

يَبْنُومُ "O my mother's son"

لَا تَأْخُذْ بِلِحْيَتِي do not seize by my beard¹

وَلَا بِرَأْسِي nor by my head.

إِنِّي خَشِيتُ Indeed I feared²

أَنْ تَقُولَ that you would say:

فَرَقْتَ 'You have caused a schism³

بَيْنَ بَنِي إِسْرَءِيلَ among the Children of Isrâ'îl

وَلَمْ تَرْقُبْ قَوْلِي and did not heed⁴ my word. ' "

قَالَ فَمَا 95. He said:⁵ "What then is

خَطْبُكَ the matter with you,⁶

يَسْمِرِيَّ O Sâmirîy"

قَالَ بَصُرْتُ 96. He said: "I observed⁷

يَحَالَمُ يَبْصُرُوايَهُ what they did not observe.⁸

فَقَبَضْتُ قَبْضَةً So I grasped⁹ a handful¹⁰

مِنْ أَثَرِ from the foot-print¹¹

الرَّسُولِ of the Messenger¹²

فَنَبَذْتُهَا and threw¹³ it;

وَكَذَلِكَ and suchwise

سَوَّلَتْ لِي نَفْسِي seduced¹⁴ me my mind."

قَالَ فَاذْهَبْ 97. He said: " Then go away.

1. لحية *lihyah* (s.; pl. *luhan/lihan*) = beard.

2. خشيت *khashîtu* = feared, apprehended, was afraid of, dreaded (v. i. s. past from *khashiya* [*khashy/khashyah*], to fear, to dread). See *khasinât* 18:80, p. 940, n. 16.

3. فرقت *farraqta* = you caused schism, divided, split, rent asunder, scattered, differentiated (v. iii. m. s. past in form II of *farāqa* [*fāraq/furqān*], to separate. See *farraqa* at 6:158, p. 461, n. 9).

4. ترقب *tarqub(u)* = watch, observe, guard, regard attentively, heed (v. ii. m. s. impfct. from *raqaba* [*ruqûb/raqâbah*], to observe, watch).

5. i. e., Mûsâ, peace be on him, said to Al-Sâmirîy.

6. خطب *khaṭb* (s.; pl. *khuṭûb*) = matter, affair, conditions, circumstances, situation, concern. See at 15:57, p. 819, n. 3.

7. i. e., he saw the angel Jibrîl on a horse at the time the Pharaoh and his men were drowned in the sea (Ibn Kathîr, V, 307). بصرت *basurtu* = I

observed, realized, understood, saw (v. i. s. past from *basura* [*basar*], to see, to realize, to understand. See *yubshiru* at 19:42, p. 961, n. 4).

8. يصبروا *yubshirû(na)* = they see, observe, realize, understand (v. iii. m. pl. impfct. from *'abshara*, form IV of *basura/basira* [*basar*]. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See n. 7 above.

9. قبضت *qabadtu* = I grasped, seized, held, clutched (v. i. s. past from *qabada* [*qabd*], to seize. See *yaqbidûna* at 9:67, p. 605, n. 12).

10. قبضة *qabdah* (s.; pl. *qabadât*) = seizure, grasp, grip, handful.

11. i. e., from the footprint of the horse of Jibrîl (Ibn Kathîr, V, 306). أثر *'athar* (s.; pl. *'âthâr*) =

track, trace, mark, foot-print, impression, vestiges, remains, relics. See *'âthâr* at 18:64, p. 935, n. 12.

12. i. e., Jibrîl.

13. i. e. threw it on the ornaments that were put into fire. نبذت *nabadhtu* = I threw, hurled, rejected (v. i. s. past from *nabadha* [*nabd*], to

hurl. See *nabadhû* at 3:187, p. 229, n. 13).

14. سولت *sawwalat* = she or it seduced, enticed (v. iii. f. s. past from *sawwala*, form II of *sawila* [*sawl*], to become loose, soft. See at 12:83, p. 753, n. 2).

فَإِنَّكَ لَكَ فِي الْحَيَوةِ Verily you shall have in this
أَنْ تَقُولَ لَا مِسَاسٌ life to say: "No touching."¹

وَإِنَّكَ And verily you shall have
مَوْعِدًا an appointment²

لَنْ تُخْلَفَهُ. that you shall not be failed.³

وَأَنْظُرْ إِلَى إِلَهِكَ And look at your god

الَّذِي ظَلَمْتَ to which you have continued⁴

عَلَيْهِ عَاكِفًا to be attached.⁵

لَنَحْرِقَنَّهُ ثُمَّ We will surely burn⁶ it, then

لَنَنْسِفَنَّهُ فِي الْيَمِّ will scatter⁷ it into the sea⁸

نَسْفًا in demolition."⁹

إِنَّمَا إِلَهُكُم 98. Verily your god is

اللَّهُ الَّذِي only Allah Who,

لَا إِلَهَ إِلَّا هُوَ there is no god but He.

وَسِعَ كُلَّ شَيْءٍ He encompasses¹⁰ everything

عِلْمًا in knowledge.

كَذَلِكَ نَقُصُّ عَلَيْكَ 99. Thus do We relate¹¹ to you

مِنْ أَنْبَاءِ of of the tidings¹²

مَا قَدْ سَبَقَ of what has gone before;¹³

وَقَدْ آتَيْنَاكَ and We have given you

مِنْ لَدُنَّا ذِكْرًا from Us a reminder.¹⁴

1. i. e., he would be an untouchable, none touching him and he touching none (Ibn Kathîr, V, 307). مَسَّس misâs = touching, feeling, infringement. See massa at 16:53, p. 844, n. 8.

2. i. e., for punishment. مَوْعِد maw'id (s.; pl. mawâ'id) promise, pledge, appointment, appointed time/ place. See at 20:58, p. 988, n. 5.

3. تخلف tukhlafa(u) = you are failed in the promise, disappointed (v. ii. m. s. impfct. passive from 'akhlafta, form IV of kahlafa [khalaf], to come after. See 'akhlaftum at 20:86, p. 996, n. 13).

4. ظلت zalta = you continued, remained, ceased not, were, (v. ii. m. s. past from zalla [zall/ zulâl], to be, to continue. See zallû at 15:14, p. 810, n. 2).

5. عاكف 'âkif (s.; pl. 'âkifân) = one who sticks to, clings to, adheres to, remains attached to (active participle from 'akafa ('ukâf), to cling to, stick to. See 'âkifîn at 20:91, p. 998, n. 6).

6. لنحرق la+nuharriqanna = we shall surely burn (v. i. pl. impfct. emphatic from harraqa, form II of haraqa [harq], to burn. See ihtaraqat at 2:266, p. 139, n. 17).

7. لننسف la+nansifanna = we shall surely scatter, atomize, blow up (v. i. pl. impfct. emphatic from nasafa [nasf], to scatter, spray, blow up.

8. يَم yamm (s.; pl. yamûm) = open sea, river.

9. نسف nassf = scattering, blowing up, demolition, tiny pieces. See n. 7 above.

10. وسع wasi'a = he or it encloses, encompasses, holds, contains, comprises (v. iii. m. s. past from sa'ah), to be wide. See at 6:279, p. 423, n. 10).

11. نقص naqussu = we relate, narrate, recount (v. i. pl. impfct. from qassa [qass/ qasas], to cut, to relate. See at 18:13, p. 913, n. 13).

12. أَنْبَاء 'anbâ' (pl.; s. نَبَأ naba') = news, tidings, intelligence. See at 12:102, p. 759, n. 10.

13. سَبَق sabâqa = he or it preceded, did or went before (v. iii. m. s. past from sabq, to be or act before. See at 11:40, p. 692, n. 6).

14. i. e., the Qur'ân. ذَكَر dhikr = citation, recollection, remembrance, mention, reminder; also scripture (dhikr is another name for the Qur'ân. See for instance 21:50). See at 20:14, p. 989, n. 2.

مَنْ أَعْرَضَ 100. Whoever turns away¹

عَنْهُ فَإِنَّهُ يَحْمِلُ from it,² he shall surely bear³

يَوْمَ الْقِيَمَةِ on the Day of Resurrection

وِزْرًا⁴ a burden.⁴

خَالِدِينَ فِيهِ 101. They will abide therein.

وَسَاءَ لَهُمْ And bad shall be⁵ for them

يَوْمَ الْقِيَمَةِ on the Day of Resurrection

حِمْلًا⁶ the load.⁶

يَوْمَ 102. The day when

يُنْفَخُ فِي الصُّورِ blown⁷ shall be the trumpet.⁸

وَنَحْشُرُ And We shall muster⁹

الْمُجْرِمِينَ¹⁰ the sinful¹⁰ that day

زُرْقًا¹¹ turning blue.¹¹

يَخْفَتُونَ 103. They will whisper¹²

بَيْنَهُمْ among them:

إِنْ لَيْتُمْ "You did not tarry¹³

إِلَّا عَشْرًا¹⁴ but ten."¹⁴

نَحْنُ أَعْلَمُ 104. We know best

بِمَا يَقُولُونَ what the will say

1. أَعْرَضَ 'a'raḍa = he turned away, averted, evaded (v. ii. m. pl. past from 'a'raḍa, form IV of 'aruda ['ard], to be broad, wide, to appear, to show. See at 18:57, p. 933, n. 1).

2. i. e., from the Qur'ân.

3. يَحْمِلُ yahmilu = he bears, carries, takes the load (v. iii. m. s. impfct. from ḥamala [haml], to carry. See ḥummilnâ at 19:22, p. 956, n. 1).

4. i. e., the burden of sin. وَزْر wizr (s.; pl. 'awzâr) = burden, load, encumbrance, sin. See at 17:15, p. 877, n. 10).

5. سَاء sâ'a = he or it became foul, bad, evil (v. iii. m. s. past from sâ'/saw', to be bad. See at 17:32, p. 883, n. 5).

6. i. e., load of sin. حِمْل himl (s.; pl. 'ahmâl) = load, burden, cargo. See at 12:72, p. 749, n. 4.

7. يُنْفَخُ yunfakhu = he or it is blown, breathed, inflated, filled with air (v. iii. m. s. impfct. passive from nafakha [nafkh], to blow. See at 6:73, p. 421, n. 3).

8. صُور sūr = horn, bugle, trumpet. See at 18:99, p. 946, n. 4.

9. نَحْشُرُ nahshuru = we muster, gather, assemble, rally (v. i. pl. impfct. from ḥashara [hashr], to gather. See at 19:85, p. 972, n. 11).

10. مُجْرِمِينَ mujrimîn (pl.; acc. Jgen. of mujrimûn; s. mujrim) = those who commit sins, sinners, culprits, sinful (act. participle from ajrama, form IV of jarama [jarm], to commit a crime. See at 19:86, p. 973, n. 2).

11. i. e., because of terror and bewilderment. زُرْق zurq (pl.; s. 'azraq) = blue.

12. يَخْفَتُونَ yatakhâfatûna = they become inaudible, mutter, whisper (v. iii. m. pl. impfct. from takhâtafa, form VIII of khafata [khufât], to become inaudible, to mutter).

13. لَيْتُمْ labithum = you lived, stayed, tarried, remained, lingered, persisted (v. ii. m. pl. past from labitha [labith/lubith/lubâth], to remain. See at 18:19, p. 917, n. 1).

14. i. e., ten days.

إِذْ يَقُولُ when there will say the
أَمْثَلُهُمْ طَرِيقَةً model¹ of them in conduct:²
إِنْ لَيْتُمْ إِلَّا يَوْمًا "You tarried not but a day."

﴿١٤﴾

Section (Rukū') 6

وَسْتَأْذِنُكَ 105. And they ask you

عَنِ الْجِبَالِ about the mountains.³

فَقُلْ يَنْسِفُهُ رَبِّي Say: "My Lord will scatter⁴

نَسْفًا ﴿١٥﴾ them in tiny pieces."⁵

فَيَذَرُهَا 106. "And will leave⁶ them

﴿١٦﴾ قَاعًا صَفْصَفًا as a plain⁷ desolate."⁸

لَا تَرَى 107. "You will not see

فِيهَا عِوَجًا in them any curvature⁹

﴿١٧﴾ وَلَا أَمْتًا nor any depression."¹⁰

يَوْمَئِذٍ 108. On that day

يَتَّبِعُونَ الدَّاعِيَ they will follow¹¹ the caller;¹²

لَا عِوَجَ لَهُ he will have no crookedness.

وَحَشَعَتْ And faded¹³ will be the

أَلْصَوَاتُ لِلرَّحْمَنِ voices for the Most Merciful.

فَلَا تَسْمَعُ So you will hear naught

﴿١٨﴾ إِلَّا هَمْسًا except whispering.¹⁴

1. أمثل 'amthalu = ideal, model, exemplary (relative of mathil). See muthlā at 20:63, p. 989, n. 12.

2. طريقة tariqah (s.; p. ṭuruq/tarā'iq) = way, mode, manner, conduct, method.

3. i. e., what will happen to the mountains on the Day of Resurrection. This and the following three 'āyahs give a graphic description of the situation on the Day of Resurrection. جبال jibāl (pl.; s. jabal) = mountains.

4. ينسف yansifu = he scatters, demolishes, blows away (v. iii. m. s. impfct. from nasafa [nasf], to scatter, spray, blow up. See la+nansifanna at 20:97, p. 1000, n. 7).

5. نسف nasf = scattering, blowing up, demolition, tiny pieces. See at 20:97, p. 1000, n. 7.

6. يذر yadharu = he leaves, lets alone, abandons, forsakes (v. iii. m. s. impfct. from wadhara/yadharu [wadhr] to leave. See yadhar at 7:186, p. 537, n. 12).

7. قاع qā' (s.; pl. qī'ān) = plain, lowland.

8. صَفْصَف ṣafṣaf = desolate, empty, barren, waste.

9. عِوَج 'iwaj = crookedness, twist, bend, curvature. See at 18:1, p. 910, n. 4.

10. أَمْت 'amt = crookedness, curvature, weakness, depression.

11. يَتَّبِعُونَ yattabi'ūna = they follow, obey, pursue (v. iii. m. pl. impfct. from ittab'a, form VIII of tabi'a [taba'/tabā'ah], to follow. See at 7:157, p. 525, n. 1).

12. داع/داعى dā'in (s.; pl. du'āh) = caller, inviter, summoner (act. participle from da'a [du'ā'], to call, to summon. See 'ad'ā at 19:48, p. 963, n. 1).

13. خَشَعَتْ khasha'at = she became humble, submissive, drooped, low, faded (v. iii. f. s. past from kahsha'a [khushā'], to be submissive, humble. See khushā' at 17:109, p. 909, n. 3).

14. همس hams = mumble, muttering, whispering.

يَوْمَئِذٍ لَا تَنْفَعُ 109. That day, of no avail¹
 الشَّفَعَةُ will be the intercession²
 إِلَّا مَنْ except one whom the Most
 أَذِنَ لَهُ الرَّحْمَنُ Merciful gives leave³ to
 وَرَضِيَ لَهُ قَوْلًا and is pleased⁴ with his word.

يَعْلَمُ 110. He knows
 مَا بَيْنَ أَيْدِيهِمْ what is before them
 وَمَا خَلْفَهُمْ and what is after⁵ them;
 وَلَا يَحِيطُونَ and they cannot encompass⁶
 بِهِ عِلْمًا Him in knowledge.

وَعَنَتِ 111. And humbled⁷ will be
 الْوُجُوهُ لِلْحَيِّ the faces⁸ for the Ever-Living,
 الْقَيُّومِ the Ever-Sustaining.⁹
 وَقَدْ خَابَ And frustrated¹⁰ shall be the
 مَنْ حَمَلَ one who bears¹¹ the load of
 ظُلْمًا a transgression.¹²

وَمَنْ يَعْمَلْ 112. And whoever performs
 مِنَ الصَّالِحَاتِ of the right deeds¹³
 وَهُوَ مُؤْمِنٌ and is a believer,
 فَلَا يَخَافُ ظُلْمًا he shall not fear any wrong
 وَلَا هَضْمًا nor any lessening.¹⁴

1. يَنْفَعُ *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf*]), to be useful, be of use. See at 11:34, p. 669, n. 1).

2. شَفَاعَةُ *shafa'ah* = intercession, advocacy, pleading. See at 4:85, p. 279, n. 2.

3. أَذِنَ *'adhina* = he permitted, gave leave, allowed (v. iii. m. s. past from *'idhn*, to allow, to permit, to listen. See at 10:59, p. 658, n. 8).

4. رَضِيَ *radiya* = he was pleased, became happy (v. iii. m. s. past [from *ridan/ ridwân/ mardâh*, to be satisfied]. See at 9:100, p. 621, n. 2).

5. خَلْفَ *khalf* = back, behind, coming after, successors. See at 2:255, p. 131, n. 7.

6. يَحِيطُونَ *yuhitûna* = they comprehend, grasp fully, encompass, enclose, encircle (v. iii. m. pl. impfct. form *'ahâta*, form IV of *hâta* [*hawt/ hitah / hiyâtah*], to surround, to guard, to watch. See at 2:255, p. 131, n. 8).

7. عَنَتِ *'anat* = she became humble, submissive, servile (v. iii. f. s. past from *'anâ* [*'unûw*] to be humble, submissive).

8. وَجُوهُ *wujûh* (sing. وَجْه *wajh*) = faces, countenances. See at 17:97, p. 905, n. 1).

9. الْقَيُّومِ *al-Qayyûm* = the Everlasting, the Eternal, the Ever-Sustaining.

10. خَابَ *khâba* = he failed, became unsuccessful, became disappointed, was frustrated (v. iii. m. s. past from *khaybah*, to fail, to be disappointed. See at 20:61, p. 989, n. 3).

11. يَحْمِلُ *yahmilu* = he bears, carries, takes the load (v. iii. m. s. impfct. from *hamala* [*haml*], to carry. See at 20:100, p. 1001, n. 3).

12. i. e., by setting partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظُلْم *zulm* = wrong, injustice, iniquity, oppression. See at 4:30, p. 253, n. 8.

13. الصَّالِحَاتِ *sâlihât* (f. pl.; sing. صَالِحَة *sâlihah*; m. *sâlih*) = good deeds/things (approved by the Qur'ân and the *sunnah* (act. participle from *salaha* [*salâh/sulûh/maṣlahah*], to be good, right. See at 20:75, p. 993, n. 3).

14. i. e., in the merits and rewards. هَضْم *hadm* = digestion, lessening, diminishing, curtailment.

وَكَذَٰلِكَ 113. And likewise ¹	
أَنزَلْنَاهُ I have sent it down ²	
قُرْآنًا عَرَبِيًّا as a Qur'ân in Arabic	
وَصَرَّفْنَا فِيهِ and have spelt out ³ therein	
مِنَ الْوَعِيدِ some of the threats ⁴ that	
لَعَلَّهُمْ يَتَّقُونَ they might be on their guard ⁵	
أَوْ يُحْدِثُ لَهُمْ or it might generate ⁶ in them	
ذِكْرًا remembrance.	
فَعَلَى اللَّهِ 114. So All-Exalted is Allah,	
الْمَلِكُ الْحَقُّ the True King.	
وَلَا تَعْجَلْ And do not hasten ⁷	
بِالْقُرْآنِ مِنْ قَبْلِ with the Qur'ân before	
أَنْ يَفْضَلَ إِلَيْكَ that concluded ⁸ is to you	
وَحْيُهُ its communication. ⁹	
وَقُلْ رَبِّ And say: "My Lord,	
زِدْنِي عِلْمًا increase me in knowledge."	
وَلَقَدْ 115. And indeed We had	
عَاهَدْنَا إِلَىٰ آدَمَ enjoined ¹⁰ on 'Âdam	
مِنْ قَبْلُ فَنَسِيَ before, but he forgot;	
وَلَمْ نَجِدْ لَهُ and We did not find in him	
عَزْمًا a firm will. ¹¹	

1. i. e. as We have encouraged the doing of the good deeds, so We have sent down the Qur'ân.
2. أَنزَلْنَا 'anzalnâ = we sent down (v. i. pl. past from 'anzala, form IV of nazala [nuzâl], to come down. See at 20:2, p. 976, n. 1).
3. صَرَّفْنَا sarrafnâ = we spelt out, set out in detail, explained, elucidated, inflected, (v. i. pl. past from sarrafa, form II of šarafa [šarf], to turn, to turn away. See at 18:53, p. 931, n. 3).
4. وَعِيد wa'id = threats, promises. See at 14:14, p. 792, n. 5.
5. يَتَّقُونَ yattaqûna = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from ittaqâ, form VIII of waqâ [waqy/wiqâyah], to guard, to protect. See at 12:57, p. 743, n. 8).
6. يُحْدِثُ yuhdithu = he or it causes to happen, generates, arouses, initiates, brings about (v. iii. m. s. impfct. from ahdatha, form IV of hadatha [hudâth], to happen, to occur. See 'uhditha at 18:70, p. 937, n. 2).
7. This part of the 'âyah shows that the text and words of the Qur'ân were communicated to the Prophet, peace and blessings of Allah be on him, as they are and that he used to make haste to repeat and remember them (see 75:16). لَا تَعْجَلْ la ta'jal = do not hurry/ make haste/ hasten (v. ii. m. s. imperative [prohibition] from 'ajila ['ajal/'ajalah], to hasten. See at 19:84, p. 972, n. 8).
8. يُقَضَى yuqḍâ = he or it is spent, passed, ended, concluded, decreed (v. iii. m. s. impfct. passive from qadâ [qadâ'], to settle, to decide. See at 6:61, p. 415, n. 5).
9. The word wahy bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also Bukhârî, nos. 2-4. See 'awḥaynâ at 17:86, p. 901, n. 4).
10. i. e., not to eat of the forbidden tree. عَاهَدْنَا 'ahidnâ ('ilâ) = we assigned, committed to, entrusted to, enjoined on (v. i. pl. past from ahida ['ahd], to delegate, to entrust, to commit. See at 2:125, p. 59, n. 13).
11. عَزْم 'ajm = determination, resolution, decision, firm will. See at 3:186, p. 229, n. 9.

Section (Rukû') 7

وَاِذْ قُلْنَا 116. And when We said

لِلْمَلٰٓئِكَةِ to the angels:

اَسْجُدُوْا "Prostrate yourselves¹

لَادَمَ to 'Âdam."

فَسَجَدُوْا So they prostrated themselves

۞ اِلَّا اِبْلِيسَ اَبٰی except Iblîs. He refused.²

فَقُلْنَا يٰۤاٰدَمُ 117. Then We said: "O 'Âdam,

۞ اِنَّ هٰذَا عَدُوٌّ verily this is an enemy³ to

لَكَ وَلِرَوْجِكَ you and to your wife.

فَلَا تَخْرُجْكَ So let him not oust⁴ you two

مِنَ الْجَنَّةِ from the garden;

۞ فَتَشْقٰی then you will be distressed."⁵

۞ اِنَّ لَكَ 118. Verily you have it

اَلَّا تَجُوعَ that you shall not starve⁶

۞ فِيْهَا وَلَا تَعْرٰی therein nor be unclad.⁷

وَاِنَّكَ 119. And verily you

لَا تَظْمَؤُا فِيْهَا shall not suffer thirst⁸ therein

۞ وَلَا تَضْحٰی nor be hit by the sun-rays.⁹

1. Here follows a recapitulation of how 'Âdam, peace be on him, proved to be lacking in firm will and failed to carry out the charge entrusted to him.

اسجدوا *usjudû* = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujûd*], to prostrate oneself. See at 18:50, p. 929, n. 11).

2. اَبٰى '*abâ* = he declined, refused, turned down (v. iii. m. s. past from '*ibâ*'/'*ibâ'ah*, to refuse. to decline. See at 20:56, p. 987, n. 15).

3. عَدُوْ '*adûw* (s.; pl. اَعْدَاء '*a'dâ*') = foe, enemy. See at 18:50, p. 930, n. 5.

4. لِيَخْرُجَنَّ *la yukhrijanna* = he ousts, drives out, expels, brings out, produces (v. iii. m. s. impfct. emphatic from '*akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See *yukhrijâ* at 20:63, p. 989, n. 10).

5. تَشْقٰى *tashqâ* = you be distressed, miserable, unhappy, unfortunate (v. ii. m. s. impfct. from *shaqiya* [*shaqâ*/'*shaqâwah*/'*shaqwah*], to be unhappy, miserable. See at 20:2, p. 976, n. 3).

6. تَجُوعَ *tajû'a(u)* = you be hungry, suffer from hunger, starve (v. ii. m. s. impfct. from *jâ'a* [*jaw*], to be hungry. The final letter takes *fathah* because of the particle '*an* ['*an+lâ*] coming before the verb. See *jaw* 16:112, p. 866, n. 6).

7. تَعْرٰى *ta'râ* = you be unclad, bare, undressed, naked (v. ii. m. s. impfct. from '*ariya* ['*uryl*/'*uryah*], to be naked, bare).

8. تَظْمَؤُا *tazma'u* = you suffer thirst, be thirsty (v. ii. m. s. impfct. from *zami'a* [*zama*/'*zamâ*/'*zamâ'ah*], to be thirsty. See *zama* at 9:120, p. 630, n. 10).

9. تَضْحٰى *tadhâ* = you be hit by the sun's rays, be visible, appear (v. ii. m. s. impfct. from *dahiya* [*duhan*], to appear, be hit by the sun-rays. See *duhan* at 20:59, p. 988, n. 10).

فَوَسْوَسَ إِلَيْهِ 120. But there whispered¹ to
 الشَّيْطَانُ him the Satan.
 قَالَ يَتَذَكَّرُ He said: "O 'Âdam,
 هَلْ أَذُكَ عَلَى shall I direct² you to
 شَجَرَةِ الْخُلْدِ the tree of eternity³
 وَمُلْكٍ and a kingdom
 لَا يَبُلُ 121. that declines⁴ not?"

فَأَكَلَا مِنْهَا 121. So the two ate⁵ of it.
 فَبَدَّتْ لَهَا Hence exposed⁶ became to them
 سَوْءُ تَوْبَتِهَا their private parts;⁷
 وَكَيْفَا يَخْصِفَانِ and they set out⁸ to stitching⁹
 عَلَيْهِمَا onto them some of
 وَرَقِ الْجَنَّةِ the leaves¹⁰ of the garden .
 وَعَصَىٰ آدَمُ And 'Âdam disobeyed¹¹ his
 رَبَّهُ فَعَوَّىٰ 122. Lord and thus went astray.¹²

ثُمَّ 122. Thereafter
 اخْتَبَاهُ رَبُّهُ His Lord chose¹³ him
 فَتَابَ عَلَيْهِ and turned in forgiveness¹⁴
 وَهَدَىٰ to him and guided.

قَالَ 123. He said:

1. وَسْوَسَ *waswasa* = he whispered, tempted with wicked suggestions (v. iii. m. s. past from *waswās*. See at 7:20, p. 470, n. 11).
2. أَذَلْ *'adullu* = I show, point out, direct (v. i. s. impfct. from *dalla* [*dalâlah*], to show).
3. خُلْد *khuld* = eternity, endless duration, perpetuity. See at 10:52, p. 656, n. 3.
4. يَبُلُ *yablâ* = he or it dwindles away, declines, vanishes, disintegrates, becomes old (v. iii. m. s. impfct. from *baliya* [*bilan/balâ*'], to be old, to dwindle away).
5. أَكَلَا *'akalâ* = they (two) ate, consumed, devoured (v. iii. m. dual past from *'akala* [*'akl/ma'kal*], to eat. See *ya'kulûna* at 9:34, p. 591, n. 1).
6. بَدَتْ *badat* = she became exposed, evident, manifest, appeared (v. iii. f. s. past from *badâ* [*budâww / badâ'*] to appear, to come to light. See at 7:22, p. 471, n. 9).
7. سَوَاتٍ *saw'ât* (pl.; s. *saw'ah*) = private parts, shame, disgraceful acts.
8. طَفَقَا *tafiqâ* = they (two) set out to do, started, did suddenly (v. iii. m. dual past from *tafiqa* [*tafaq*], to set out. See at 7:22, p. 471, n. 10).
9. يَخْصِفَانِ *yakhshifâni* = they (two) patch, cover, sew (v. iii. m. dual impfct. from *khashafa* [*khasf*], to patch, to sew. See at 7:22, p. 471, n. 11).
10. وَرَقٍ *waraq* (s.; pl. *'awraq*) = leaves, paper, foliage. See *waraqah* at 6:59, p. 414, n. 9.
11. عَصَىٰ = he disobeyed, rebelled, defied (v. iii. m. s. past from *'isyân / ma'ṣiyah*, to disobey, to defy. See at 14:36, p. 800, n. 12).
12. عَوَّىٰ *ghawâ* = he went astray (v. iii. m. s. past from *ghayy/ghawâyah*, to go astray. See *'aghwaytu* at 15:39, p. 815, n. 6).
13. اخْتَبَىٰ *ijtabâ* = he selected, chose, picked (v. iii. m. s. past in form VIII of *jabâ* [*jibâyah*], to collect, to raise. See at 16:6, p. 869, n. 5).
14. تَابَ *tâba* = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb / tawbah / matâb*]). Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 19:60, p. 966, n. 8.

أَهْبِطَا مِنْهَا
جَمِيعًا "You two get down¹ for it,
all togeher.²

بَعْضُكُمْ لِبَعْضٍ
عَدُوٌّ One of you is to the other
an enemy.³

فَإِذَا بَلَغَ الْهُدَى
مِنِّي هُدًى So when there comes to you
from Me guidance⁴

فَمَنِ اتَّبَعَ and whoever follows⁵

هُدَايَ My guidance

فَلَا يَضِلُّ he shall not go astray⁶

وَلَا يَشْقَى nor shall he be distressed.⁷

وَمَنْ أَعْرَضَ 124. And whoever turns
عَنْ ذِكْرِي away⁸ from My reminder⁹

فَإِنَّ لَهُ مَعِيشَةً he shall indeed have a life¹⁰
ضَنْكًا straitened;¹¹

وَنَحْشُرُهُ and We shall rally¹² him

يَوْمَ الْقِيَامَةِ on the Day of Resurrection

أَعْمَى blind.¹³

قَالَ رَبِّ 125. He will say: "My Lord,

لِمَ رَحَشْتَنِي why have you raised me

أَعْمَى blind

وَلَكُنْتُ بَصِيرًا while I had been sightful?"¹³

1. اهبط *ihbiṭā* = you two get down, descend (v. ii. m. dual imperative from *habaṭa* [hubāṭ], to go down. See *ihbiṭ* at 7:12, p. 468, n. 10).

2. i. e., along with Iblīs.

3. i. e., Iblīs is an enemy of each of you (see 'āyah 117 above and also 7:22 and 7:24). *عدو* 'adūw (s.; pl. أعداء 'a'dā') = foe, enemy. See at 20:117, p. 1005, n. 3.

4. i. e. through a Prophet and Messenger. *هدى* *hudan* = guidance. See at 6:157, p. 460, n. 5.

5. اتبع *ittaba'a* = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [taba'/ tabā'ah], to follow. See at 20:47, p. 985, n. 10).

6. يضل *yadillu* = he strays, goes astray (v. iii. m. s. impfct. from *dalla* [dalāl/dalālah], to go astray. See at 20:52, p. 986, n. 7).

7. يشقى *yashqā* = he is distressed, miserable, unhappy, unfortunate (v. iii. m. s. impfct. from *shaqiya* [shaqā'/shaqāwah/shaqwah], to be unhappy, miserable. See *tashqā* at 20:117, p. 1005, n. 5).

8. أعرض *'a'raḍa* = he turned away, averted, evaded (v. ii. m. pl. past in form IV of 'arada [ʿarḍ], to be broad, wide, to appear, to show. See at 20:100, p. 1001, n. 1).

9. i. e., this Qur'ān. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder; also scripture (*dhikr* is another name for the Qur'ān. See for instance 21:50). See at 20:99, p. 1000, n. 14.

10. معيشة *ma'ishah* (s.; pl. *ma'āyish*) = life, way of living, subsistence, means of living. See *m'āyish* at 15:20, p. 811, n. 9.

11. ضنك *ḍank* = distress, wretched, straitened.

12. i. e., raise him. نحشر *nahshuru* = we muster, gather, assemble, rally (v. i. pl. impfct. from *hashara* [ḥashr], to gather. See at 20:102, p. 1001, n. 9).

13. أعمى *'a'mā* (s.; pl. 'umy) = blind. See at 17:72, p. 896, n. 10.

14. بصير *baṣīr* = one who sees/observes, sightful, All-Seeing (act. participle in the scale of *fa'il* from *baṣara*/baṣīra [baṣar], to see). See at 20:35, p. 982, n. 5).

قَالَ كَذَلِكَ 126. He wil say: "Thus
 أَنْتَ أَتَيْتَنِي did come to you My signs¹
 فَسَيْتَهَا but you forgot² them;
 وَكَذَلِكَ الْيَوْمَ and likewise today
 تُنْسَى you are forgotten."³

وَكَذَلِكَ نَجْزِي 127. "And thus We requite⁴
 مَنْ أَصْرَفَ the one who dissipates⁵
 وَلَمْ يُؤْمِنْ and believes not
 بِآيَاتِ رَبِّهِ in the signs of his Lord.
 وَلَعَذَابُ And indeed the punishment
 الْآخِرَةِ أَشَدُّ of the hereafter is severer⁶
 وَأَبْقَى and more lasting."⁷

أَفَلَمْ يَهْدِ 128. Did it not then guide
 لَهُمْ كَمْ them how many
 أَهْلَكْنَا قَبْلَهُمْ We destroyed⁸ before them
 مِنَ الْقُرُونِ of the generations⁹
 يَمْشُونَ they walk¹⁰
 فِي مَسْكِنِهِمْ in the habitations¹¹ of those?
 إِنَّ فِي ذَلِكَ لَآيَاتٍ Verily therein are sure signs
 لِأُولِي الْأَلْبَابِ for possessors of intellect.¹²

1. آيَات 'āyât (sing. 'āyah) = signs, miracles, revelations, evidences. See at 19:73, p. 969, n. 11.
2. نَسِيت *nasîta* = you forgot, became oblivious (v. ii. m. s. past from *nasiya* [*nasy/nisyân*], to forget. See at 18:24, p. 919, p. 8).
3. نَسِيَ *tunsâ* = you are forgotten (v. ii. m. s. impfct. passive from *nasiya*. See n. 2 above).
4. نَجْزِي *najẓi* = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ*], to recompense. See at 12:75, p. 749, n. 14).
5. i. e. dissipates himself by unbelief and disobedience to Allah. أَصْرَفَ 'asrafa = he committed excesses, exceeded all bounds, became extravagant/ prodigal, wasted, transgressed, dissipated (v. iii. m. s. past in form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See *lâ yusrif* at 17:33, p. 883, n. 9).
6. أَشَدَّ *ashadd* = more/most intense, more/most intensive, stronger/strongest, severer /severest, fiercer/ fiercest, harder/hardest, sterner/sternest/ tougher/toughest, more/most obstinate (elative of *shadîd*). See at 20:71, p. 992, n. 4.
7. أَبْقَى 'abqâ = more lasting, more enduring, more permanent (elative of *bâqin*, act. participle from *baqiya* [*baqâ*'], to remain, to continue to be. See at 20:71, p. 992, n. 5).
8. أَهْلَكْنَا 'ahlaknâ = we destroyed, annihilated (v. i. pl. past from 'ahlaka, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 19:98, p. 975, n. 9).
9. قُرُون *qurûn* (pl.; s. *qarn*) = generations, centuries, horns. See at 20:51, p. 986, n. 6.
10. يَمْشُونَ *yamshûna* = they walk, go on foot, proceed, move along (v. iii. m. pl. impfct. from *mashâ* [*مَشَى mashy*], to go on foot, to walk. See 17:95, p. 904, n. 1).
11. مَسَاكِن *masâkin* (pl.; s. *maskan*) = dwellings, abodes, habitations, residences, homes. See at 9:72, p. 608, n. 12.
12. نُهَى *nuhan* = intellect, intelligence, acumen, understanding, reason. See at 20:54, p. 987, n. 8.

Section (Rukū') 8

129. And had not a word¹
 سَبَقَتْ مِنْ رَبِّكَ preceded² from your Lord,
 لَكَانَ لَزَامًا it would have been necessary,³
 وَأَجَلٌ مُّسَمًّى and a term⁴ specified.⁵
130. So have patience
 عَلَى مَا يَقُولُونَ over what they say
 وَسَبِّحْ and proclaim the sanctity⁶
 بِحَمْدِ رَبِّكَ with the praise of your Lord
 قَبْلَ طُلُوعِ الشَّمْسِ before the rise⁷ of the sun
 وَقَبْلَ غُرُوبِهَا and before its setting,⁸ and
 وَمِنْ أَنَاءِ اللَّيْلِ by the hours⁹ of the night
 فَسَبِّحْ glorify,
 وَأَطْرَافَ النَّهَارِ and at fringes¹⁰ of the day,
 لَعَلَّكَ تَرْضَى so that you may be happy.
131. And you must not stretch¹¹
 عَيْنَيْكَ إِلَى مَا your two eyes to what
 مَتَعَانِيهِ We have furnished¹²
 أَرْوَاجِهِمْ to some types¹³ of them
 زَهْرَةَ الْحَيَاةِ الدُّنْيَا as flowers of the worldly life
 لِنَفْتَنَهُمْ فِيهَا that We may test them therein.

1. i. e., for a respite and chance to reform.
2. سَبَقَتْ *sabaqat* = she or it preceded, happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See at 11:110, p. 717, n. 3).
3. i. e., it would have been necessary to punish and destroy the unbelievers and rejecters of the truth. لَزَامٌ *lizām* = necessary, requisite, incumbent, obligatory. See 'al*zamnā* at 17:13, p. 877, n. 1.
4. أَجَلٌ 'ajal' (pl. 'ajāl) = term, date, deadline. See at 17:99, p. 905, n. 14.
5. مَسْمًى *musamman* (s.; pl. *musammayāt*) = specified, stipulated, named, designated, defined. (passive participle {m. s. } from *sammā* {to name}, form II of *samā* [*sumuww*/ *samā*'], to be high. See at 16:60, p. 846, n. 10).
6. i. e., in prayer. سَبِّحْ *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaha*, form II of *sabaḥa* [*sabḥ*/ *sibāḥah*] to swim, to float. See at 15:98, p. 827, n. 1).
7. i. e., at dawn (*fajr*). طُلُوعٌ *ṭulū'* = to rise, ascend. See *ṭaṭlu'* at 18:90, p. 943, n. 6.
8. i. e., the late afternoon ('*asr*) prayer. غُرُوبٌ *ghurūb* = setting. See *gharabat* at 18:17, p. 915, n. 8.
9. i. e., the night ('*ishā*) prayer. أَنَاءٌ 'anā' (pl.; sing. s. 'anan) = hours, especially of night, span of time, period. See at 3:113, p. 200, n. 10).
10. i. e., the prayers at midday (*zuhr*) and immediately after sun-set (*maghrib*). أَطْرَافٌ 'atrāf' (pl.; s. *taraf*) = extremities, outmost parts, tips, fringes, edges, sides. See at 13:41, 782, n. 7).
11. لَا تَمُدَّنَا *lā tamuddanna* = you must not stretch, extend not (v. ii. m. s. imperative {prohibition} in the emphatic form from *madda* [*madd*], to extend. See at 15:88, p. 825, n. 5).
12. i. e., do not look with admiration or longing to what We have furnished to some of the unbelievers. مَتَاعٌ *matta'nā* = we made (someone) enjoy, granted (someone) enjoyment, furnished (v. i. pl. past from *matta'a*, form II of *mata'a* [*mat'* *mut'ah*], to take away. See at 10:98, p. 672, n. 6).
13. أَزْوَاجٌ 'azwāj' (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. See at 20:53, p. 987, n. 4.

وَرِزْقُ رَبِّكَ And the provision¹ of your

حَيْرِ Lord is better²

وَابْقَى and more enduring.³

وَأْمُرْ أَهْلَكَ 132. And bid⁴ your family

بِالصَّلَاةِ to pray

وَأَصْطِرْ عَلَيْهَا and persevere⁵ in it.

لَا نَسْأَلُكَ We do not ask of you

رِزْقًا any provision;

نَحْنُ نَرْزُقُكَ We give you provision.⁶

وَالْآخِرَةُ And the ultimate outcome⁷ is

لِلنَّعْوَى for righteousness.⁸

وَقَالُوا 133. And they say:

لَوْلَا يَأْتِينَا "Why does he not bring us

بَيِّنَاتٍ مِنْ رَبِّهِ a sign from his Lord?"⁹

أَوَلَمْ تَأْتِهِمْ Has not there come to them

بَيِّنَةٌ مَا a clear evidence¹⁰ of what

فِي الصُّحُفِ الْأُولَى is in the scriptures¹¹ of old?



وَلَوْ أَنَّا 134. And if We had

أَهْلَكْنَاهُمْ destroyed¹² them

بِعَذَابٍ مِنْ قَبْلِهِ with a punisment before it¹³

1. i. e., the provision and reward in the hereafter. رِزْقُ *rizq* (pl. اَرْزَاقُ *arzâq*) = provision, means of livelihood, food, sustenance. See at 16:71, p. 849, n. 10).

2. خَيْرِ *khayr* = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 12:56, p. 743, n. 7.

3. أَبْقَى *'abqâ* = more lasting, more enduring, more permanent (elative of *bâqin*, act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See at 20:71, p. 992, n. 5).

4. أَمُرْ *'u'mur* = bid, order, command (v. ii. m. s. imperative from *'amara* [*'amr*], to order, to command. See ya'muru at 19:55, p. 964, n. 7).

5. اصْطِرْ *istabir* = persevere, be steadfast, endure, be patient (v. ii. m. s. imperative from *istabara*, form VIII of *ṣabara* [*ṣabr*], to be patient. See *ṣabarû* at 19:65, p. 967, n. 9).

6. نَرْزُقُكَ *narzuqu* = we give provision, provide the means of subsistence, endow, bestow (v. i. pl. impfct. from *razaqa* [*razq*], to provide, bestow. See *razaqnâ* at 20:81, p. 995, n. 2).

7. عَاقِبَةٍ *'âqibah* (s.; pl. عَوَاقِبُ *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 16:36, p. 839, n. 12.

8. تَقْوَى *taqwâ* = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 9:108, p. 624, n. 8).

9. i. e., in support of his Prophethood.

10. بَيِّنَةٍ *bayyinah* (f. s.; pl. bayyinât) = clear, clear proof, clear evidence, obvious, manifest. See at 11:88, p.709, n. 9.

11. i. e., what is written in the previous scriptures about his coming. صُحُفٍ *ṣuhuf* (pl.; s. *ṣahifah*) = pages, papers, books, scriptures.

12. أَهْلَكْنَا *'ahlaknâ* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 20:128, p. 1008, n. 8).

13. i. e., before the coming of the Prophet, peace and blessings of Allah be on him, and the Qur'ân.

لَقَالُوا they would surely have said:
 رَبَّنَا لَوْلَا "Our Lord, why did you not
 أَرْسَلْتَ إِلَيْنَا send¹ to us
 رَسُولًا a Messenger
 فَتَتَّبِعَ so we could have followed²
 آيَاتِكَ Your signs
 مِنْ قَبْلِ أَنْ before that
 نَذِلَّ we became humiliated³
 وَنَخْزَىٰ and despicable?"⁴

قُلْ 135. Say:
 كُلُّ مَرِيضٍ "Everyone is awaiting;⁵
 فَتَرِيضُوا so you await.⁶
 فَسَتَعْلَمُونَ Then soon you will know
 مَنْ أَصْحَابُ who are the followers⁷ of
 الصِّرَاطِ السَّوِيِّ the path⁸ straight and right⁹
 وَمَنْ and who
 أَهْتَدَىٰ have received guidance.¹⁰

1. أرسلت 'arsalta = you sent, despatched (v. ii. m. s. past from 'arsala, form IV of rasila [rasal], to be long and flowing. See 'arsalnâ at 19:83, p. 972, n. 5).

2. تتبع nattabi'a(u) = we follow, pursue (v. i. pl. impfct. from ittaba'a, form VIII of tabi'a [taba'/tabâ'ah], to follow. The final letter takes fathah because of a hidden 'an in the causal fâ' coming before the verb. See ittaba'a at 20:123, p. 1007, n. 5).

3. نذل nadhilla(u) = we became humiliated, despised, low, humble (v. i. pl. impfct. from dhalla [dhall/ dhull/ dhalâlah / dhillah/ madhallah], to be low, humble. The final letter takes fathah because of the particle 'an coming before the verb. See dhull at 17:111, p. 909, n. 11).

4. نخزي nakhzâ = we become disgraced, discredited, despicable, contemptible, debased (v. i. pl. impfct. from khaziya [khizy], to be base, contemptible. See yukhzi at 16:27, p. 835, n. 5).

5. i. e., awaiting the turn of events. متربص mutarabbiş (s.; pl. mutarabbişûn) = he who awaits, lies in wait (act. participle from tarabbaşa, form V of rabaşa [rabs], to wait, to watch. See mutarabbişûn at 9:52, p. 600, n. 2).

6. ترصوا tarabbaşû = you (all) wait, lie in wait, wait and watch, await (v. ii. m. pl. imperative from tarabbaşa, form V of rabaşa [rabs], to wait, to watch. See n. 5 above and at 9:52, p. 600, n. 1).

7. أصحاب 'ashâb (pl.; sing. صاحب şâhib) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 15:78, p. 823, n. 3).

8. صراط şirât = way, path, road. See at 19:36, p. 959, n. 7.

9. سوي sawîy (s.; pl. 'aswiya) = correct, proper, unimpaired, right, even, straight, regular, sound, perfect. See at 19:43, p. 961, n. 9.

10. اهتدى ihtadâ = he received guidance, was led on the right way (v. iii. m. s. past in form VIII of hadâ [hidâyah/hudan/hady], to lead, to guide. See at 20:82, p. 995, n. 8).

21. SŪRAT AL- 'ANBIYĀ' (THE PROPHETS)

Makkan: 112 'āyahs

Like the other Makkan *sūrahs*, this *sūrah* also deals with the fundamentals of the faith, namely, belief in the Only One God (monotheism), Resurrection and the Day of Judgement. It starts with the mention of man's indifference to the inevitability of Resurrection, Judgement and the life in the hereafter. Reference is then made to the evidences in the creation pointing to the Creator and His exclusive ordering and sustaining of the universe and all that exists. In this connection the beginnings of the creation of the heaven and the earth and of all living beings are indicated ('āyahs 30-31). Mention is made also of the unbelievers' attitude, particularly their ridiculing and disbelieving the Prophet, peace and blessings of Allah be on him, and of the norm of destruction of the sinful people by way of Allah's punishment. These themes are brought home by short accounts of some of the Prophets – Ishāq, Ya'qūb, Lūṭ, Nūḥ, Dā'ud, Ayyūb, Ismā'il, Idrīs, Dhū al-Kifl, Dhū al-Nūn (Yūnus), Zakarīyā and Isā – peace be on them, illustrating the facts that all the Prophets delivered the same message of monotheism and all had to face the sarcasm, opposition and enmity of the unbelieving people. The *sūrah* is named *al-'Anbiyā'* (The Prophets) after them.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Near has come¹ for men

أَقْرَبَ لِلنَّاسِ ۖ حِسَابُهُمْ وَهُمْ

are in indifference³

مُعْرِضُونَ ۖ turning away.⁴

2. There comes not to them

مِنْ ذِكْرٍ

from their Lord anew⁶

بَلْ لَا أَسْمَعُ

وَهُمْ يَلْعَبُونَ ۖ while they play –

3. Distracted⁷ being

لَاهِيَةً قُلُوبُهُمْ

1. اقرب *iqtaraba* = he or it came near, approached (v. iii. m. s. past in form VIII of *qaruba* [qurb/ maqrahah], to be near. See at 7:185, p. 537, n. 9).

2. i. e., Day of Judgement are not far off. حساب *ḥisāb* (pl. حسابات *ḥisābāt*) = calculation, reckoning, accounting, taking of account. See at 17:12, p. 876, n. 10.

3. غفلة *ghaflah* = negligence, indifference, carelessness. See at 19:39, p. 960, n. 9.

4. i. e., from the truth and the warning. معرضون *mu'rīdūn* (sing. *mu'rīd*) = those who turn away/ avert/ evade/ fall back (active participle from 'a'raḍa, form IV of 'aruḍa ['ard], to be broad, to appear, to show. See at 12:105, p. 760, n. 8).

5. i. e., through Allah's Messenger. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder; also scripture (*dhikr* is another name for the Qur'ān. See for instance 21:50). See at 20:124, p. 1007, n. 9.

6. محدث *muḥdath* = fresh, new, anew (passive participle from 'aḥdathu {to bring about, to cause to happen}, form IV of ḥadathu/ḥadutha [ḥudūth/ḥadūthah], to happen, to be new. See yuhdithu at 20:113, p. 1004, n. 6.

7. لاهية *lāhiyah* (f., m. لاه *lāhin*) = heedless, inattentive, distracted (act. participle from laḥā [lahw], to be distracted, to prattle away. See lahw at 7:51, p. 485, n. 1.

وَأَسْرَأُ النَّجْوَى And they hide¹ the talk² –
الَّذِينَ ظَلَمُوا those that transgress³ –
هَلْ هَذَا إِلَّا "Is this one⁴ any but
بَشَرٌ مِثْلُكُمْ a human being like you.
أَفَتَأْتُونَ Will you then go along with
السِّحْرَ the sorcery⁵
وَأَنْتُمْ تَبْصُرُونَ while you see through?"⁶
﴿٦﴾
قَالَ رَبِّي يَعْلَمُ 4. He says: " My Lord knows
الْقَوْلَ the saying
فِي السَّمَاءِ وَالْأَرْضِ in the heaven and the earth;
وَهُوَ السَّمِيعُ and He is the All-Hearing,
الْعَلِيمُ the All-Knowing." ﴿٧﴾
بَلْ قَالُوا 5. Nay, they say:
أَضَعْتُ أَحْلَامِي "Confused⁷ dreams."⁸
بَلْ أَفْتَرَنُ Nay, he has forged⁹ it;
بَلْ هُوَ شَاعِرٌ nay he is a poet.
فَلْيَأْتِنَا بآيَةٍ So let him bring us a sign,¹⁰
كَمَا أُرْسِلُ as were sent out¹¹
الْأَوَّلُونَ the ones of old."¹²
مَاءَ أَمْنَتِ 6. There believed not

1. أسروا 'asarrû = they concealed, secreted, hid, kept confidential (v. iii. m. pl. past from 'asarra, form IV of sarra [surûr/ tasirrah/ masarrah], to make happy. See at 20:62, p. 989, n. 6).

2. نحوى najwâ (s.; pl. نحواي najâwâ) = secret talk, confidential conversation, See at 20:62, p. 989, n. 7.

3. i. e., the unbelieving polytheists. Note that at 31:13 shirk or setting partners with Allah is called a grave zulm. ظلموا zalâmû = they did wrong/injustice, transgressed (v. iii. m. pl. past from zalama [zalm/zulm], to do wrong. See at 16:84, p. 855, n. 10).

4. The allusion is to the Prophet, peace and blessings of Allah be on him.

5. The unbelievers alleged that what the Prophet was giving out was sorcery. سحر siḥr (pl. ashḥâr) = sorcery, magic, witchcraft, enchantment. See at 20:73, p. 992, n. 12.

6. تبصرون tubṣirûna = you see, see through, understand observe, realize (v. ii. m. pl. impfct. from 'abṣara, form IV of baṣura/baṣira [baṣar], to see. See yubṣirû at 20:96, p. 999, n. 8).

7. أضغاث 'adghâth (pl.; s. ضغث ḍighth) = bunches, muddles, confused. 'adghâth 'aḥlâm, confused dreams. See at 12:44, p. 738, n. 14.

8. In their own confusion the unbelievers levelled various allegations against the Prophet, peace and blessings of Allah be on him. أحلام 'aḥlâm (pl.; s. ḥulm) = dreams. See at 12:44, p. 738, n. 15.

9. Many unbelieving people allege that that the Qur'ân is a book of verse composed by the Prophet himself, peace and blessings of Allah be on him. افترى iftarâ = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of farâ [fary], to cut lengthwise. See at 20:61, p. 989, n. 4).

10. i. e., a miracle. آية 'ayah (pl. آيات 'âyât) = sign, revelation, miracle, evidence. See at 19:10, p. 8952, n. 9.

11. أُرسل 'ursila = he or it was sent, sent out, despatched (v. iii. s. past passive. from 'arsala, form IV of rasila [rasal], to be long and flowing. See 'arsalnâ at 19:83, p. 972, n. 5).

12. i. e., Mûsâ, 'Isâ and others, peace be on them.

- قَبْلَهُمْ مِنْ قَرْيَةٍ before them any habitation¹
 أَهْلَكْنَاهَا that We destroyed.²
 أَفَهُمْ يَوْمِئِذٍ So will they believe?³
 وَمَا أَرْسَلْنَا 7. Nor did We send out⁴
 قَبْلَكَ إِلَّا رِجَالًا before you any but men
 نُوْحِي إِلَيْهِمْ communicating⁵ to them.
 فَسْأَلُوا So ask
 أَهْلَ الذِّكْرِ the people of the scripture,⁶
 إِنْ كُنْتُمْ لَا تَعْلَمُونَ if you do not know.
 وَمَا جَعَلْنَاهُمْ 8. Nor did We make them
 جَسَدًا a body⁷
 لَا يَأْكُلُونَ الطَّعَامَ that did not consume food
 وَمَا كَانُوا خَالِدِينَ nor were they immortals.⁸
 ثُمَّ 9. Moreover
 صَدَقْنَاهُم We proved true⁹ to them
 الْوَعْدَ the promise¹⁰
 فَأَنْجَيْنَاهُمْ and rescued¹¹ them
 وَمَنْ نَشَاءُ and those We willed;
 وَأَهْلَكْنَا and We destroyed
 الْمُسْرِفِينَ the extravagant.¹²

1. قرية *qaryah* (s.; pl. قَرْيَ *quran*) = habitation, town, village, hamlet. See at 17:58, p. 891, n. 6.
 2. i. e., the habitations that We destroyed before did not believe even though they were provided with the miracles they asked for.
 3. i. e., even if miracles were provided?
 4. أَرْسَلْنَا '*arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from '*arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 19:83, p. 972, n. 5).
 5. It is emphasized that all the previous Messengers were human beings but that Allah sent *wahy* to them. نُوْحِي *nûhî* = we communicate (v. i. pl. impfct. from '*awhâ*, form IV of *wahâ* [*wahy*], to communicate. See at 16:43, p. 841, n. 12). The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets by various means. See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).
 6. ذِكْر *dhikr* = citation, recollection, remembrance, mention, reminder, ascription (*dhikr* is another name for the Qur'ân. See for instance 21:50). See at 21:2, p. 1012, n. 5.
 7. جَسَد *jasad* (s.; pl. '*ajsâd*) = body, corpus, image. See at 20:88, p. 997, n. 9.
 8. خَالِدِينَ *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 20:76, p. 993, n. 8).
 9. صَدَقْنَا *ṣadaqnâ* = we spoke the truth, proved to be true (v. i. pl. past from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See *ṣadaqta* at 12:26, p. 731, n. 7).
 10. i. e., of punishing the transgressors.
 11. أَنْجَيْنَا '*anjaynâ* = we rescued, saved, delivered (v. i. pl. past from '*anjâ*, form IV of *najâ* [*najw*/*najâ*/*najâh*], to save. See at 20:80, p. 994, n. 11).
 12. مُسْرِفِينَ *musrifîn* (pl.; acc./gen. of *musrifûn*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful (active participle from '*asrafa*, form IV of *sarafa*/*sarifa* [*sarf*/*saraf*], to corrode, to spoil, to neglect. See *musrifûn* at 7:81, p. 497, n. 7).

لَقَدْ أَنْزَلْنَا 10. Indeed We have sent
إِلَيْكُمْ down¹ to you
كِتَابًا a Book²
فِيهِ ذِكْرُكُمْ wherein is your mention.³
أَفَلَا تَعْقِلُونَ Will you not then understand?⁴

Section (Rukû') 2

وَكَمْ 11. And how many
فَصَمَّانٍ قَرِيبٍ We shattered⁵ of a habitation
كَانَتْ ظِلْمَةً that was transgressing⁶
وَأَنْشَأْنَا بَعْدَهَا and raised⁷ after that
قَوْمًا آخَرِينَ another people.
فَلَمَّا أَحْسَوْا 12. Then when they sensed⁸
بِأَسْنَاءِ Our might,⁹
إِذَا هُمْ مِنْهَا lo, they were from it
يَرْكُضُونَ running away.¹⁰

لَا تَرْكُضُوا 13. Do not run away,
وَارْجِعُوا إِلَى مَا but come back¹¹ to what you
أُتِفْتُمْ فِيهِ have been put in of luxury¹²
وَمَسْكِنِكُمْ and to your habitations,¹³
لَعَلَّكُمْ that you may be
تُسْتَأْذَنُونَ questioned.¹⁴

1. أَنْزَلْنَا 'anzalnâ = we sent down (v. i. pl. past from 'anzala, form IV of nazala [nuzûl], to come down. See at 20:113, p. 1004, n. 2).

2. i. e., this Qur'ân.

3. i. e., of advice and instruction meant for you. Also your prestige and honour if you follow the instructions contained therein.

4. تَعْقِلُونَ ta'qilûna = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from 'aqala ['aqil], to be endowed with reason. See at 12:109, p. 762, n. 2).

5. قَصَمْنَا qashamnâ = we shattered, broke (v. i. pl. past from qashama [qashm], to break, to shatter).

6. i. e., committing shirk, associating partners with Allah in worship. ظَالِمَةٌ zâlimah (f.; m. zâlim) = oppressive, wrong-doing, unjust, tyrannical, transgressor (act. participle from zalama [zalm/zulm], to do wrong. See zâlim at 18:35, p. 924, n. 7).

7. أَنْشَأْنَا 'ansha'nâ = we produced, brought into being, caused to rise, instituted, raised (v. i. pl. past from 'ansha'a. form IV of nasha'a [nash/nushâ/'nash'ah], to rise, to emerge. See at 6:6, p. 393, n. 11).

8. أَحَسُّوا 'ahassû = they sensed, realized, perceived (v. iii. m. pl. past 'ahassa, form IV of hassa [hass], to feel. See 'ahassa 3:51, p. 176, n. 5).

9. i. e., retribution. بَأْسٌ ba's = might, strength, courage, intrepidity, prowess (also, as verbal noun of ba'sa, hurt, harm, violence). See at 17:5, p. 874, n. 1.

10. يَرْكُضُونَ yarkuḍûna = they run away, gallop, race (v. iii. m. pl. impfct. from rakaḍa [rakḍ], to race, to run way).

11. ارْجِعُوا irji'û = you (all) come back, return (v. ii. m. pl. imperative from raja'a [rujû'], to return, go back. See irji' at 12:50, p. 740, n. 11).

12. أُتِفْتُمْ 'utrifum = you were given opulence, provided with luxury (v. iii. m. pl. past passive from 'atrafa, from IV of tarifa, to live in luxury. See 'utrifû at 11:116, p. 719, n. 8).

13. مَسَاكِنُ masâkin (pl.; s. maskan) = dwellings, abodes, habitations, residences, homes. See at 20:128, p. 1008, n. 11.

14. i. e., you may be called to account.

قَالُوا وَيَلَنَا 14. They said: "Woe to us,
إِنَّا كُنَّا indeed we have been
ظَالِمِينَ ١٤ transgressors."¹

فَمَا زَالَتْ تِلْكَ 15. And that² ceased not³ to be
دَعْوَتُهُمْ their cry⁴
حَتَّى جَعَلْنَاهُمْ till We made⁵ them
حَصِيدًا خَمِيدِينَ mown down,⁶ quiet.⁷

وَمَا خَلَقْنَا 16. And We have created not
السَّمَاءَ وَالْأَرْضَ the heaven and the earth
وَمَا بَيْنَهُمَا and all that is between them
لَعِبِينَ ١٦ for fun.⁸

لَوْ أَرَدْنَا 17. Were We to will⁹
أَنْ نَّتَّخِذَهُمْ that We take¹⁰ a fun,¹¹
لَا نَتَّخِذَنَّهُ We would have taken it
مِنْ لَدُنَّا of Our Own,
إِنْ كُنَّا فَعَلِينَ if We were to do.

بَلْ نَقْذِفُ بِالْحَقِّ 18. But We launch¹² the truth
عَلَى الْبَاطِلِ against the untruth,
فَيَدْمَغُهُ so it nullifies¹³ that;

1. ظَالِمِينَ *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons (active participle from *zalama* [zulm], to transgress, do wrong. See at 15:78, p. 823, n. 5).
2. i. e., the wailing of theirs.

3. مَا زَالَتْ *mâ zâlat* = she or it ceased not, continued (v. iii. f. s. past from *zâla* [zawâl], to go away, disappear. See *lâ yazâlu* at 13:31, p. 777, n. 9).

4. دَعْوَى *da'wâ* (s.; pl. *da'awâ/da'âwin*) = claim, allegation, plea, prayer, cry . See at 7:5, p. 466, n. 9.

5. جَعَلْنَا *ja'alnâ* = we made, set, appointed (v. i. pl. past from *ja'ala* [ja'l], to make, to set. See at 19:49, p. 963, n. 7).

6. i. e., completely obliterated. حَصِيدٌ *hasîd* = mown, reaped, harvested (act. participle from *ḥaṣada* [ḥaṣd/ḥasâd/ḥisâd], to harvest, to reap. See at 11:100, p. 713, n. 14).

7. خَامِدِينَ *khamidîn* (pl. ; acc./gen of *khamidûn*; s. *khamid*) = those who are quiet, still, calm, dying, extinguished (act. participle from *khamada* [khamd/khumâd], to go out, to die).

8. لَاعِبِينَ *lâ'ibîn* (pl.; acc./gen. of *lâ'ibûn*; s. *lâ'ib*) = players, those who make fun (act. participle from *la'iba* [lu'b/ li'b/ la'ib /tal'âb], to play, have fun. See *nal'abu* at 9:65, p. 605, n. 2).

9. أَرَدْنَا *'aradnâ* = we willed, desired, intended, (v. i. pl. past from *'arâda*, form IV of *râda* [rawd], to walk about. See at 18:81, p. 940, n. 9).

10. نَتَّخِذُ *nattakhidha(u)* = we adopt, take to ourselves, take, assume (v. i. pl. impfct. from *ittakhadha*, form VIII of *'akhadha* ['akhdh], to take. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 12:21, p. 729, n. 1).

11. لَهْوٍ *lahw* = fun, play, diversion, distraction, pleasure, amusement. See at 7:51, p. 485, n. 1.

12. نَقْذِفُ *naqdhifu* = we launch, throw, fling, cast, hurle, toss down (v. i. pl. impfct. from *qadhafa* [qadhfh], to throw, to cast. See *qadhafnâ* at 20:87, p. 997, n. 5).

13. يَدْمَغُ *yadmaghu* = he or it nullifies, frustrates, invalidates, refutes (v. iii. m. s. impfct. from *damagha* [damgh], to refute, to invalidate).

- فَإِذَا هُوَ زَاهِقٌ^١ and lo, it vanishes.¹
 وَلَكُمْ الْوَيْلُ And woe to you
 مِمَّا نَصِفُونَ^٢ for what you ascribe.²
- وَلَهُ 19. And to Him belongs
 مَنْ فِي whoever³ is there in
 السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth.
 وَمَنْ عِنْدَهُ And those who are near Him
 لَا يَسْتَكْبِرُونَ do not arrogantly turn away⁴
 عَنْ عِبَادَتِهِ from worshipping Him
 وَلَا يَسْتَحْسِرُونَ nor do they get tired of.⁵
- يُسَبِّحُونَ 20. They proclaim the glory⁶
 اللَّيْلِ وَالنَّهَارِ day and night,
 لَا يَفْتُرُونَ^٧ never slackening.⁷
- أَمْ أَخَذُوا مِنَ الْهَرَّةِ 21. Do they take⁸ gods
 مِنَ الْأَرْضِ from the earth
 هُمْ يُبْشِرُونَ^٩ who can resurrect?⁹
- لَوْ كَانَ فِيهِمَا 22. Had there been in them¹⁰
 إِلَهَةٌ إِلَّا اللَّهُ gods except Allah
 لَفَسَدَتَا they would have been spoilt.¹¹

1. زاهق *zâhiq* = that which vanishes, disappears, passes away (act. participle from *zahaqa* [*zahq/zuhâq*], to pass away, to die. See *tazhaqu* at 9:85, p. 614, n.7).

2. i. e., to Allah saying that He has taken a son or that He has a wife. تصفون *tasifûna* = you describe, depict, ascribe, attribute, praise (v. ii. m. pl. impfct. from *wasafa* [*wasf*], to describe, to praise. See at 12:77, p. 751, n. 1).

3. Note the word *man* which is used for living beings.

4. i. e., the angels. يستكبرون *yastakbirûna* = they turn arrogant/ proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 16:49, p. 843, n. 9).

5. يستحسرون *yastahsirûna* = they become tired, fatigued, weakened, run down (v. iii. m. pl. impfct. from *istahsara*, form X of *hasara/hasira* [*hasar*], to become tired, fatigued. See *mahsûr* at 17:29, p. 882, n. 9).

6. يسبحون *yusabbihûna* = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabbaha* form II of *sabaha* [*sabh/ sibâhah*] to swim, to float. See at 7:206, p. 545, n. 3).

7. يفترون *yafturna* = they slacken, abate, subside, languish, become lukewarm (v. iii. m. pl. impfct. from *fatura* [*futûr*], to abate, to slacken).

8. اتخذوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 18:106, p. 948, n. 3).

9. ينبشرون *yunshirûna* = they resurrect from the dead (v. iii. m. pl. impfct. from *'anshara*, form IV of *nashara* [*nushâr*], to resurrect. See *yanshur* at 18:16, p. 915, n. 3).

10. i. e., in the heavens and the earth.

11. i. e., the system and order of the heavens and the earth and all that is in them would have gone wrong. فسدتا *fasadatâ* = they (two fem.) were spoilt, became bad/ rotten/ corrupt/ unsound/ perverted/ vitiated/depraved (v. iii. f. dual past from *fasada* [*fasâd/fusûd*], to be bad. See *fasadat* at 2:251, p. 128, n. 9).

فَسُبْحَنَّ لِلَّهِ So Sacrosanct¹ is Allah,
 رَبِّ الْعَرْشِ Lord of the Throne,²
 عَمَّا يَصِفُونَ from what they ascribe.³

لَا يُسْأَلُ 23. He is not questioned⁴
 عَمَّا يَفْعَلُ about what He does
 وَهُمْ يُسْأَلُونَ while they shall be questioned.⁵

أَمْ أَخَذُوا 24. Or do they take⁷
 مِنْ دُونِهِ آلِهَةً in lieu of Him gods?
 قُلْ هَاتُوا بُرْهَانَكُمْ Say: "Bring your evidence."⁸
 هَذَا ذِكْرُ This is the recital⁹
 مَنْ بَعَثَ of those with me and the
 وَذَكَرَ مِنْ قَبْلِي recital of those before me;¹⁰
 بَلْ أَكْثَرُهُمْ but most of them
 لَا يَعْلَمُونَ الْحَقَّ do not know the truth,
 فَهُمْ مُعْرِضُونَ so they turn away.¹¹

وَمَا أَرْسَلْنَا 25. And We sent not
 مِنْ قَبْلِكَ before you
 مِنْ رَسُولٍ any Messenger
 إِلَّا نُوْحِيَ إِلَيْهِ but communicated¹² to Him
 أَنَّهُ لَا إِلَهَ that there is no god
 إِلَّا أَنَا فَاعْبُدُونِ but I; so worship Me.¹³

1. سبحان *Subhân* is derived from *sabbaha*, form II of *sabaha* [*sabih/sibâhah*], to swim. In its form II the verb means to praise, to sing the glory. *Subhân* means Free from and High above all kinds of undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 19:35, p. 959, n. 4.
2. عرش *'arsh* = throne. See at 20:5, p. 977, n. 1.
3. يصفون *yasifûna* = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *wasaf* [*wagf*], to describe, to praise. See at 6:100, p. 433, n. 17.).
4. يسأل *yus'alu* = he is asked, questioned, interrogated (v. iii. m. s. impfct. passive from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *la+tus'alunna* at 16:93, p. 859, n. 6).
5. i. e., they shall have to give an account of their deeds.
7. اتخذوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 21:21, p. 1017, n. 8).
8. برهان *burhân* (s.; pl. *barâhîn*) = proof, evidence. See at 12:24, p. 730, n. 7.
9. i. e., the Qur'ân, which teaches *tawhîd* and denounces polytheism. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, scripture, recital (*dhikr* is another name for the Qur'ân. See also 21:50). See at 21:7, p. 1014, n. 6).
10. i. e., the previously sent-down Books, which also teach monotheism.
11. i. e., from the truth and the warning. معرضون *mu'riḍûn* (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'araḍa*, form IV of *'arad* [*'ard*], to be broad, to appear, to show. See at 21:1, p. 1012, n. 4).
12. نوحى *nūḥî* = we communicate (v. i. pl. impfct. from *'awḥâ*, form IV of *wahâ* [*wahy*], to communicate. See at 21:7, p. 1014, n. 5). Technically *wahy* means Allah's communication to His Prophets by various means. See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.
13. It is emphasized that all the Messengers delivered the same message of monotheism.

وَقَالُوا 26. And they say: " The أَتَّخَذَ الرَّحْمَنُ وَلَدًا Most Merciful has taken ¹ وَلَدًا a son." سُبْحَنَهُ Sacrosanct is He. بَلْ عِبَادٌ Nay, they are servants ² مُكْرَمُونَ bestowed honours. ³	26. And they say: " The Most Merciful has taken ¹ a son." Sacrosanct is He. Nay, they are servants ² bestowed honours. ³
لَا يَسْبِقُونَهُ 27. They do not forestall ⁴ يَا قَوْلُوبِ Him in saying; وَهُمْ بِآمْرِهِ but they by His command يَعْمَلُونَ do act. ⁵	27. They do not forestall ⁴ Him in saying; but they by His command do act. ⁵
يَعْلَمُ 28. He knows ⁶ مَا بَيْنَ أَيْدِيهِمْ what is before them وَمَا خَلْفَهُمْ and what is behind them; وَلَا يَشْفَعُونَ and they cannot intercede ⁷ إِلَّا لَئِنْ except for the one أَرَضَى He is pleased with. ⁸ وَهُمْ مِنْ خَشْيَتِهِ And they, out of His dread, ⁹ مُشْفِقُونَ are worried. ¹⁰	28. He knows ⁶ what is before them and what is behind them; and they cannot intercede ⁷ except for the one He is pleased with. ⁸ And they, out of His dread, ⁹ are worried. ¹⁰
وَمَنْ يَقُلْ مِنْهُمْ 29. And whoever of them says: إِنِّي إِلَهٌ مِثْلُ دُونِهِ "I am a god besides Him,"	29. And whoever of them says: "I am a god besides Him,"

1. اتَّخَذَ *ittakhadha* = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha ['akhdh], to take. See at 19:87, p. 973, n. 6).

2. i. e., those whom the polytheists call Allah's son or daughters, like 'Uzayr, 'Isâ, peace be on him, or the angels, are merely Allah's devoted and obedient servants. عِبَاد 'ibâd (sing. عبد 'abd) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 15:40, p. 815, n. 10).

3. مَكْرَمُونَ *mukramûn* (pl.; s. *mukram*) = honoured ones, those treated with deference (passive participle from 'akrama, form IV of *karuma* [*karam*/ *karamah*/ *karâmah*], to be noble, generous. See *karramta* at 17:62, p. 893, n. 1).

4. يَسْبِقُونَ *yasbiqûna* = they get ahead, outstrip, forestall, be or act before (v. iii. m. pl. impfct. from *sabaqa* [*sabq*], to be or act before. See *sabaqû* at 8:59, p. 568, n. 11).

5. i. e., they only carry out His command. يَعْمَلُونَ *ya'malûna* = they do, perform, act (v. iii. m. pl. impfct. from 'amila ['amal], to do. See at 7:118, p. 509, n. 6).

6. i. e. Allah knows. يَعْلَمُ *ya'lamu* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from 'alima ['ilm], to know. See at 13:33, p. 779, n. 1).

7. i. e., on the Day of Judgement. يَشْفَعُونَ *yashfa'ûna* = they intercede, advocate (v. iii. m. pl. impfct. from *shafa'a* [*shaf*], to subjoin, to attach. See *yashfa'û* at 7:53, p. 486, n. 2).

8. ارْتَضَى *irtaḍâ* = he was pleased with, was satisfied, approved (v. iii. m. s. past in form VIII of *radiya* [*riḍan*/ *riḍwân*/ *marḍâh*] to be satisfied. See *radû* at 10:7, p. 638, n. 7).

9. خَشْيَةٍ *khashyah* = fear, dread. See at 17:100, p. 906, n. 4.

10. مُشْفِقُونَ *mushfiqûn* (pl.; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from 'ashfaqa, form IV of *shafaqa* [*shafaq*], to fear, to pity. See *mushfiqûn* at 18:49, p. 929, n. 5).

فَذَٰلِكَ نَجْزِيهِ
جَهَنَّمَ that one We shall requite¹
with hell.

كَذَٰلِكَ نَجْزِي
الظَّالِمِينَ Thus do We requite
the transgressors.²

Section (Rukû') 3

أَوَلَمْ يَرِ الَّذِينَ
كَفَرُوا أَنَّ
السَّمَوَاتِ وَالْأَرْضَ
كَانَا رَتْقًا
فَفَنَقْنَاهُمَا
وَجَعَلْنَا مِنَ الْمَاءِ
كُلَّ شَيْءٍ حَيٍّ
أَفَلَا يُؤْمِنُونَ Will they not then believe?

وَجَعَلْنَا فِي الْأَرْضِ
رَوَاسِيَ أَنْ
تَمِيدَ بِهِمْ
وَجَعَلْنَا فِيهَا
فِجَاجًا سُبُلًا
لِّكَلِّهِمْ يَهْتَدُونَ
وَجَعَلْنَا السَّمَاءَ

30. Do there not see those
who disbelieve that
the heavens and the earth
were clogged,³
then We tore them apart;⁴
and We made out of water⁵
every living being.
Will they not then believe?
31. And We set in the earth
firm mountains⁶ lest
it should shake⁷ with them;
and We set therein
mountain passes⁸ as routes⁹
that they might find way.¹⁰

32. And We made the sky

1. *najzi* = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [jazâ'], to recompense. See at 20:127, p. 1008, n. 4).

2. i. e., those who set partners with Allah. *الظالمين* *ẓālimîn* (acc./gen. of *ẓālimân*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [ẓulm], to transgress, do wrong. See at 21:14, p. 1015, n. 1).

3. This 'āyah speaks of how the earth was brought into being which only modern science has been able to recognize. According to the latest scientific theory the sky and the earth were a gaseous mass from which the earth was subsequently formed and separated. *رتق* *ratq* = patch, patching, joined together, clogged.

4. *فنا* *fataqnâ* = we tore apart, slashed, cracked, ripped, ripped open, unstitched, rent (v. i. pl. past from *fatq*, to unstitch, rip open).

5. This is another truth which modern science has confirmed.

6. *رواس* *rawâsin* (pl.; s. *râsin/râsiyah*) = firm, anchored, fixed, towering mountains. See at 16:15, p. 832, n. 2.

7. The function of mountains in stabilizing the earth's crust is now an established scientific fact. *تميد* *tamida(u)* = she or it swings, shakes, quavers, is moved, upset (v. iii. f. s. impfct. from *mâda* [mayd/mayadân], to sway, to be moved. The final letter takes *fathah* because of the particle 'an coming before the verb. See at 16:15, p. 832, n. 3).

8. *فجاج* *fijâj* (pl.; s. *fajj*) = mountain passes, ravines, roads between mountains.

9. *سبل* *subul* (pl.; s. *sabil*) = ways, routes, paths, roads, means. See *sabil* at 18:63, p. 935, n. 8.

10. *يهتدون* *yahtadûna* = they receive guidance, find way (v. iii. m. pl. impfct. from *ihdadâ*, form VIII of *hadâ* [hady/ hudan /hidâyah], to guide, to show the way. See at 4:98, p. 287, n. 6).

سَقْفًا مَحْفُوظًا^٢ a roof¹ protected.²
وَهُمْ عَنْ آيَاتِنَا^٣ Yet they are from its signs³
مُعْرِضُونَ^٤ turning away.⁴

وَهُوَ الَّذِي 33. And He it is Who
خَلَقَ اللَّيْلَ وَالنَّهَارَ created the night and the day
وَالشَّمْسَ وَالْقَمَرَ and the sun and the moon.
كُلٌّ فِي فَلَكٍ^٥ All in the celestial sphere⁵
يَسْبَحُونَ^٦ are swimming.⁶

وَمَا جَعَلْنَا 34. And We did not assign
لِبَشَرٍ for any human being
مِنْ قَبْلِكَ الْخَلْدَ^٧ before you immortality.⁷
أَفَإِنْ مِتَّ If then you die,
فَهُمْ الْخَالِدُونَ^٨ will they be ever-living?⁸

كُلُّ نَفْسٍ 35. Every being
ذَائِقَةُ الْمَوْتِ^٩ is going to taste⁸ death.
وَبَلَوْنَا^{١٠} And We put you to test⁹
بِالشَّرِّ وَالْخَيْرِ with woe and weal
فِتْنَةً^{١١} by way of a trial;¹⁰
وَالْيَنَّا and to Us
نَرْجِعُونَ^{١٢} you shall be brought back.¹¹

1. سقف *saqf* (s.; pl. *suqûf/suquf*) = roof, ceiling. See at 16:26, p. 835, n. 2.

2. Not to speak of the higher sky, the immediate sky above us and the atmospheric belt are a protective cover for the earth and all that exists on it. Without this protective roof over us, neither the earth could be in its position nor could anything exist on it. محفوظ *maḥfūẓ* = protected, preserved, safe, guarded, secured (passive participle from *ḥafiza* [*ḥifẓ*], to preserve, to protect. See *ḥafiznâ* at 15:17, p. 810, n. 11).

3. آيات *'āyât* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 18:105, p. 947, n. 12.

4. i. e., not reflecting and understanding the existence of the Creator and Sustainer of all these. معرضون *mu'riḍûn* (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'arada* [*'arḍ*], to be broad, to appear, to show. See at 21:24, p. 1018, n. 11).

5. فلك *falak* (s.; pl. *'aflak*) = celestial sphere, orbit, celestial body, star).

6. This is another truth which modern science has come to know, namely, that all in the space, the earth, the moon, the sun and the stars are all moving along specific routes and orbits. يسبحون *yasbahûna* = they swim, float (v. iii. m. pl. impfct. from *sabaha* [*sabih/ sibâḥah*] to swim, to float. See *yusabbihûna* at 21:20, p. 1017, n. 6).

7. خلد *khuld* = eternity, endless duration, perpetuity. See at 20:120, p. 1006, n. 3.

8. ذائق *dhâ'iqaḥ* (f.; m. *dhâ'iq*) = one who tastes, is going to taste (act. participle from *dhâqa* [*dhâqa* [*dhawq/ madhâq*], to taste. See *tadhâqû* 16:94, p. 859, n. 11).

9. نبلو *nablû* = we try, put to test (v. i. pl. impfct. from *balâ* [*balw / balâ*], to test, to try. See at 7:163, p. 529, n. 5).

10. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 17:60, p. 892, n. 7.

11. i. e., on the Day of Judgement. ترجعون *turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujâ'*], to return). See at 11:34, p. 690, n. 6).

- وَإِذَا رَأَوْكَ 36. And when there see you
الَّذِينَ كَفَرُوا those who disbelieve,
إِن يَتَّخِذُونَكَ they do not take¹ you
إِلَّا هُزُوًا except in ridicule.²
أَهَذَا الَّذِي "Is this the one who makes
يَذْكُرُ إِلَهُتَكُمْ mention³ of your gods?"
وَهُمْ Yet they are
يَذْكُرُ at the mention of
الرَّحْمَنِ the Most Merciful
هُمْ كَافِرُونَ unbelievers.
خَلَقَ الْإِنْسَانَ 37. Man was created⁴
مِنْ عَجَلٍ of haste.⁵
سَأُورِيكُمْ آيَاتِي We shall show you My signs.
فَلَا تَسْتَعْجِلُونِ So do not ask Me to hasten.⁶
وَيَقُولُونَ 38. And they say:
مَتَى هَذَا الْوَعْدُ إِن "When is this promise,⁷ if
كُنْتُمْ صَادِقِينَ you are speaking the truth?"⁸
لَوْ يَعْلَمُ 39. If there knew
الَّذِينَ كَفَرُوا those who disbelieve the
حِينَ لَا يَكْفُرُونَ time they will not repulse⁹

1. يَتَّخِذُونَ *yattakhidhūna* = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. *ittakhadha*, form VIII of *akhadha* [akhadh], to take. See at 4:139, p. 306, n. 3).

2. هُزُوًا *huzuwan* (هُزُوٌ *huzu'*) = in jest, in mockery, in ridicule, as a laughing stock. See at 18:106, p. 948, n. 4.

3. i. e. who speaks disapprovingly. يَذْكُرُ *yadhkuru* = he remembers, recalls, mentions (v. iii. m. s. impfct. from *dhakara* [dhikr/tadhkār], to remember, to mention. See at 19:67, p. 968, n. 4).

4. خَلَقَ *khuliqa* = he was created, brought into being (v. iii. m. s. past passive from *khalafa* [kahlaq], to create. See at 4:28, p. 253, n. 1).

5. i. e., he makes haste in everything. Thus, for instance, the believers desire that the punishment for the unbelievers be given immediately; and the unbelievers want to see the punishment immediately on account of their defiance and unbelief. عَجَلٌ *'ajal* = haste, hurry. See 'ajjala at 18:58, p. 933, n. 10. See also the next note.

6. لَا تَسْتَعْجِلُوا *lā tasta'jilū* = do not seek to hasten, expedite, hurry (v. ii. m. pl. imperative [prohibition] from *ista'jala*, form X of *'ajala* ['ajal/'ajalah], to hasten. See at 16:1, p. 827, n.3).

7. i. e., when will the promise of destruction and resurrection come true? The unbelievers said and say so out of unbelief and impatience. وَعْدٌ *wa'd* (s.; pl. *wu'ūd*) = promise. See at 18:98, p. 945, n. 11.

8. صَادِقِينَ *ṣādiqīn* (pl.; acc./gen. of *ṣādiqān*; s. *ṣādiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [ṣadq/ṣidq], to speak the truth. See at 15:7, p. 808, n. 10).

9. يَكْفُرُونَ *yakuffūna* = they stop, desist, restrain, check, prevent, hold back, repel, repulse (v. iii. m. pl. impfct. from *kaffa* [kaff], to desist, to border. See *yakuffū* at 4:91, p. 282, n. 9).

عَنْ وُجُوهِهِمُ النَّارَ
وَلَا عَنْ ظُهُورِهِمْ
وَلَا هُمْ يُنصَرُونَ

﴿٢١﴾

بَلْ تَأْتِيهِمْ
بَغْتَةً
فَتَنصَرُونَ
40. Nay, it shall come on them
all of a sudden⁴
and will dumb-found⁵ them.

فَلَا يَسْتَطِيعُونَ
رَدَّهَا وَلَا هُمْ
يُنظَرُونَ ﴿٢٢﴾
So they shall not be able⁶
to repel⁷ it nor will they
be given respite.⁸

وَلَقَدْ آسَفْنَاهُ
بِرُسُلٍ
مِّن قَبْلِكَ
فَحَاقَ بِالَّذِينَ
سَخِرُوا مِنْهُمْ
مَا كَانُوا يَنتَظِرُونَ ﴿٢٣﴾
41. And ridiculed⁹ indeed
were the Messengers
before you;
but there encircled¹⁰ those
of them who ridiculed¹¹
that which they used
to scoff at.

Section (Rukû') 4

قُلْ مَنْ يَكْلَأُكُمْ
بِالْأَيْلِ وَاللَّيْلِ
وَمِنَ الرَّحْمَنِ
42. Say: "Who can guard¹²
you by night and day
from the Most Merciful?"

1. وجوه *wujûh* (sing. وجه *wajh*) = faces, countenances. See at 20:11, p. 1003, n. 8).

2. ظهور *zuhûr* (sing. ظهر *zahr*) = backs, rears, rear sides, loins, spines. See at 9:35, p. 591, n. 11).

3. The conclusion of the conditional clause is kept silent, which is that if they knew that on the Day of Judgement they shall not be able to ward off the fire from their faces and backs they would not have asked when and whether the promised punishment would befall them. ينصرون

yunṣarûna = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr*/*nuṣûr*], to help. See at 3:111, p. 199, n. 9).

4. بغتة *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 12:107, p. 761, n. 2.

5. تبهت *tabhatu* = she or it bewilders, dumb-founds, astonishes, perplexes, startles, renders speechless (v. iii. f. s. impfct. from *bahata* [*bahṭ*] to be astonished. See *buhita* at 2:258, p. 134, n. 1).

6. لا يستطيعون *lâ+yastaṭî'ûna* = they are not able to, are not capable of, are unable (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *tâ'a* [*ṭaw'*], to obey. See at 18:100, p. 946, n. 11).

7. رد *radd* = to return, to send back, to repel, to resist. See *yuraddu* at 18:87, p. 942, n. 10.

8. ينظرون *yunẓarûna* = they are reprieved, given time/respite, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *naẓara* [*naẓr*/*manẓar*], to see, view, look at. See at 6:8, p. 394, n. 9).

9. استهزى *'ustuhzi'a* = he was mocked, scoffed at, ridiculed, derided at (v. iii. m. s. past passive from *istahza'a*, form X of *haza'a* [*haz'*/*huz'*/*huzu'*/*huzû'*/*mahza'ah*], to mock, to make fun. See at 13:32, p. 778, n. 6).

10. حاق *ḥâqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawqa*, to surround. See at 16:34, p. 838, n. 7).

11. سخروا *sakhirû* = they derided, ridiculed, laughed at, mocked, scoffed at, jeered (v. iii. m. pl. impfct. from *sakhira* [*sukhr*/*maskhar*], to ridicule, deride. See at 11:38, p. 691, n. 11).

12. يكلؤ *yaklû'u* = he protects, guards, watches, preserves (v. iii. m. s. impfct. from *kala'a* [*kal'*/*kilâ'*/*kilâah*], to guard, to watch).

بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤٣﴾	Nay, they are from the recital ¹ of their Lord turning away. ²
أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٤٤﴾	43. Or do they have gods ³ defending ⁴ them against Us. They are not able ⁵ to help ⁶ themselves nor can they from Us be taken under protection . ⁷
بَلْ مَنَعْنَا هَؤُلَاءَ وَأَبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمْ الْغَالِبُونَ ﴿٤٥﴾	44. Nay, We allowed these people to enjoy, ⁸ and their fathers, till long ⁹ became on them the life. ¹⁰ Do they not then see that We bring the earth diminishing ¹¹ it of its peripheries? ¹² Will they then be the winners?

- i. e., the Qur'ân and its teachings. *dhikr* = citation, recollection, remembrance, mention, reminder, scripture (*dhikr* is another name for the Qur'ân. See also 21:50). See at 21:24, p. 1018, n. 9.
- mu'ridûn* (sing. *mu'rid*) = those who turn away/ avert/ fall back (active participle from 'a'radâ, form IV of 'aradâ ['ard], to be broad, to appear, to show. See at 21:32, p. 1021, n. 4).
- 'âlihah* (pl.; s. 'ilâh) = gods, deities, objects of worship. See at 19:81, p. 971, n. 11.
- tamna'u* = she defends, prevents, forbids, prohibits, bars, hinders, obstructs, restrains, holds back, stops from, protects, guards, (v. iii. f. s. impfct. from *mna'a* [man'] to prevent, to forbid. See *mana'a* at 20:92, p. 998, n. 8).
- lâ-yastai'ûna* = they are not able to, are not capable of, are unable, cannot (v. iii. m. pl. impfct. from *istai'a*, form X of *tâ'a* [taw'], to obey. See at 21:40, p. 1023, n. 6).
- nasr* = help, to help, support, victory, triumph. See at 8:10, p. 550, n. 1.
- yushabûna* = they are given protection, taken as companion (v. iii. m. pl. impfct. passive from 'ashaba, form IV of *sahiba* [suhbah/ sahabah/ sihabah], to be a companion. See *lâ tusâhib* at 18:76, p. 938, n. 9).
- matta'nâ* = we made (someone) enjoy,, granted enjoyment, furnished (v. i. pl. past from *matta'a*, form II of *mata'a* [mat' mut'ah], to take away. See at 20:131, p. 1009, n. 12).
- qâla* = he or it became long, protracted, lengthened (v. iii. m. s. past from *qawl*, to be long. See at 20:86, p. 992, n. 9).
- i. e., they lived long and thought that they would not be brought to account and punished.
- 'umr* (s.; pl. 'a'mâr) = life, life span, duration of life, age. See *ya'murû* at 9:17, p. 583, n. 3.
- nanquṣu* = we diminish, impair, lessen, reduce, decrease (v. i. m. pl. impfct. from *naqṣa* [naqṣ/ nuqṣân], to decrease, diminish. See at 13:41, p. 782, n. 6).
- 'aṭrâf* (pl.; s. ṭaraf) = extremities, outmost parts, tips, fringes, edges, sides, peripheries. See at 20:130, p. 1009, n. 10).

45. Say: "I but warn¹ you
by the *wahy*."²
But there listens³ not
the deaf⁴ the call
even when they are warned.⁵
46. And if there afflicts⁶ them
a gust⁷ of
the punishment of your Lord
they will surely say:
"Woe to us, we indeed are
transgressors."
47. And We shall set up⁸
the scales⁹ of justice¹⁰
on the Day of Resurrection.
So no injustice will be done
to any being whatsoever;
and if there were the weight¹¹
of a garin¹² of mustard,¹³
We shall bring it forward.
And Sufficient¹⁴ are We
as account takers.¹⁵

1. أنذر *'undhira(u)* = I warn, I caution (v. i. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr, nudhûr*], to dedicate, to make a vow. See *'undhira* at 6:19, p. 398, n. 4).
2. Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4. See at 20:114, p. 1004, n. 9.
3. يسمع *yasma'u* = he listens, hears, pays attention (v. iii. m. s. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 19:42, p. 961, n. 3).
4. صم *ṣumm* (pl.; sing. *aṣamm*) deaf. See at 17:97, p. 905, n. 4.
5. ينذرون *yundharûna* = they are warned, cautioned (v. iii. m. pl. impfct. passive, from *'andhara*. See n. 1 above).
6. مسّت *massat* = she or it touched, afflicted, affected (v. iii. f. s. past from *massa* [*mass/masîs*], to feel, to touch. See at 11:10, p. 681, n. 3).
7. نفحة *naḥḥah* (s.; pl. *naḥḥât*) = gust, breeze, breath, fragrance, odour.
8. نضع *naḍa'u* = we place, set up, lay, lay down, erect (v. i. pl. impfct. from *waḍa'a* [*wad'*], to lay. See *wuḍi'a* at 18:48, p. 929, n. 2).
9. موازين *mawâzîn* (pl.; s. *mîzân*) = balances, scales. See at 7:8, p. 467, n. 6.
10. قسط *qisṭ* = justice, equity, fairness. See at 10:54, p. 657, n. 1).
11. مثقال *mithqâl* (s.; pl. *mathâqîl*) = weight. See at 10:61, p. 659, n. 10.
12. حبة *ḥabbah* (s.; pl. *ḥabbât*) = grain, seed, pill, granule. See at 6:59, p. 414, n. 9.
13. خردل *khardal* = mustard seeds, mustard.
14. كفى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 17:95, p. 904, n. 4).
15. حاسبين *ḥāsibîn* (pl.; acc./gen. of *ḥāsibûn*, sing. *ḥāsib*) = account takers, reckoners, calculators. (active participle from *ḥasaba* [*ḥisâb/ ḥisbân/ḥusbân*], to count. See at 6:62, p. 416, n. 2).

وَلَقَدْ آتَيْنَا 48. And We had given

مُوسَىٰ وَهَارُونَ Mûsâ and Hârûn

الْفُرْقَانَ the Distinguishment,¹

وَضِيئَةً وَذِكْرًا and light² and reminder³

لِّلْمُتَّقِينَ for the righteous⁴ –

الَّذِينَ يَخْشَوْنَ 49. Who fear⁵

رَبَّهُم بِالْغَيْبِ their Lord in the unseen;

وَهُمْ and they are

مِّنَ السَّاعَةِ on account of the Hour⁶

مُشْفِقُونَ apprehensive.⁷

وَهَذَا ذِكْرٌ 50. And this is a reminder⁸

مُبَارَكٌ blessed⁹

أَنزَلْنَاهُ that We have sent down.

أَفَأَنْتُمْ لَهُ مُنْكَرُونَ Will you then disavow¹⁰ it?

۞

Section (Rukû') 5

وَلَقَدْ آتَيْنَا 51. And We indeed gave

إِبْرَاهِيمَ رُشْدَهُ Ibrâhîm his guidance¹¹

مِّن قَبْلُ وَكُنَّا بِدِينِهِ

عَلِيمِينَ All-Aware.

1. i. e., the *Tawrah* which distinguished between the right and the wrong. *فُرْقَان* *furqân* = Qur'ân, distinguishment, evidence. See at 8:41, p.561, n. 9.

2. i. e., the light of guidance. *ضِيَاء* *ḍiyâ'* = incandescent light, incandescence, glow. See at 10:5, p. 637, n. 6.

3. *ذِكْر* *dhikr* = citation, recollection, remembrance, mention, reminder, recital, scripture (*dhikr* is another name for the Qur'ân. See also 21:50). See at 21:42, p. 1024, n. 1.

4. The next 'ayah specifies the characteristics of the *muttaqîn*. *مُتَّقِينَ* *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqîn*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqû* [*waqy*/ *wiqâyah*], to guard, to protect. See at 19:97, p. 975, n. 6).

5. *يَخْشَوْنَ* *yakhshawna* = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 13:21, p. 773, n. 10).

6. i. e., Hour of Resurrection and Judgement.

7. *مُشْفِقُونَ* *mushfiqûn* (pl.; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from '*ashfaqa*, form IV of *shafaqa* [*shafaqa*], to fear, to pity. See *mushfiqîn* at 20:28, p.1019, n. 10).

8. i. e., this Qur'ân.

9. *مُبَارَك* *mubâarak* = blessed, full of blessings (passive participle from *bâraka*, form III of *baraka*, to kneel down. See at 19:31, p. 958, n. 4).

10. i. e., disavow and reject it? *مُنْكَرُونَ* *munkirûn* (pl.; s. *munkir*) = non-cognizant, those that pretend not to know, disavow, deny (act. participle from '*ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know. See at 12:58, p. 743, n. 11.

11. *رُشْد* *rushd* = right and sensible conduct, good sense, maturity of the mind, guidance. See at 7:146, p. 519, n. 9.

52. When he said to his father
and his people:
"What are these images'
to which you are
attached in devotion?"²
53. They said:
"We found³ our fathers
worshipping⁴ them."
54. He said:
"You have indeed been,
you and your fathers,
in an error⁵ quite obvious."⁶
55. They said:
"Have you brought us⁶
the truth or are you
of those making fun?"⁸
56. He said: "Nay, your Lord
is the Lord of the heavens
and the earth

1. تماثيل *tamâthîl* (pl.; s. *timthâl*) = images, statues.

2. This and the following 'âyas till 'âyah 70 speak of how Ibrâhîm, peace be on him, argued with his father and people about the futility of image worship, how they attempted to punish him for that and how Allah rescued him. عاكفون *'âkifûn* (pl.; s. عاكف *'âkif*) = those who stick to, cling to, adhere to, remain uninterruptedly, devote themselves to (active participle from 'akafa ('ukûf), to cling or stick to. See 'âkifîn at 20:91, p.998, n. 6).

3. وجدنا *wajadnâ* = we found, got (v. i. pl. past from *wajada* [wujûd], to find. See at 12:78, p. 751, n. 7).

4. عابدين *'âbidîn* (pl.; acc./gen. of *'âbidân*) = worshippers, adorers. (act. participle from 'abada ['ibâdah / 'ubûdah / 'ubûdîyah], to worship, to serve. See 'âbidân at 9:112, p. 262, n. 9).

5. ضلال *dalâl* = error, straying from the right path. See at 13:14, p. 769, n. 13.

6. مبين *mubîn* = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from 'abâna, form IV of *bâna* [bayn/bayân], to be clear, evident. See at 19:38, p. 960, n. 5).

7. جئت *jî'ta* = you came, arrived, (v. ii. m. s. past from *jâ'a* [(jay'/majî'), to come. See *jâ'û* at 4:62, p. 268, n. 9. Followed by the particle *bi* the verb means to bring, to come up with).

8. لاعبين *lâ'ibîn* (pl.; acc./gen. of *lâ'ibân*; s. *lâ'ib*) = player, those that make fun (act. participle from *la'iba* [lu'bi/ li'b/ la'ib tal'âb], to play, to have fun. See at 21:16, p. 1016, n. 8).

الَّذِي فَطَرَهُمْ

Who brought them into being¹

وَأَنَا عَلٰى ذٰلِكُمْ

and I am thereunto

مِنَ الشَّاهِدِينَ

of those bearing witness.²

﴿٨﴾

وَتَاللّٰهِ

57. By Allah,

لَآ كِيدَنَّ

I shall certainly outwit³

أَصْنَانُكُمْ بَعْدَٰنَ

your idols⁴ after that you have

تَوَلَّوْا

gone away⁵

مُدْبِرِينَ

turning your backs.⁶

فَجَعَلَهُمْ جُذَاذًا

58. So he made them pieces⁷

إِلَّا كَبِيرًا لَّهُمْ

except the big one of them,

لَعَلَّهُمْ إِلَيْهِ

that they might to it

يَرْجِعُونَ

come back.⁸

قَالُوا مَن فَعَلَ

59. They said: "Who has

هٰذَا بِإِذْنِ إِلٰهِنَا إِنَّهُ

done this with our gods? He

لَمِنَ الظَّالِمِينَ

indeed is a wrong-doer."⁹

﴿٩﴾

قَالُوا

60. They said:

سَمِعْنَا قَوًّا

"We heard"¹⁰ a young man¹¹

يَذْكُرُهُمْ

making mention¹² of them.

يَقَالُ لَهُ ۖ إِبْرٰهٖمُ

He is called Ibrâhîm."

﴿١٠﴾

1. فطر *faṭara* = he created, originated, brought into being, initiated (v. iii. m. s. past from *fatr*, to split, to create. See at 20:72, p. 992, n. 8).

2. شٰهِدِينَ *shâhidîn* (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [*shuhâd*], to witness. See at 9:17, p. 583, n. 4).

3. لَا كِيدَنَّ *la'akidanna* = I shall certainly outwit, deceive, dupe (v. i. s. impfct. emphatic from *kâda* [*kayd/makidah*], to deceive, dupe, outwit. See *kidnâ* at 12:76, p. 750, n. 4).

4. أَصْنَامَ *'aṣnām* (pl.; s. *ṣanam*) = idols, images. See at 14:35, p. 800, n. 8.

5. تَوَلَّوْا *tuwallû* = you turn, turn away, go away, avoid (v. ii. m. pl. impfct. from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See *wallaw* at 17:46, p. 887, n. 10).

6. مُدْبِرِينَ *mudbirîn* (pl.; acc./gen. of *mudbirûn*; s. *mudbir*) = those who turn their backs, flee, run away (act. participle from *'adbara*, form IV of *dabara* [*dubâr*], to turn one's back. See *'adbâr* at 9:25, p. 587, n. 5).

7. جُذَاذَ *dhudhâdh* = small pieces, scraps, shreds. See *majdhâdh* at 11:108, p. 716, n. 6.

8. i. e., they might come back to it and he would then tell them to ask that big idol to say who broke the other idols, thereby exposing their folly in worshipping the lifeless and worthless idols, as mentioned in the following 'âyah. يَرْجِعُونَ *yarji'ûna* = they return, come back,

revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 7:173, p. 533, n. 9).

9. i. e., they came back to the idols as usual and on finding these broken except the big one made these remarks.

10. سَمِعْنَا *sami'nâ* = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 8:31, p. 557, n. 6).

11. فَتًى *fatan* (s.; pl. *fityân*) = young man, youth, slave. See at 18:60, p. 934, n. 5.

12. i. e., speaking disparagingly. يَذْكُرُ *yadhkuru* = he remembers, recalls, mentions (v. iii. m. s. impfct. from *dhakara* [*dhikr/tadhkâr*], to remember, to mention. See at 21:36, p. 1022, n. 3).

قَالُوا 61. They said:

فَأْتُوا بِهِ "Then bring him

عَلَىٰ أَعْيُنِ النَّاسِ before the eyes² of the people

لَعَلَّهُمْ يَشْهَدُونَ that they might witness."³

﴿١٦﴾

قَالُوا أَأَنْتَ 62. They said: "Are you the

فَعَلْتَ هَذَا one that have done this

بِمِلَاحِنَا يَتْلُو بَرَاهِمَ with our gods, O Ibrâhîm?"⁴

﴿١٧﴾

قَالَ بَلْ 63. He said: "Nay,

فَعَلَهُ he has done it,

كَبِيرُهُمْ هَذَا this the big one of them."⁵

فَسْأَلُوهُمْ So ask⁶ them,⁷

إِنْ كَانُوا يَنْطِقُونَ if they are wont to speak."⁸

﴿١٨﴾

فَرَجَعُوا إِلَىٰ 64. So they turned back⁹

أَنْفُسِهِمْ فَقَالُوا to themselves¹⁰ and said:

"Verily you yourselves are

الظَّالِمُونَ the transgressors."¹¹

ثُمَّ نَكَسُوا 65. Then they suffered

عَلَىٰ رُءُوسِهِمْ a relapse¹² [saying]:

"You indeed know

1. عيون 'uyûn (pl.; s. 'ayn) = springs, fountains, eyes. See at 15:45, p. 816, n. 10).

2. i. e., they might witness what Ibrâhîm (peace be on him) had done and might decide what to do with him. This was what in fact Ibrâhîm wanted; for he wanted to expose to them the folly of worshipping the idols. يشهدون

yashhadûna = they witness, bear witness, testify (v. iii. m. pl. impfct. from shahida [shuhûd/shahâdah], to witness, to testify. See at 6:150, p. 456, n. 5).

4. The people were accordingly assembled and they said this to Ibrâhîm (peace be on him).

5. Ibrâhîm (peace be on him) said this in order to bring home to the people their folly in worshipping the lifeless idols.

6. اسألو is'alû = you (all) ask, question, interrogate (v. ii. m. pl. imperative from sa'ala [su'al/ mas'alah], to ask, to enquire, to implore. See yus'alu at 21:23, p. 1018, n. 4).

7. i. e., the idols and gods they used to worship.

8. يَنْتَقُونَ yantiqûna = they speak, talk, pronounce, articulate (v. iii. m. pl. impfct. from nataqa [nutq/nutûq/manîq], to talk, speak, articulate).

9. رَجَعُوا raja'û = they returned, turned back, came back (v. iii. m. pl. past from raja'a [rajû], to come back, to come again. See raja'aat 20:86, p. 996, n. 4).

10. i. e., they reflected and saw through the unreasonableness of worshipping the lifeless objects that could not even utter a word and admitted their mistake by saying to the people assembled there: "Verily you yourselves..."

11. i. e., those who set partners with Allah. ظالِمِينَ zâlimîn (acc./gen. of zâlimûn, sing. zâlim) = transgressors, wrong-doers, unjust persons (active participle from zâlama [zulm], to transgress. See at 21:29, p. 1020, n. 2).

12. i. e., they soon retracted and went back to their former position of supporting the idols. نَكَسُوا nukisû = they were turned round, reversed, inverted, retracted (v. iii. m. pl. past passive from nakasa [naks], to turn around, reverse, retract). nakasa be-ra'sihi or nakasa 'alâ ra'sihi is an idiom meaning: he suffered a relapse, relapsed (into the former state).

مَا هَؤُلَاءِ يَنْطِقُونَ these do not speak."¹

﴿٥٦﴾

فَكَالَ 66. He said:

أَتَعْبُدُونَ "Do you then worship²

مِنْ دُونِ اللَّهِ in lieu of Allah

مَا لَا يَنْفَعُكُمْ that which do not benefit³

شَيْئًا وَلَا يَضُرُّكُمْ you aught nor harm⁴ you?"

﴿٥٧﴾

أَفِي لَكُمْ وَلِمَا 67. "Fie on you, and on that

تَعْبُدُونَ which you worship

مِنْ دُونِ اللَّهِ in lieu of Allah.

أَفَلَا Will you not then

تَعْقِلُونَ understand?"⁵

قَالُوا حَرِّقُوهُ 68. They said: "Burn⁶ him

وَأَنْصُرُوا إِلَهَاتِكُمْ and help⁷ your gods,

إِنْ كُنْتُمْ فَعَالِينَ if you are going to do."⁸

﴿٥٨﴾

فَقُنَايَنَا 69. We said: "O fire,

كُونِي بَرْدًا وَسَلَامًا be coolness⁹ and safety¹⁰

عَلَىٰ إِبْرَاهِيمَ on Ibrâhîm."

وَأَرَادُوا 70. And they designed¹¹

1. يَنْطِقُونَ *yantiqûna* = they speak, talk, pronounce, articulate (v. iii. m. pl. impfct. from *naṭaqa* [*nuṭq/nuṭûq/manṭiq*], to talk, speak, articulate.

See at 21:63, p. 1029, n. 8).

2. تَعْبُدُونَ *ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 16:114, p. 867, n. 4).

3. يَنْفَعُ *yafa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 20:109, p. 1003, n. 1).

4. يَضُرُّ *yaḍurru* = he harms, damages, hurts, (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See at 10:106, p. 675, n. 2).

5. تَعْقِلُونَ *ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aq*], to be endowed with reason. See at 21:10, p. 1015, n. 4).

6. i. e., put him to death by setting him on fire. حَرِّقُوا *harriqû* = you (all) burn, set on fire, scorch, incinerate (v. ii. m. pl. imperative from *haraqa*, form II of *haraqa* [*harq*], to burn. See *la+nuḥriqanna* at 20:97, p. 1000, n. 6).

7. The unbelievers raised the cry of helping their gods, i. e., the cause of their faith. أَنْصُرُوا *unṣurû* = you (all) help, support, aid (v. ii. m. pl. imperative from *naṣara* [*naṣr /nuṣûr*], to help. See *yunṣarûna* at 21:39, p. 1013, n. 3).

8. i. e., if you are going to do anything in support of your faith and your gods.

9. Allah helped and rescued His Messenger. He commanded the fire to be cool and safe for Ibrâhim (peace be on him) and so he came out of the fire safe and unharmed. بَرْد *bard* = cold, coolness.

10. سَلَام *salâm* = soundness, peace, peacefulness, safety, security.

11. أَرَادُوا *'arâdû* = they intended, desired, had in mind, wanted, designed (v. iii. m. pl. past from *'arâda* form IV of *râda* [*rawd*], to walk about. See *'aradnâ* 21:17, p. 1016, n. 9).

بِدَكِّدَا for him a scheme¹
 فَجَعَلْنَاهُمْ but We made² them
 الْأَخْسَرِينَ the worst losers.³

وَنَجَّيْنَاهُ 71. And We rescued⁴ him
 وَلُوطًا إِلَى الْأَرْضِ and Lût to the land
 الَّتِي بَارَكْنَا فِيهَا wherein We gave blessings⁵
 لِلْعَالَمِينَ for all beings.⁶

وَوَهَبْنَا لَهُ 72. And We gifted⁷ to him
 إِسْحَاقَ Ishâq,
 وَيَعْقُوبَ نَافِلَةً and Ya'qûb in addition;⁸
 وَكُلًّا جَعَلْنَا and all We made
 صَالِحِينَ righteous.

وَجَعَلْنَاهُمْ 73. And We made them
 أَيْمَةً يَهْدُونَ leaders⁹ giving guidance¹⁰
 بِأَمْرِنَا by Our command;
 وَأَوْحَيْنَا إِلَيْهِمْ and We communicated¹¹ to
 فَعَلُوا الْخَيْرَاتِ them the doing of good deeds
 وَإِقَامَ الصَّلَاةِ and performance of prayers
 وَإِيتَاءَ الزَّكَاةِ and payment of zakâh.
 وَكَانُوا لَنَا And they were of Us
 عَابِدِينَ worshippers.¹²

1. كيد *kayd* = scheme, plot, plan, stratagem, trick. See at 20:69, p. 991, n. 4.
2. جَعَلْنَا *ja'alnâ* = we made, set, appointed (v. i. pl. past from *ja'ala* [ja'I], to make, to set. See at 21:15, p. 1016, n. 2).
3. أَخْسَرِينَ *akhsarîn* (pl.; acc./gen. of 'akhsarûn; s. 'akhsar; elative of *khâsir*) = worst losers, those most in loss (act. participle from *khasara* [khusr /khasâr /khasârah /khusrân] to lose. See at 18:103, p. 947, n. 4).
4. نَجَّيْنَا *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najja*, form II of *najâ* [najw /najâ' /najâh], to make for safety, to be saved. See at 20:40, p. 984, n. 3).
5. بَارَكْنَا *bâraknâ* = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See at 17:1, p. 872, n. 6).
6. عَالَمِينَ *'âlamîn* (acc./gen. of عَالَمُونَ *'âlamûn*; sing. عَالَم *'âlam*, i.e., any being or object that points to its Creator; sing. 'âlam) = all beings, creatures. See at 12:104, p. 760, n. 5).
7. وَهَبْنَا *wahabnâ* = we made a gift, gifted, bestowed, donated, presented (v. i. pl. past from *wahaba* [wahb], to give, to donate. See at 19:53, p. 964, n. 5).
8. نَافِلَةً *nâfilah* (s.; pl. *nawâfil*) = supererogatory, gift, present, booty, that which is in addition (act. participle from *nafla*, to do more than what is required as a duty. See at 17:79, p. 899, n. 3).
9. أَيْمَةً *'a'imma* (pl.; s. 'imâm) = leaders. See 'imâm at 17:71, p. 896, n. 6.
10. يَهْدُونَ *yahdûna* = they guide, show the way (v. iii. m. pl. impfct. from *hadâ* [hady / hudan / hidâyah], to guide, to show. See at 7:181, p. 536, n. 8).
11. أَوْحَيْنَا *'awhaynâ* = we communicated (v. i. pl. past, from *'awhâ*, form IV of *wahâ* [wahy], to communicate. See at 20:38, p. 982, n. 9. Technically *wahy* means Allah's communication to His Prophets by various means. See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.
12. عَابِدِينَ *'âbidîn* (pl.; acc./gen. of 'âbidûn) = worshippers, adorers. (act. participle from 'abada ['ibâdah /'ubûdah /'ubûdiyyah], to worship, to serve. See at 21:52, p. 1027, n. 4).

وَلَوْطًا ۖ إِنَّا نُنَزِّلُ 74. And to Lût We gave
حُكْمًا وَعِلْمًا judgement¹ and knowledge;²
وَنَجَّيْنَاهُ and rescued³ him
مِنَ الْقَرْيَةِ from the habitation⁴
الَّتِي كَانَتْ تَعْمَلُ that had been doing
الْفَاسِقِ the abominations.⁵
إِنَّهُمْ كَانُوا Verily they were
قَوْمٌ سَوُوءٌ a people of evil⁶
فَاسِقِينَ ﴿٧٤﴾ wantonly sinful.⁷

وَأَدْخَلْنَاهُ 75. And We admitted⁸ him
فِي رَحْمَتِنَا into Our mercy.
إِنَّهُ Verily he was
مِنَ الصَّالِحِينَ one of the righteous men.⁹
﴿٧٥﴾

Section (Rukû') 6

وَنُوحًا 76. And Nûh –
إِذْ نَادَىٰ مِنْ قَبْلُ when he had called¹⁰ afore.¹¹
فَاسْتَجَبْنَا لَهُ So We responded¹² to him
فَنَجَّيْنَاهُ وَأَهْلَهُ and saved him and his family
مِنَ الْكَرْبِ from the trouble¹³
الْعَظِيمِ ﴿٧٦﴾ most grave.

وَنَصَّرْنَاهُ 77. And We helped him

1. i. e., Prophethood and the faculty of judging right and wrong. حُكْمٌ *hukm* (pl. احْكَامٌ *'ahkâm*) = judgement, order, decree, command, authority, rule, law, commandment, discernment. See at 19:12, p. 953, n. 9.

2. i. e., through *wahy*.

3. i. e., through *najjānā* = we rescued, saved, delivered (v. i. pl. past from *najjā*, form II of *najā* [*najw* /*najā*' /*najāh*], to make for safety, to be saved. See at 21:71, p. 1031, n. 4).

4. i. e., the inhabitants of the habitation. قَرْيَةٌ *qaryah* (s.; pl. قُرَى *quran*) = habitation, town, village, hamlet. See at 21:6, p. 1014, n. 1.

5. i. e., homosexuality. خَبَائِثٌ *khābā'ith* (pl.; s. *khābīth*) = bad, evil, nasty, vicious, noxious, malignant, filthy things, abominations. See *khābīth* at 5:100, p. 379, n. 8.

6. سَوُوءٌ *saw'* = to be bad, evil, foul, wicked. See at 9:98, p. 620, n. 1.

7. فَاسِقِينَ *fāsiqīn* (pl., acc/gen. of *fāsiqūn*; sing. *fāsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:96, p. 619, n. 2).

8. أَدْخَلْنَاهُ *'adkhalnā* = admitted, put in, entered, inserted (v. i. m. pl. past from *'adkhala*, form IV of *dukhala* (*dukhāl*), to enter, to go in. See *yudkhillu* at 9:99, p. 620, n. 6).

9. صَالِحِينَ *ṣāliḥīn* (pl.; acc/gen. of *ṣāliḥūn*; s. *ṣāliḥ*) = righteous, virtuous (act. participle from *ṣalaha* [*ṣalāh*]/ *ṣulūḥ*/ *maṣlahah*], to be good, right, proper. See at 17:25, p. 881, n. 3).

10. نَادَىٰ *nādā* = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nāda*, form III of *nadā* [*nadw*], to call. See at 19:24, p. 956, n. 9).

11. i. e., before Ibrāhīm and Lût, peace be on them.

12. اسْتَجَبْنَا *istajabnā* = we responded, replied, answered (v. i. pl. past from *istajāba*, form X of *jāba* [*jawb*], to travel. See *yastajībū* at 18:852 p. 931, n. 2).

13. كَرْبٌ *karb* (s.; pl. كُرُوبٌ *kurūb*) = distress, worry, concern, apprehension, anxiety, agony, trouble. See at 6:64, p. 426, n. 9.

مِنَ الْقَوْمِ الَّذِينَ
كَذَّبُوا بِآيَاتِنَا^١ against those people who
كَذَّبُوا بِآيَاتِنَا^٢ disbelieved¹ in Our signs.²
إِنَّهُمْ كَانُوا
قَوْمٌ سَوْءٌ Verily they were
فَأَغْرَقْنَاهُمْ a people of evil.
أَجْمَعِينَ^{٧٧} So We drowned³ them
one and all.

وَدَاوُدَ وَسُلَيْمَانَ
إِذْ يَحْكُمَانِ 78. And Dā'ud and Sulaymān –
فِي الْحَرْثِ إِذْ when they adjudicated⁴
نَفَسَتْ فِيهِ about the tillage⁵ when there
غَنَمُ الْقَوْمِ had strayed therein by night⁶
وَكُنَّا the sheep⁷ of the people;
لِحُكْمِهِمْ and We were
شُهَدَاءَ of their adjudication
witnesses.⁸

فَفَهَّمْنَاهَا 79. So We made Sulaymān
سُلَيْمَانَ understand⁸ it;
وَكُلًّا آتَيْنَا and each We gave
حُكْمًا وَعِلْمًا judgement and knowledge.
وَسَخَّرْنَا And We made subservient⁹
مَعَ دَاوُدَ along with Dā'ud
الْجِبَالَ the mountains,¹⁰

1. كَذَّبُوا *kadhhabū* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 7:36, p. 477, n. 7).

2. آيَات *āyât* (sing. *āyah*) = signs, miracles, revelations, evidences. See at 20:126, p. 1008, n. 1.

3. أَغْرَقْنَا *'aghraqnâ* = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *gharīqa* [gharaq], to be drowned. See at 17:103, p. 907, n. 6).

4. The nature of the case is stated in the next clause of the *āyah* يَحْكُمَانِ *yahkumānī* = they (two) judge, adjudicate, decide, (v. iii. m. dual. impfct. from *hakama* [hukm], to pass judgement. See *yahkumu* at 16:124, p. 870, n. 8).

5. حَرْث *harth* = tillage, cultivation, tilth, crops. See at 6:136, p. 448, n. 9.

6. نَفَسَتْ *nafashat* = she or it swelled out, ruffled feathers, teased, strayed by night and pastured (v. iii. f. s. past from *nafasha* [nafsh], to tease, to swell up).

7. غَنَم *ghanam* (s.; pl. *'aghnām*) = sheep, goats, small cattle.

8. شَاهِدِينَ *shāhidīn* (pl.; acc./gen. of *shāhidūn*, s. *shāhid*) = witnesses, bearers of witness (active participle from *shahida* [shuhūd], to witness. See at 21:56, p. 1027, n. 2).

9. فَهَّمْنَاهَا *fahhamnâ* = we made (someone) understand/ realize, gave to understand (v. i. pl. past from *fahhama*, form II of *fahima* [fahm/faham], to understand, comprehend).

10. سَخَّرْنَا *sakhkharnâ* = we reduced to service, brought to submission, made subservient, subjected, subdued, made serviceable (v. i. pl. past from *sakhkhara*, form II of *sakhira* [sukhr/maskhar], to ridicule, deride. See *sakhkhara* at 16:12, p. 830, n. 14).

11. جِبَال *jibāl* (pl.; s. *jabal*) = mountains. See at 20:105, p. 1002, n. 3.

يُسَبِّحْنَ	declaring the sanctity, ¹
وَالطَّيْرَ	and the birds. ²
وَكُنَّا فَاعِلِينَ	And We were doing. ³
﴿٧٨﴾	
وَعَلَّمْنَاهُ	80. And We taught ⁴ him
صَنَعَةَ الْبُؤْسِ	the making ⁵ of coats of mail ⁶
لَكُمْ	for you
لِنُحَصِّنَكُمْ	that these might protect ⁷ you
مِنْ بَأْسِكُمْ	against your violence. ⁸
فَهَلْ أَنْتُمْ شَاكِرُونَ	So are you thankful?
﴿٧٩﴾	
وَلِسُلَيْمَانَ	81. And to Sulaymân the
الرَّيْحَ عَاصِفَةً	wind ⁹ blowing violently; ¹⁰
تَجْرِي بِأَمْرِهِ	it running by his command
إِلَى الْأَرْضِ	to the land ¹¹
الَّتِي بَرَكْنَا فِيهَا	wherein We gave blessings. ¹²
وَكُنَّا بِكُلِّ شَيْءٍ	And We are of everything
عَلِيمِينَ	All-Knowing.
﴿٨٠﴾	
وَمِنَ الشَّيَاطِينِ	82. And of the devils ¹³
مَنْ يَغْوُونَ لَهُ	who dived ¹⁴ for him
وَيَعْمَلُونَ عَمَلًا	and doing work
دُونَ ذَلِكَ	besides that;

1. i. e., the mountains also prayed and praised Allah when Dâ'ud did so; so also did the birds.

يُسَبِّحْنَ *yusabbihna* = they (f.) declare the sanctity, sing the glory, declare immunity from blemish (v. iii. f. pl. impfct. from *sabbaha*, form II of *sabaha* [*sabih/ sibâhah*] to swim, to float. See *yusabbihûna* at 21:20, p. 1017, n. 6).

2. الطير *ṭayr* (coll. n.; pl. طيور *ṭuyûr*) = bird. See at 16:79, p. 853, n. 7.

3. i. e., We were doing these things.

4. i. e., through *wahy*. عَلَّمْنَاهُ *'allamnâ* = we taught, instructed, informed (v. i. pl. past from *'allama*, form II of *'alima* [*'ilm*], to know. See at 12:68, p. 748, n. 1).

5. صَنَعَة *ṣan'ah* = making, manufacture, fabrication, workmanship, skill, vocation.

6. لبوس *labûs* (s.; pl. *lubus*) = clothing, coats of mail, suit of plate armour, armour.

7. تحصن *tuḥṣina* (u) = she protects, fortifies, makes inaccessible, entrenches, keeps guarded (v. iii. f. s, impfct. from *'aḥṣana*, form IV of *ḥaṣana* [*ḥaṣânah*], to be inaccessible, chaste. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *tuḥṣinûna* at 12:48, p. 740, n. 5).

8. i. e., during fights. بَأْس *ba's* = might, strength, courage, intrepidity, prowess (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 21:12, p. 1015, n. 9.

9. i. e., made the wind subservient. رِيح *rîḥ* (s.; pl. *riyâḥ*) = wind, smell, odour. See *riyâḥ* at 15:22, p. 812, n. 1.

10. عاصفة *'aṣṭifah* (s.; pl. *'awāṣif*) = that which blows violently, violent wind, storm, gale, tempest, hurricane (act. participle from *'aṣafa* [*'aṣf/ uṣṭif*], to rage, to blow violently).

11. i. e., Bayt al-Maqdis and Syria.

12. باركنا *bâraknâ* = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See at 21: 71, p. 1031, n. 5).

13. i. e., made subservient to him some of the dare-devils of *jinn*.

14. i. e., diving into the sea for collecting for him gems and pearls. يَغْوُونَ *yaghûṣûna* = they dive, plunge into, submerge (v. iii. m. pl. impfct. from *ghâṣa* [*ghaṣ/ maghâṣ/ ghyiṣ/ ghyiṣah*], to dive, to plunge into).

وَكُنَّا لَهُمْ

and We were of them



حَافِظِينَ

Protectors.¹

وَأَيُّوبَ إِذْ

83. And 'Ayyûb,² when

نَادَىٰ رَبَّهُ

he cried out³ to his Lord:

أَيُّ مَسِيٍّ

"Verily there has afflicted⁴ me

الضَّرُّ وَأَنْتَ

the distress,⁵ and You are

أَرْحَمُ

the Most Merciful

الرَّحِيمِ

of the merciful."

فَأَسْتَجَبْنَا لَهُ

84. So We responded⁶ to him

فَكَشَفْنَا مَا

and removed⁷ what was

بِهِ مِنْ ضُرٍّ

with him of distress;

وَمَا آتَيْنَاهُ أَهْلَهُ

and We gave him his family

وَمِثْلَهُمْ مَعَهُ

and the like of them⁸ with them

رَحْمَةً مِنَّا

as mercy from Us

وَذِكْرَىٰ

and as a reminder⁹

لِلْعَابِدِينَ

for the worshipping ones.¹⁰

وَإِسْمَاعِيلَ وَإِدْرِيسَ

85. And Ismâ'il and Idrîs

وَدَاُ الْكِفْلِ

and Dhû al-Kifl.

كُلٌّ

Each of them was

مِنَ الصَّابِرِينَ

of the persevering ones.¹¹



1. حافظين *hâfizîn* (pl.; acc./genitive of *hâfizûn*; s. *hâfiz*) = keepers, preservers, observers, upholders, protectors, wardens (act. participle from *hâfiza* [*hifẓ*], to preserve, to protect. See *hâfizûn* at 12:81, p. 752, n. 8).

2. i. e., remember 'Ayyûb, peace be on him.

3. نادى *nâdâ* = he called out, made a call, called, summoned, cried out, announced (v. iii. m. s. past from *nâda*, form III of *nadâ* [*nadw*], to call. See at 21:76, p. 1032, n. 10).

4. مس *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass*/ *masis*, to feel, to touch. See at 16:53, p. 844, n. 8).

5. He first lost his properties and wealth, then his family and children and then he was afflicted with a pernicious disease. ضر *qurr* = harm, damage, detriment, disadvantage, deprivation, distress. See at 17:56, p. 890, n. 10.

6. استجبا *istajabnâ* = we responded, replied, answered (v. i. pl. past from *istajaba*, form X of *jaba* [*jawb*], to travel. See at 21:76 p. 1032, n. 12).

7. كشفنا *kashafnâ* = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See at 10:98, p. 672, n. 4).

8. i. e., he was given the double of what he had lost of wealth and family.

9. i. e., of the fruits of patience, perseverance and dependence on Allah. ذكرى *dhikrâ* = recollection, remembrance, memory, reminder. See at 12:104, p. 760, n. 4.

10. عابدين *âbidîn* (pl.; acc./gen. of *âbidân*) = worshippers, adorers. (act. participle from *'abuda* [*'ibâdah* / *'ubûdah* / *'ubûdiyyah*], to worship, to serve. See at 21:73, p. 1031, n. 12).

11. i. e., they persevered and bore with patience all the trials and tribulations, never losing faith in and dependence on Allah. صابرين *şâbirîn* (acc./gen. of *şâbirân*, pl. of *şâbir*) = the patient, persevering, steadfast (active participle from *şabara* [*şabr*], patience, forbearance. See at 3:146, p. 212, n. 7).

وَأَدْخَلْنَاهُمْ 86. And We admitted¹ them
فِي رَحْمَتِنَا into Our mercy.²
إِنَّهُمْ Verily they were
مِنَ الصَّالِحِينَ of the righteous.³



وَدَا النُّونَ 87. And Dhû al-Nûn,⁴
إِذْ ذَهَبَ مُغْضِبًا when he went away enraged⁵
فَقَالَ and thought⁶ that
لَنْ نَقْدِرَ We shall not exercise power⁷
عَلَيْهِ over him.

فَكَادَى So he called out
فِي الظُّلُمَاتِ in the darkness⁸ that
لَا إِلَهَ إِلَّا أَنْتَ "There is no god but You,
سُبْحَانَكَ Sacrosanct⁹ are You.

إِنِّي كُنْتُ I have indeed been
مِنَ الظَّالِمِينَ of the wrong-doers."



فَاسْتَجَبْنَا 88. Hence We responded¹⁰
لَهُ وَنَجَّيْنَاهُ to him and rescued¹¹ him
مِنَ الْعَمَى from the affliction.¹²
وَكَذَلِكَ نُنْجِي And thus do We save
الْمُؤْمِنِينَ the believers.



1. أدخلنا 'adkhalnâ = admitted, put in, entered, inserted (v. i. m. pl. past from 'adkhalâ, form IV of dakhala (dukhûl), to enter, to go in. See at 21:75, p. 1032, n. 8).

2. i. e., special mercy.

3. صالحين ṣāliḥīn (pl.; acc./gen. of ṣāliḥūn; s. ṣāliḥ) = righteous, virtuous (act. participle from ṣalaha [ṣalāḥ/ ṣulāḥ/ maṣlahah], to be good, right, proper. See at 21:75, p. 1032, n. 9).

4. i. e., Yûnus, peace be on him.

5. He was enraged on account of the disbelief and disobedience of his people. مغضب mughāḍib = enraged, annoyed, angry, irritated (act. participle from ghāḍaba, form III of ghāḍiba [ghaḍab], to be angry. See ghaḍad at 20:81, p. 995, n. 5).

6. ظن ḡanna = he thought, supposed, believed, presumed (v. iii. m. s. past from ظن ḡann, to think, to suppose. See at 12:42, p. 738, n. 1).

7. i. e., he thought that Allah would not punish him for impatience. He was in fact put to a series of trials including his having been swallowed by a whale. نقدر naqdira (u) = we are able, have

power, measure out, ordain (v. i. pl. impfct. from qadara [qadri/qadar], to ordain, to measure, to have power. The final letter takes fathah because of the particle lan coming before the verb. See yaqdiru at 17:30, p. 882, n. 10).

8. i. e., the darkness in the belly of the whale. ظلمات ḡulumât (pl.; s. ḡulmah) = darkness. See at 14:1, p. 785, n. 4.

9. سبحان Subḡhân is derived from sabḡha, form II of sabaha [sabḡ/sibāḡah], to swim. In its form II the verb means to praise, to sing the glory. Subḡhân means Free from and High above all kinds of undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 21:22, p. 1018, n. 1.

10. استجبنا istajabnâ = we responded, replied, answered (v. i. pl. past from istajāba, form X of jāba [jawb], to travel. See at 21:84 p. 1035, n. 6).

11. نجيئنا najjaynâ = we rescued, saved, delivered (v. i. pl. past from najjâ, form II of najâ [najw/najâ/najâh], to make for safety, to be saved. See at 21:74, p. 1032, n. 3).

12. غم ḡhamm = grief, affliction, distress, worry, anxiety. See at 20:40, p. 984, n. 4.

وَزَكَرِيَّا إِذْ
نَادَىٰ رَبَّهُ
رَبِّ لَا تَذَرْنِي
فَرْدًا وَأَنْتَ
خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

فَاسْتَجَبْنَا لَهُ 90. So We responded⁵ to him

وَوَهَبْنَا لَهُ
وَأَصْلَحْنَا لَهُ
زَوْجَهُ and gifted⁶ to him Yahyâ,
and cured⁷ for him
his wife.

إِنَّهُمْ كَانُوا
يُسرِعُونَ
فِي الْخَيْرَاتِ
وَيَدْعُونَكَ
رَغْبًا وَرَهْبًا
وَكَانُوا لَنَا
خَاشِعِينَ ﴿٩٠﴾

وَالَّتِي أَحْصَنَتْ
فَرْجَهَا 91. And she who guarded¹³
her private part,
فَنَفَخْنَا فِيهَا
مِنْ رُوحِنَا then We breathed¹⁴ into her
from Our spirit of life
وَجَعَلْنَاهَا وَأَبْنَاهَا
آيَةً لِلْعَالَمِينَ a sign for all beings. ﴿٩١﴾

1. نادى *nâdâ* = he called out, called, summoned, cried out, (v. iii. m. s. past from *nâda*, form III of *nadâ* [nadw], to call. See at 21:83, p. 1035, n. 3).

2. لا تذر *lâ tadhar* = do not leave, abandon, forsake (v. ii. m. s. imperative {prohibition} from *wadhara/ yadharu* [wadhr] to leave. See *yadhar* at 7:186, p. 537, n. 12).

3. i. e., he prayed for children and heirs. فرد *fard* (s.; pl. *furâdâ/ afrâd*) = alone, single, lone, sole, individual. See at 19:95, p. 974, n. 8.

4. وارثين *wârithîn* (pl.; acc./gen. of *wârithûn*; s. *wârith*) = inheritors, heirs (act. participle from *waritha* [wirth/ 'irth/ 'irthah/ wirâthah/ rithah/turâth], to inherit. See *wârithûn* at 15:23, p. 812, n. 7).

5. استجبتنا *istajabnâ* = we responded, replied (v. i. pl. past from *istajâba*, form X of *jâba* [jawb], to travel. See at 21:88 p. 1036, n. 10).

6. وهبنا *wahabnâ* = we gifted, bestowed, presented (v. i. pl. past from *wahaba* [wahb], to give, to donate. See at 21:72, p. 1031, n. 7).

7. i. e., for bearing children. أصلحنا *'aslahnâ* = we made good, reformed, rectified, cured, (v. i. pl. past from *'aslahâ*, form IV of *ṣalaha*. [ṣalâh/ ṣulûh/ maṣlahah], to be good, proper. See *'aslahû* at 16:119, p. 868, n. 12).

8. i. e., these Prophets and Messengers.

9. يسارعون *yusâri'ûna* = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [sira/'sara/'sur'ah], to be quick. See at 5:62, p. 360, n. 8).

10. رغب *raghab* = hope, expectation, wish. See *yarghabû* at 9:120, p. 630, n. 8.

11. رهب *rahab* = to fear, to be afraid. See *yarhabûna* at 7:154, p. 523, n. 5.

12. خاشعين *khâshi'în* (acc./ gen. of *khâshi'ûn*, sing. *khâshi'*) = the submissive ones, humble (active participle from *khasha'a* [khushû'], to be submissive, humble. See at 3:198, p. 234, n. 7).

13. i. e., Maryam. أحصنت *'ahṣanat* = he guarded, fortified (v. iii. f. s. past from *'ahṣana*, form IV of *ḥaṣuna* [ḥaṣānah], to be inaccessible, chaste. See *tuḥṣina* at 21:80, p. 1034, n. 7).

14. نفخنا *nafakhnâ* = we breathed, blew, inflated (v. i. pl. past from *nakfakha* [nafakha] [nafkh], to blow. See *yunfakhu* at 20:102, p. 1001, n. 7).

92. Verily this is
 your community,¹
 the same community,
 and I am the Lord of you all.
 So you all worship² Me.³

93. But they split⁴ up
 their affair among them
 All to Us
 will come back.⁵

Section (Rukû') 7

94. So he who performs⁶
 of the good deeds⁷
 and is a believer.
 there will be no covering up⁸
 of his endeavour,⁹
 and verily We are of it
 the Recorders.

95. And a ban¹⁰ is on the
 habitation¹¹ We have destroyed
 that they shall not return.¹²

1. i. e., this community of the Prophets is your community, all the Prophets having delivered the same message of monotheism and Islam. أُمَّة

'ummah (pl. اُمَم 'umam) = community, people, nation, generation, species, category, faith, model, model leader, period of time. See at 16:120, p. 869, n. 1.

2. اَعْبُدُوا u'budû = you (all) worship (v. ii. m. pl. imperative from 'abada ['ibâdah /'ubûdah /'ubûdiyah], to worship, to serve. See at 19:36, p. 959, n. 6).

3. i. e., Me Alone and none else.

4. i. e., men disagreed about the Prophets and were divided into sects and groups. تَنَظَّرُوا

taqatta'û = they split up, were divided, were cut to pieces, severed, disrupted (v. iii. m. pl. past from taqatta'a, form V of qata'a [qat], to cut. See taqatta'a at 9:110, p. 625, n. 8).

5. i. e., to render an account of their respective deeds. رَاجِعُونَ râji'ûn (sing. râji') = returning ones, those in the process of returning (active participle from raja'a [rujû], to return, to come back. See at 2:156, p. 74, n. 1).

6. يَعْمَل ya'mal(u) = he acts, performs, does (v. iii. m. s. impfct. from 'amila ['amal], to do, to act. The final letter is vowelless because the verb is in a conditional clause preceded by man. See ya'malûna at 4:17, p. 245, n. 14).

7. صَالِحَات şâlihât (f. pl.; sing. صَالِحَة şâlihah; m. şâlih) = good deeds/things (approved by the Qur'ân and the sunnah (act. participle from şalaha [şalâh/şulâh/maşlahah], to be good, right. See at 20:112, p. 1003, n. 13).

8. كُفْرَان kufrân = to cover, hide, be ungrateful, be an infidel, disbelieve. See kafarta at 18:37, p. 925, n. 3.

9. i. e., his effort and deed will be duly recognised and recompensed. سَعَى sa'y = to move speedily, to run, to proceed hurriedly, to strive/ endeavour/ attempt/ effort. See at 18:10, p. 947, n. 8).

10. حَرَام harâm = forbidden, interdicted, unlawful, ban, taboo, sacrosanct. See harramnâ at 16:35, p. 438, n. 9.

11. i. e., inhabitants of the habitation.

12. i. e., they shall not return to the earth before the day of Resurrection.

حَقَّ إِذَا فُتِّحَتْ 96. Till when unleashed¹ will
يَا جُوجَ وَيَا مَاجُوجَ be Gog and Magog,²
وَهُمْ مِنْ كُلِّ and they from every
حَدَبٍ يَنْسِلُونَ hillock³ shall fall out.⁴

وَأَقْرَبَ 97. And there shall approach⁵
الْوَعْدَ الْحَقِّ فَإِذَا the true promise;⁶ and lo,
هِيَ شَخْصَةٌ there shall stare⁷
أَبْصُرُ الَّذِينَ the eyes⁸ of those who
كَفَرُوا disbelieve.
يَنْوِلُنَا "Woe to us,⁹
قَدْ كُنَّا we had indeed been
فِي غَفْلَةٍ مِنْ هَذَا in indifference¹⁰ of it;
بَلْ كُنَّا ظَالِمِينَ nay, we were transgressors.¹¹

إِنَّكُمْ 98. Verily you
وَمَا تَعْبُدُونَ and what you worship¹²
مِنْ دُونِ اللَّهِ in lieu of Allah
حَصْبُ جَهَنَّمَ will be fuel¹³ of hell.
أَنْتُمْ لَهَا You shall to it
وَرُدُّونَ be arriving.¹⁴

لَوْ كَانَتْ هَتُولَاءَ 99. Had these been
عَالِهَةً gods

1. *futiḥat* = she was opened, released, unleashed, conquered (v. iii. f. past from *fataḥa* [*fath*], to open. See *fataḥnâ* 15:14, p. 810, n. 1).

2. Two wild and ferocious tribes. See 18:94.

3. *ḥadab* (s.; pl. *ḥidāb*) = elevated ground, hillock, mound.

4. i. e., sweep down. *يَنْسِلُونَ* *yansilûna* = they fall out (v. iii. m. pl. impfct. from *nasala* [*nusâl*], to fall out.

5. *iqtaraba* = he or it came near, approached, became close (v. iii. m. s. past in form VIII of *qaruba* [*qurb/maqrabah*], to be near).

6. i. e., the Resurrection and the Day of Judgement.

7. i. e., stare in awe. *شَاخِصَةٌ* *shākhiṣah* (f.; m. *shākhiṣ*) = one who stares, gazes, whose eyes are fixed, one who rises, ascends (act. participle from *shakhaṣa* [*shukhûṣ*], to rise, to stare, to gaze). See *tashkhaṣu* at 14:42, p. 802, n. 9).

8. *'abṣār* (sing. *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 16:108, p. 864, n. 8).

9. i. e., they will say:

10. *ghaflah* = negligence, indifference, carelessness. See at 21:1, p. 1012, n. 3.

11. i. e., setting partners with Allah. *ظَالِمِينَ* *ẓālimîn* (acc./gen. of *ẓālimûn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 21:64, p. 1029, n. 11).

12. i. e., the idols and imaginary deities. *تَعْبُدُونَ* *ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibādah* / *'ubūdah* / *'ubūdiyah*], to worship. See at 21:66, p. 1030, n. 2).

13. *ḥaṣab* = gravel, pebbles, crushed rock, fuel.

14. *wāridûn* (pl.; s. *wārid*) = water-drawers, those who arrive/ go down (act. participle from *warada* [*wurūd*], to come, to arrive. See *wārid* at 19:71, p. 769, n. 4).

1. مَا وَرَدُوا they would not have arrived¹
 وَكُلِّفَهَا there; and all in there
 خَالِدُونَ shall abide for ever.²
100. لَهُمْ فِيهَا 100. They shall have therein
 زَفِيرٌ groanings;³
 وَهُمْ فِيهَا and they in there
 لَا يَسْمَعُونَ shall not hear.⁴
101. إِنَّ الَّذِينَ 101. Verily those
 مَسَبَقَتْ لَهُمْ مِمَّا الْحَسَنَى for whom there has preceded⁵
 مِنْ أَوْلِيَّكَ عَنْهَا they from it⁷
 مُبْعَدُونَ shall be kept away.⁸
102. لَا يَسْمَعُونَ 102. They shall not hear
 حَسِيرَةً its faintest noise;⁹
 وَهُمْ فِي مَا and they shall amidst what
 أَسْتَهْت أَنْفُسَهُمْ their selves desire¹⁰
 خَالِدُونَ abide for ever.
103. لَا يَحْزَنُهُمْ 103. There shall not grieve¹¹
 أَكْبَرُ الْأَكْبَرِ them the greatest terror;¹²

1. واردوا *waradû* = they arrived, came, drew water (v. iii. m. pl. past from *warada* [*wurûd*], to come, to arrive. See *wâridûn* at 21:98, p. 1039, n. 14).
2. خالدون *khâlidûn* (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 11:23, p. 686, n. 3).
3. زفير *zafîr* = moaning, sighing, groaning. See at 11:106, p. 715, n. 9.
4. They shall not hear anything because of the severity and pain of the punishment. يسمعون *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *samî'a* [*sam'* / *samâ'* / *samâ'ah* / *masma'*], to hear. See at 10:67, p. 661, n. 10).
5. i. e., preceded in the knowledge of Allah that they would have happiness, good deeds and *jannah*. سبقت *sabaqat* = she or it preceded, happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See at 20:129, p. 1009, n. 2).
6. i. e., happiness, Allah's pleasure and the reward of *jannah*. حسنى *husnâ* (f.; m. *aḥsan*) the best, most beautiful. See at 20:8, p. 977, n. 9.
7. i. e., from hell-fire.
8. مبعدون *mub'adûna* (pl.; s. *mub'ad*) = those kept away, removed (passive participle from *'ab'ada*, form IV of *ba'uda* [*bu'd*], to be distant. See *ba'udat* at 9:42, p. 595, n. 11).
9. حسي *hasîs* = slightest sound, faintest noise.
10. اشتت *ishtahat* = she or it desired, wished, coveted, craved, longed for (v. iii. f. s. past from *ishtahâ*, form VIII of *shahâ* / *shahiya* [*shahw* / *shahy* / *shahwah*], to desire, to wish. See *yashtahûna* at 16:57, p. 845, n. 9).
11. يحزن *yahzunu* = he or it saddens, grieves (v. iii. m. s. impfct. from *hazana* [*huzn*], to make sad. See at 12:13, p. 726, n. 2). Note that with *kasrah* under the middle letter (*hazina* / *yahzanu*) the verb gives an intransitive sense, meaning he became sad, he grieves.
12. i. e., the terror and consternation of Resurrection and the Day of Judgement. فزع *faza'* = terror, fright, alarm, consternation, panic.

وَنَلْقَاهُمْ and there shall meet¹ them
 الْمَلَائِكَةُ the angels.
 هَذَا يَوْمُكُمْ "This is the day of yours²
 الَّذِي كُنْتُمْ which you had been
 تُوعَدُونَ promised."³

يَوْمَ 104. The day
 نَطْوِي السَّمَاءَ We shall roll up⁴ the sky
 كَمَا يَلَيَّجُ like the rolling up of scroll⁵
 الْكُتُبِ of books,
 كَمَا بَدَأْنَا as We initiated⁶
 أَوَّلَ خَلْقٍ the first creation,
 نُعِيدُهُ We shall repeat⁷ it,
 وَعَاوَدْنَاهُ as of a promise on Us.
 إِنَّا كُنَّا فَاعِلِينَ Verily We shall be doing.

وَلَقَدْ كَتَبْنَا 105. And indeed We have
 فِي الزُّبُورِ written in the scriptures⁸
 مِنْ بَعْدِ الذِّكْرِ after the recital⁹
 أَنْ يَأْتِيَنَّ the earth –
 بِرِثْمِهَا there will inherit¹⁰ it
 عِبَادِي My righteous¹¹ servants.
 الصَّالِحِينَ

1. تَلَقَّى *tatalaqqâ* = she meets, encounters, comes across, receives (v. iii. f. s. impfct. from *talaqqâ*, from V of *laqiya* [*liqâ'*/ *luqyân*/*luqy* /*luqyah*/ *luqan*] to meet. See *talaqqâ* at 2:37, p. 19, n. 12).

2. The angels will say this.

3. تُوْعَدُونَ *tû'adûna* = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See *yû'adûna* at 19:75, p. 970, n. 6).

4. نَطْوِي *naṭwî* = we roll up, fold, shut, close, wrap up (v. i. pl. impfct. from *ṭawâ* [*ṭayy*], to fold up, roll up).

5. سَجَل *siḡill* (s.; pl. *siḡillât*) = scroll, register, record.

6. See 'âyah 30 of this *sûrah*. بَدَأْنَا *bada'a'nâ* = we began, initiated, started (v. i. pl. past from *bada'a* [*bad'*], to start. See *bada'a* at 12:76, p. 750, n. 1).

7. نَعِيدُ *nu'îdu* = we revert, return, bring back, resume, repeat (v. i. pl. impfct. from *'a'âda*, form IV of *'âda* [*'awd*/*'awdah*], to return. See at 20:55, p. 987, n. 10).

8. زُبُور *zabûr* (s.; pl. *zûbur*) = revealed scriptures (See Ibn Kathîr, V, 379), Psalms of Dâ'ud.

9. i. e., after the recording in *al-Lawh al-Mahfûz* (See Ibn Kathîr, V, 379-380).

10. يَرِثُ *yarithu* = he inherits, is heir to (v. iii. m. s. impfct. from *waritha* [*wirth*/ *'irth*/ *'irthah*/ *wirâthah* /*rithah*/*turâth*], to inherit. See at 19:6, p. 951, n. 9).

11. i. e., those who conduct themselves according to the guidance given in the Qur'ân and *sunnah* and abide by the commandments and prohibitions contained therein. See for 'âyahs of similar import 7:128, 24:55 and 40:51. صَالِحُونَ

صَالِحِينَ *ṣâliḡhîn* (pl.; s. صَالِح *ṣâliḡh*) = righteous, virtuous, good (active participle from *ṣalaḡha* [*ṣalâḡh*/ *ṣulûḡh*/ *maṣṣlaḡah*], to be good, right, proper. See at 7:168, p. 531, n. 2).

106. Verily herein is

اِنَّا اَبْلَغُ a sure communicate¹

لِقَوْمٍ عَابِدِينَ for a worshipful people.²



107. And We have sent³ you

اِلَّا رَحْمَةً not but as a mercy

لِلْعَالَمِينَ for all beings.⁴

108. Say: "It has been but

يُوحَىٰ اِلَيْكَ communicated⁵ to me

اِنَّمَا اِلَهُهُمُ that your god is

اِلَهٌ وَاحِدٌ One God.

فَهَلْ اَنْتُمْ مُّسْلِمُونَ So will you be Muslims?"⁶



109. But if they turn away⁶

فَقُلْ then say:

ءَاذَنْتُكُمْ "I have made known⁷ to you

عَلٰى سَوَآءٍ being equal;⁸

وَلٰنْ اَدْرِي and I know⁹ not

اَقْرَبُ اَمْ بَعِيْدٌ if near or far is

مَا وَعَدْتُمْ what you are promised."¹⁰

110. Verily He knows

وَلَهُ يَعْلَمُ

1. بلاغ *balâgh* (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 16:82, p. 855, n. 1.

2. عَابِدِينَ *'âbidîn* (pl.; acc./gen. of *'âbidûn*) = worshippers, adorers, worshipful ones. (act. participle from *'abada* [*'ibâdah* / *'ubûdah* / *'ubûdiyyah*], to worship, to serve. See at 21:84, p. 1035, n. 10).

3. اَرْسَلْنَا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 21:7, p. 1014, n. 4).

4. عَالَمِينَ *'âlamîn* (acc./gen. of *'âlamûn*; sing. *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 21:71, p. 1031, n. 6).

5. يُوْحٰى *yûhâ* = it is communicated (v. iii. m. s. impfct. passive from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See at 20:38, p. 983, n. 1).

6. مُّسْلِمُونَ *muslimûn* (sing. *Muslim*) = A Muslim is one who surrenders himself completely and sincerely to Allah and worships Him Alone (active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless.) See at 11:15, p. 682, n. 8.

7. اَذَنْتُ *'adhantu* = I made known, announced, informed, notified (v. i. s. past from *'adhana*, form IV of *'adhina* [*'idhn*], to allow, to permit, to listen. See *'adhina* at 20:109, p. 1003, n. 3).

8. اَعْلٰى *'adhi* = we all being equal in knowledge in this respect. سَوَآءٍ *sawâ'* = straight, even, equal, same, alike. See at 16:71, p. 850, n. 4.

9. اَدْرِي *'adrî* = I know, am aware (v. i. s. impfct. from *darâ* [*dirâyah*], to know. See *tadrîna* at 4:11, 242, n. 3).

10. اَدْرِي *'adrî* = I know, am aware (v. i. s. impfct. from *darâ* [*dirâyah*], to know. See *tadrîna* at 4:11, 242, n. 3).

10. اَدْرِي *'adrî* = I know, am aware (v. i. s. impfct. from *darâ* [*dirâyah*], to know. See *tadrîna* at 4:11, 242, n. 3).

الْجَهْرُونَ الْقَوْلِ the overt¹ of the speech
وَيَعْلَمُ and He knows
مَا تَكْتُمُونَ what you conceal.²
﴿٣٣﴾
وَأَنْ أَدْرِي 111. And I know not,
لَعَلَّهِ فِتْنَةٌ لَّكَ might be it³ is a trial⁴ for you
وَمَتَّعُ and an enjoyment⁵
إِلَىٰ حِينٍ till a time.⁶
﴿٣٤﴾
قُلْ رَبِّ 112. He said: My Lord,
أَخْذِكُم بِالْحَقِّ give verdict⁷ with the truth.
وَرَبَّنَا And Our Lord is
الرَّحْمَنُ the Most Merciful,
الْمُسْتَعَانُ the One Whose help is sought⁸
عَلَىٰ مَا تَصِفُونَ against what you describe."⁹
﴿٣٥﴾

1. *jahr* = open, public, overt, explicit. See at 6:3, p. 392, n. 8.

2. *taktumûna* = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [katm / kitmân]), to hide, conceal. See at 5:99, p. 379, n. 6).

3. i. e., the respite given to you and the delaying of punishment which you are asking out of your unbelief to hasten on you.

4. *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 21:35, p. 1021, n. 10.

5. i. e., a respite given to you to enjoy for a time.

6. *matâ'* (pl. *'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, utensils, enjoyment. See at 16:117, p. 868, n. 4.

7. *hîn* (s.; pl. *'ahyân*) = time.

8. *uhkum* = give verdict, judge, decide (v. ii. m. s. imperative from *hakama* [hukm], to pass judgement. See *yahkumâni* at 21:78, p. 1033, n. 4).

9. *musta'ân* = the one whose help is sought (passive participle from *ista'âna*, form X of *'âna* ['awn], to assist, help. See at 12:18, p. 727, n. 9).

10. i. e., about Allah and about the message He gives through His Messenger, peace and blessings of Allah be on him. *taṣifûna* = you describe, depict, ascribe, attribute, praise (v. ii. m. pl. impfct. from *waṣafa* [wasf], to describe, to praise. See at 21:18, p. 1017, n. 2).

22. SŪRAT AL-ĤAJJ (THE PILGRIMAGE)

Madīnan: 78 'āyahs

This is a Madīnan *sūrah*. It deals with both the fundamentals of the faith as well as some rules of *shari'ah*. It starts with drawing attention to the inevitability and stupendousness of the Resurrection and the Day of Judgement and points out that Allah Who creates man in the first instance is Capable of recreating and resurrecting him. It also refers to the Judgement, reward and punishment in the hereafter. It further emphasizes that everything and being in the heavens and the earth submits to and worships Allah. Along with these the *sūrah* contains permission for fighting back those who wage war against the Muslims and to carry on *jihād* in the way of Allah. It also enjoins the duty of performing pilgrimage to the Sacred Ka'ba and lays down rules for it and for making sacrifices on the occasion. The *sūrah* is named after this duty and pillar of Islam.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ 1. O mankind,
اتَّقُوا رَبَّكُمْ beware¹ of your Lord.

إِنَّ زَلْزَلَةً 2. Verily the earthquake² of
السَّاعَةِ the Hour³

شَقٌّ عَظِيمٌ is a thing very grave.⁴

يَوْمَ تَرَوْهَا 2. The day you will see it,
تَذْهَلُ there shall forget⁵

كُلُّ مَرْضِعَةٍ 6. every breast-feeding mother⁶
عَمَّا أَرْضَعَتْ what she gives suck⁷ to;

وَتَضَعُ and there shall lay down⁸

كُلُّ ذَاتِ حَمْلٍ 9. every pregnant woman

حَمْلَهَا her load;

وَتَرَى النَّاسَ and you will see men

سُكْرَى in a state of intoxication⁹

1. اتقوا *ittaqa* = you (all) beware, be on your guard, fear Allah (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 16:2, p. 828, n. 5).

2. See also 99:1-2; 69:14-15; 56:4-6; 84:3-4; and 101:4-5. زلزلة *zalzalah* (s.; pl. *zilzāl*) = earthquake, convulsion.

3. i. e., of Resurrection.

4. عظيم *'aẓīm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 19:37, p. 960, n. 1).

5. تذهل *tadh-halu* = she forgets, neglects, overlooks (v. iii. f. s. impfct. from *dhahala* [*dhahl/dhuhāl*], to forget, to overlook).

6. i. e., the mother of a new-born baby to whom she gives suck. مرضعة *murḍi'ah* (f.; s.; pl. *marāḍi'*) = suckling mother, breast-feeding mother, wet-nurse (act. participle from *'arḍa'a*, from IV of *raḍa'a* [*raḍ'/raḍā'ah/riḍā'*], to breast-feed, to give suck. See *'arḍa'na* at 4:23, p. 249, n. 1).

7. أرضعت *'arḍa'at* = she breast-fed, gave suck, suckled (v. iii. f. s. past from *'arḍa'a*. See n. 6 above).

8. تضع *taḍa'u* = she lays down, gives birth to, unburdens, gets rid of, places, puts down (v. iii. f. s. impfct. from *wada'a* [*wad'*], to place, to put down. See *yaḍa'u* at 7:157, p. 525, n. 10).

9. سُكْرَى *sukrā* (pl.; s. *sakrān*) = intoxicated, in a state of intoxication, drunk. See at 4:43, P. 259, n. 10.

وَمَا هُمْ
بِسُكْرٍ
وَلَكِنَّ عَذَابَ اللَّهِ
شَدِيدٌ ١

though they will not be
intoxicated,
but the punishment of Allah
will be most severe.¹

وَمِنَ النَّاسِ مَن
يُجَادِلُ فِي اللَّهِ
بِغَيْرِ عِلْمٍ
وَيَتَّبِعُ
كُلَّ شَيْطَانٍ مُّرِيدٍ ٢

3. And of men are such as
dispute² about Allah³
without knowledge
and follow⁴
every rebellious⁵ Satan.

كُتِبَ عَلَيْهِ أَنَّهُ
مَنْ تَوَلَّاهُ
فَأَنَّهُ يُضِلُّهُ
وَيَهْدِيهِ إِلَى
عَذَابِ السَّعِيرِ ٣

4. Decreed⁶ on him is that
whoever takes him for a friend⁷
he will lead him astray⁸
and will guide⁹ him to the
punishment of blazing fire.¹⁰

يَا أَيُّهَا النَّاسُ
إِنْ كُنْتُمْ فِي رَيْبٍ
مِّنَ الْبَعْثِ
فَإِنَّا خَلَقْنَاكُمْ
مِّنْ تُرَابٍ ٤

5. O mankind,
if you are in doubt¹¹
about the resurrection,¹²
then verily We created you
from dust,¹³

1. شَدِيدٌ *shadīd* (pl. أَشْدَادٌ '*ashiddā'* شِدَادٌ *shidād*) = most severe, stern, rigorous, hard, harsh, strong. See at 14:7, p. 788, n. 7).

2. يُجَادِلُ *yujādilu*

= he argues, debates, controverts, disputes (v. iii. m. s. impfct. from *jādala*, form III of *jadala* [جدل *jadl*], to tighten. See at 18:56, p. 932, n. 6).

3. i. e., specially about His Power in resurrecting.

4. يَتَّبِعُ *yattabi'u* = he follows, pursues (v. iii. m. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba' / itabā'ah*], to follow. See at 10:66, p. 661, n. 1).

5. مُرِيدٌ *marīd* = recalcitrant, refractory, rebellious (active participle in the scale of *fu'il* from *marada / maruda* [*murād / murādah / murādah*], to rebel, to be rebellious. See at 4:117, p. 296, n. 7).

6. كُتِبَ *kutiba* = it was written, decreed, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past passive from *kataba* [*katb / kitābah*], to write. See at 4:77, p. 274, n. 10).

7. تَوَلَّى *tawallā* = he took over, undertook, turned away, takes for a friend (v. iii. m. s. past in form V of *waliya* [*walā' / wilāyah*], to be near, to be a friend. See at 20:48, p. 986, n. 2).

8. يُضِلُّ *yudhillu* = he lets go astray, leads astray, misguides, deludes (v. iii. m. s. impfct. from *ʿadalla*, form IV of *ḍalla* [*ḍalāl / ḍalālah*], to go astray. See at 16:93, p. 859, n. 4).

9. يَهْدِي *yahdī* = he guides, shows the way (v. iii. m. s. impfct. from *hadā* [*hady / hudan / hidāyah*], to guide, to lead. See at 16:104, p. 863, n. 3).

10. سَعِيرٌ *sa'ir* = burning blaze, blazing furnace, inferno. See at 17:97, p. 905, n. 7.

11. رَيْبٌ *rayb* = doubt, suspicion, misgivings. See at 18:21 p. 918, n. 4.

12. بَعْثٌ *ba'ṭh* = resurrection, sending out, delegation, deputation. See *ba'atha* at 17:94, p. 903, n. 11.

13. i. e., the first creation of the father of mankind, 'Ādam. This *'āyah* brings home the Power of Allah to resurrect by rinding man of his being created by Allah through different stages. The inevitable moral is that Allah can recreate and resurrect him at will. تُرَابٌ *turāb* (s.; pl. *atribah / tirbān*) = soil, dust, dirt, earth. See at 18:37, p. 925, n. 4.

ثُمَّ مِنْ نُطْفَةٍ then from a drop,¹
 ثُمَّ مِنْ عَلَقَةٍ then from a sticking clot,²
 ثُمَّ مِنْ مَضْغَةٍ then from a fleshy lump,³
 مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ formed⁴ and unformed,
 لِنُبَيِّنَ لَكُمْ that We may clarify⁵ to you.
 وَنُقَرِّفُ الْأَرْحَامَ And We settle⁶ in the wombs
 مَا نَشَاءُ what We will
 إِلَى أَجَلٍ مُسَمًّى till a term⁷ specified,⁸
 ثُمَّ نَخْرِجُكُمْ then We bring you out⁹
 طِفْلًا as an infant,¹⁰
 ثُمَّ لِنَبْلُغَهُ then that you attain¹¹
 أَشَدَّكُمْ your maturity.¹²
 وَمِنْكُمْ مَن And of you are some who
 يَمُوتُ are caused to die,¹³
 وَمِنْكُمْ مَن and of your are some who
 يُرَدُّ إِلَى are taken back to
 أَرْذَلِ الْعُمَرِ the most despicable¹⁴ of age
 لِكَيْ لَا يَعْلَمَ so that they know not,
 مِنْ بَعْدِ عِلْمٍ after having knowledge,
 شَيْئًا anything.
 وَتَرَى الْأَرْضَ And you see the earth
 هَامِيَةً barren;
 فَلَإِنَّا but when

1. i. e., of the parents. نطفة *nutfah* (s.; pl. *nutfah*) = drop, sperm. See at 18:37, p. 925, n. 5.
2. علقه *'alaqah* = sticking clot.
3. مضغة *mudghah* = fleshy lump.
4. مخلقة *mukhallqah* = formed, shaped, moulded (pass. participle from *khallaqa*, form II of *khalafa* [khalq], to create. See *khalafnâ* at 19:67, p. 968, n. 5).
5. i. e., the Power of Allah. نبين *nubayyina* (u) = we make clear, clarify, explain, elucidate (v. i. pl. impfct. from *bayyana*, form II of *bāna* [bayān], to be clear. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 6:105, p. 435, n. 12).
6. نقر *nuqirru* = we settle, make stable (v. i. pl. impfct. from *'aqarra*, form IV of *qarra* [qarār], to settle down. See *'aqarnâ* at 3:81, p. 188, n. 2).
7. أجل *'ajal* (pl. *'ajāl*) = term, date, deadline. See at 120:129, p. 1009, n. 4.
8. مسمى *musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (passive participle (m. s.) from *sammâ* (to name), form II of *samâ* [sumuwv/ samâ], to be high. See at 20:129, p. 1009, n. 5).
9. نخرج *nukhriju* = we bring out, produce, drive out, expel, dislodge (v. i. pl. impfct. from *'akhrja*, form IV of *kaharaja* [kharāj], to go out, to leave. See at 20:55, p. 987, n. 11).
10. طفلاً *ṭifl* (s.; pl. *'aṭfāl*) = infant, baby, child.
11. تبلغوا *tablughû* (na) = you (all) attain, reach, arrive at (v. ii. m. pl. impfct. from *balagha* [bulāgh], to reach, to attain. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *yablughû* at 18:82, p. 941, n. 3).
12. أشد *'ashudd* = physical maturity, virility. *balagha* *'ashuddahu*, he came of age, attained majority. See at 18:82, p. 941, n. 4.
13. يتوفى *yutawaffâ* = he is taken fully, received in full, caused to die (v. iii. m. s. impfct. passive from *tawaffâ*, from V of *wafâ* [wafâ/'wafy], to be perfect, to fulfil. See *yatawaffâ* at 16:170, p. 849, n. 6).
14. أرذل *'ardhal* = most despicable, base contemptible, (relative of *radhîl*, base).

أَنزَلْنَاهَا ۖ We send down¹ on it
الْمَاءَ the water²
أَهَزَّتْ وَرَبَّتْ it shakes up³ and swells⁴
وَأَنْبَتَ مِنْ كُلِّ and produces⁴ of every
رَوْحٍ بَهِيجٍ ۝ kind⁵ delightful.⁶
ذَٰلِكَ بِأَنَّ اللَّهَ 6. That is⁷ because Allah,
هُوَ الْحَقُّ He is the Truth,
وَأَنَّهُ يُحْيِي and that He gives life⁸
الْمَوْتِ to the dead and
وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ that He is over everything
قَدِيرٌ ۝ All-Capable.
وَأَنَّ السَّاعَةَ 7. And that the Hour
ءَاتِيَةٌ is coming,
لَا رَيْبَ فِيهَا there is no doubt⁹ about it;
وَأَنَّ اللَّهَ يَبْعَثُ and that Allah shall raise¹⁰
مَنْ فِي الْقُبُورِ ۝ those who are in the graves.
وَمِنَ النَّاسِ مَنْ 8. And among men is he who
يُجَادِلُ فِي اللَّهِ disputes¹¹ about Allah
يَغْيِرُ عَلَيْهِ having neither knowledge
وَلَا هُدًى وَلَا nor guidance nor
كِتَابَ مُنِيرٍ ۝ any Book of enlightenment.¹²

1. أنزلنا 'anzalnā = we sent down (v. i. pl. past from 'anzala, form IV of nazala [nuzāl], to come down. See at 21:10, p. 1015, n. 1).

2. اهزت ihtazzat = she or it shook up, was moved/ agitated/ touched/ animated/enlivened (v. iii. f. s. past from ihtazza, form VIII of hazza [hazz], to shake, to rock. See huzzi at 19:25, p. 956, n. 12).

3. ربت rabat = she or it grew, swelled, increased (v. iii. f. s. past from rabā [rabā/rubūw], to increase, to grow. See yurbī at 2:276, p. 79, n. 3).

4. أنبت 'anbatat = she or it sprouted, grew, germinated, produced (v. iii. f. s. past from 'anbata, form IV of nabata [nabt], to grow, to sprout. See at 2:261, p. 136, n. 10).

5. i. e., every kind of trees, plants and fruits. زوج zawj (pl. أزواج 'azwāj) = wife, husband, spouse, partner, one of a pair, consort, kind, type. See at 7:19, p. 470, n. 8.

6. بهيج bahīj = delightful, magnificent, splendid, joyous (act. participle in the scale of fa'il from bahija/bahuja, to be glad, to be beautiful).

7. i. e., all these happen because of Allah's doing.

8. يحيى yuhyī = he gives life, revivifies, saves life, (v. iii. m. s. impfct. from 'ahyā, form IV of ḥayiyu [ḥayah], to live. See at 10:56, p. 657, n. 6).

9. ريب rayb = doubt, suspicion, misgivings. See at 22:5 p. 1045, n. 11.

10. يبعث yab'athu = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from ba'tha [ba'th], to send out, to raise. See at 16:38, p. 840, n. 6).

11. يجادل yujādilu = he argues, debates, controverts, disputes (v. iii. m. s. impfct. from jādala, form III of jadala [jadl], to tighten. See at 22:3, p. 1045, n. 2).

12. منير munīr = he or that which gives light, enlightening, of enlightenment, radiant, illuminating, brilliant, shining (active participle from 'anāra, form IV of nāra [nūr], to give light. See at 3:184, p. 228, n. 8).

- ثَانِي عَطْفِهِ 9. Turning away¹ his neck,²
لِيُضِلَّ that he may lead astray³
عَنْ سَبِيلِ اللَّهِ from the way⁴ of Allah.
لَهُ فِي الدُّنْيَا He shall have in this life
خِزْيٌ disgrace;⁵
وَنَذِيقُهُ and We shall make him taste⁶
يَوْمَ الْقِيَامَةِ on the Day of Judgement the
عَذَابَ الْحَرِيقِ punishment of blazing fire.⁷
- ذَٰلِكَ 10. That will be so
بِمَا beacuse of what
قَدَّمْتَ يَدَاكَ your hands send in advance;⁸
وَأَنَّ اللَّهَ لَا يَكُونُ and that Allah is never
ظَالِمٌ لِّلْعَبِيدِ unjust⁹ to the servants.¹⁰

Section (Rukû') 2

- وَمِنَ النَّاسِ مَن 11. And of men is such as
يَعْبُدُ اللَّهَ worships Allah
عَلَىٰ حَرْفٍ being on the fench.¹¹
فَإِنْ أَصَابَهُ So if there afflicts¹² him
خَيْرٌ any good
أَطْمَأَنَّ بِهِ he is content¹³ with it,
وَلِنْ أَصَابَهُ and if there afflicts him

1. i. e., he disputes about Allah merely out of obstinacy and ignorance. ثَانِي *thâni* = bending, folding, turning away, second (act. participle from *thanâ* [thany], to double, to fold up.
2. عطف *'uf* (s.; pl. 'a'tâf) = side (of body), neck.
3. i. e., may lead astray others. يضل *yufilla(u)* = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from 'adalla, form IV of *dalla* [dalâl/ dalâlah], to go astray. The last letter takes *fathah* for a hidden 'an in li (of motivation) coming before the verb. See at 9:115, p. 628, n. 3).
4. سبيل *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 18:63, p. 935, n. 8.
5. خِزْيٌ *khizy* = disgrace, ignominy, humiliation, degradation, abasement. See at 16:27, p. 835, n. 9.
6. نَذِيقٌ *nudhîqu* = we make (someone) taste (v. i. pl. impfct. from 'adhâqa, form IV of *dhâqa* [dhawq/ madhâq], to taste. See at 10:70, p. 662, n. 7).
7. حَرِيقٌ *harîq* (s.; pl. حرارٍ *harârîq*) = fire, conflagration, blazing fire, burning (active participle in the scale of *fa'il* from *haraq* [harq], to burn. See at 3:181, p. 227, n. 6).
8. i. e., of deeds. قَدَّمْتَ *qaddamat* = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama* / *qadima* [qadm / qudûm / qidmân / maqdam] to precede, to arrive. See at 18:57, p. 933, n. 3).
9. ظَالِمٌ *zallâm* = unjust, oppressor, evildoer (act. participle in the scale of *fa'âl* from *zalama* [zalm/zulm], to do wrong. See *zâlimîn* at 8:51, p. 566, n. 8).
10. عَبِيدٌ *'abîd* (pl.; s. عبد *'abd*) = serfs, servants, slaves, bondsmen. See at 8:51, p. 566, n. 9.
11. حَرْفٌ *harf* (s.; pl. *hiraḥ/hurûḥ* 'ahruf) = edge, border, rim / letter, type. 'alâ *harf* = on the border, on the fence, i. e., irresolute, wavering.
12. أَصَابَ *'asâba* = he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of *ṣaba*. See at 16:34, p. 838, n. 5).
13. اطمأن *iṭma'anna* = he became contented, was at ease (v. iii. m. s. past in form IV of *ṭam'ana/ ṭa'mana*, to calm, to appease. See *iṭma'annû* at 10:7, p. 638, n. 8).

فِتْنَةً a trial¹

أَقْبَلَ عَلَىٰ وَجْهِهِ he turns round² on his face.³

خَيْرَ الدُّنْيَا He loses⁴ this world

وَالْآخِرَةِ and the hereafter.⁵

ذَٰلِكَ هُوَ الْخُسْرَانُ That is the loss

الْمُسِينُ most stark.⁶

يَدْعُوا 12. He invokes⁷

مِنْ دُونِ اللَّهِ in lieu of Allah

مَا لَا يَضُرُّهُ that which harms⁸ him not

وَمَا لَا يَنْفَعُهُ nor that which benefits⁹ him.

ذَٰلِكَ هُوَ الضَّلَالُ That is the going astray¹⁰

الْبَعِيدُ far away.¹¹

يَدْعُوا 13. He invokes

لَمَنْ ضَرُّهُ that of which the harm is

أَقْرَبُ مِنْ نَفْعِهِ nearer than his benefit.

لَيْسَ الْمَوْلَى Bad indeed is the protector¹²

وَلَيْسَ and bad indeed

الشَّعِيرُ is the companion.¹³

إِنَّ اللَّهَ يَدْخُلُ 14. Verily Allah will admit¹⁴

الَّذِينَ آمَنُوا those who believe

1. فِتْنَةٌ *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 21:111, p. 1043, n. 4.

2. يَنْقَلِبُ *yanqalibu* = he turns round, turns, turns about (v. iii. m. s. impfct. from *inqalaba*. See *yanqalib* at 3:144, p. 211, n. 4).

3. i. e., he reverts to unbelief. وَجْهٌ *wajh* (s.; pl. *wujāh*) = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 10:104, p. 644, n. 6.

4. خَسِرَ *khāsira* = he incurred loss, lost, suffered damage (v. iii. m. s. past from *khusr* /*khāsār* /*khāsārah* /*khusrān*. See at 6:140, p. 450, n. 11).

5. That is so because he does not get the benefit of guidance and faith in this worldly life and in the hereafter he gets punishment for his relapse into unbelief and sin.

6. مُبِينٌ *mubīn* = open and clear, glaringly obvious, manifest, stark, that which makes clear, clarifies (act. participle from *'abāna*, form IV of *bāna* [bayn/bayān], to be clear, evident. See at 21:54, p. 1027, n. 6).

7. يَدْعُو *yad'ū* = he calls, calls upon, invites, invokes (v. iii. m. s. impfct. from *da'ā* [du'ā'], to call. See at 17:52, p. 889, n. 5).

8. يَضُرُّ *yaḍurru* = he harms, damages, hurts, (v. iii. m. s. impfct. from *ḍarra* [ḍarr], to harm. See at 21:66, p. 1030, n. 4).

9. يَنْفَعُ *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [naf'], to be useful, be of use. See at 21:66, p. 1030, n. 3).

10. ضَلَالٌ *ḍalāl* = error, straying from the right path, going astray. See at 21:54, p. 1027, n. 5.

11. i. e., far away from the right course. بَعِيدٌ *ba'id* = (s.; pl. *bu'adā* /*bu'ād* /*bu'dān* /*bi'ād*) = far, far-away, far-reaching, distant, remote, unlikely. See at 14:18, p. 793, n. 11).

12. مَوْلَى *mawlā* = Patron-Protector, Guardian-Protector, Sovereign. See at 16:76, p. 852, n. 3.

13. عَشِيرٌ *'ashīr* (s.; pl. *'ushrā'*) = companion, associate, fellow, comrade.

14. يَدْخُلُ *yudkhilu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [dukhāl], to enter, to go in. See at 9:99, p. 620, n. 6).

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds¹

جَنَّاتٍ into gardens²

تَجْرِي مِنْ تَحْتِهَا flowing³ below them

الْأَنْهَارِ the rivers.

إِنَّ اللَّهَ يَفْعَلُ Verily Allah does

مَا يُرِيدُ what He will.⁴

مَنْ كَانَتْ يَدُهُ 15. Whoever is wont to think⁵

أَنْ لَا يَنْصُرَهُ اللَّهُ that Allah will not help⁶ him⁷

فِي الدُّنْيَا وَالْآخِرَةِ in this world and the hereafter,

فَلْيَمْدُدْ بِسَبَبٍ let him stretch⁸ a rope⁹

إِلَى السَّمَاءِ up to the roof¹⁰

ثُمَّ لِيَقْطَعْ فَيَنْظُرَ then cut¹¹ and see

هَلْ يَذْهَبُ كَيْدُهُ whether his scheme¹² removes

مَا يَغِيظُ what he is vexed¹³ with.

وَكَذَلِكَ 16. And thus

أَنْزَلْنَاهُ We have sent it¹⁴ down

آيَاتٍ بَيِّنَاتٍ as signs quite clear;

وَأَنَّ اللَّهَ يَهْدِي and that Allah guides

مَنْ يُرِيدُ whom He will.

إِنَّ الَّذِينَ آمَنُوا 17. Verily those who believe

1. صَالِحَاتٍ ṣāliḥāt (f. pl.; sing. صالحة ṣāliḥah; m. ṣāliḥ) = good deeds/things (approved by the Qur'ān and the sunnah (act. participle from ṣalaḥa [ṣalāḥ/ṣulūḥ/maṣlahah], to be good, right. See at 21:94, p. 1038, n. 7).

2. جَنَّاتٍ jannāt (sing. jannah), orchards, gardens, paradise. See at 6:99, p. 433, n. 5.

3. تَجْرِي tajrī = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from jarā [jary], to flow. See at 20:76, p. 993, n. 6).

4. يُرِيدُ yuridu = he intends, desires, wills (v. iii. m. s. impfct. form 'arāda, form IV of rāda [rawd], to walk about. See at 18:77, p. 939, n. 5).

5. يَظُنُّ yazunnu = he thinks, supposes, conjectures; also, firmly believes, deems, considers (v. iii. s. impfct. from ḡanna [ḡann], to firmly believe, to suppose. See 'azunnu at 18:35, p. 924, n. 8).

6. يَنْصُرُ yaṣura(u) = he helps, gives victory (v. iii. m. s. impfct. from naṣara [naṣr/nuṣūr], to help. The final letter takes fathah because of the particle lan coming before the verb. See yansurūna at 21:39, p. 1013, n. 3).

7. i. e., his Prophet, peace and blessings of Allah be on him.

8. يَمْدُدُ faṭ-yamdud (yamuddu) = he may prolong, extend, stretch, give reign (v. iii. m. s. impfct. from madda [madd], to extend. See madadnā at 19:75, p. 970, n. 5).

9. سَبَبٍ sabab (s. ; pl. 'asbāb) = cause, reason, rope, way, means (for obtaining something). See at 18:84, p. 941, n. 11.

10. i. e., for strangulating himself. سَمَاءُ samā' (s.; pl. samāwāt) = sky, heaven, firmament, roof.

11. i. e., cut the rope. لِيَقْطَعْ li-yaqṭa' = let him cut, sever, mutilate, slash (v. iii. m. s. imperative from qaṭa'a [qaṭ'], to cut. See qatta'nā at 7:168, p. 531, n. 1).

12. كَيْدٍ kayd = scheme, plot, plan, stratagem, trick. See at 21:70, p. 1031, n. 1.

13. يَغِيظُ yaghīzu = he angers, enrages, vexes, infuriates, exasperate (v. iii. m. s. impfct. from ḡhāza [ḡhayz], to-anger. See at 9:120, p. 631, n. 2).

14. i. e., the Qur'ān.

وَالَّذِينَ هَادُوا and those who are Jews
وَالصَّبِّينَ and the Sâbians¹ and the
وَالنَّصْرَى وَالْمَجُوسَ Christians and the Majûs²
وَالَّذِينَ أَشْرَكُوا and those who set partners,³
إِنَّ اللَّهَ يَقْضِي Allah will judge⁴
بَيْنَهُمْ between them
يَوْمَ الْقِيَمَةِ on the Day of Judgement.
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ Verily Allah is over everything
شَهِيدٌ All-Witnessing.⁵

18. Do you not see that Allah,
يَسْجُدُ there prostrate themselves
لَهُ مَنْ to Him all who are⁶
فِي السَّمَوَاتِ in the heavens
وَمَنْ فِي الْأَرْضِ and all who are in the earth,
وَالشَّمْسُ وَالْقَمَرُ and the sun and the moon,
وَالنَّجْمُ وَالْجِبَالُ and the stars⁷ and the mountains
وَالشَّجَرُ وَالذَّوَابُّ and the trees and the beasts,⁸
وَكَثِيرٌ مِّنَ النَّاسِ and many of men.⁹
وَكثيرٌ حَقٌّ And many, due has become¹⁰
عَلَيْهِ الْعَذَابُ on them the punishment.
وَمَنْ مِّنَ اللَّهِ And whoever Allah disgraces¹¹
فَمَا لَهُ he shall not have
مِّنْ مُّكْرِمٍ any respector.¹²

1. They were a sect in Arabia at that time.

2. The followers of Magianism, in Persia.

3. i. e., who set partners with Allah, worshipping imaginary gods and goddesses. أَشْرَكُوا 'ashrakû = they set partners, associated (v. iii. m. pl. past from 'ashraka, form IV of sharika [shirk/sharikah], to share. See at 16:86, p. 856, n. 1).

4. يَفْضِلُ yafṣilu = he distinguishes, separates, isolates, judges, decides (v. iii. m. s. impfct. from faṣala [faṣl], to separate, to make a decision. See faṣṣalnâ at 17:12, p. 876, n. 11).

5. شَهِيد shahîd (s.; pl. shuhadâ') = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of fa'il from shahida [shuhûd], to see, to witness. See at 16:89, p. 857, n. 4).

6. Note the word *man* which is used in respect of living and intelligent beings.

7. نَجْمٌ nujâm (pl.; s. najm) = starts. See at 7:54, p. 487, n. 1.

8. دَوَابٌّ dawwâb (pl.; s. dâbbah) = beasts, animals, creatures, crawling creatures. See dâbbah at 8:55, p. 567, n. 12.

9. i. e., those who believe.

10. i. e., because of their unbelief and sins. حَقٌّ haqqa = he or it became true, correct, due, right, incumbent, deserving (v. iii. m. s. past from haqq. See at 17:16, p. 878, n. 5).

11. يَهِنُ yuhin(u) = he disgraces, humiliates, debases, disrespects (v. iii. m. s. impfct. from 'ahâna, form IV of hâna [hawn], to be easy, be of little importance. The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See muhîn at 2:90, p. 43, n. 7).

12. مُكْرِمٌ mukrim = one who respects, respecting one, honours, treats reverentially, becomes generous (act. participle from 'akrama, from IV of karuma [karam/karama/karâmah], to be noble, generous. See karramnâ at 17:70, p. 896, n. 1).

- إِنَّ اللَّهَ يَفْعَلُ
 مَا يَشَاءُ ۝۱۸ Verily Allah does
 what He will.*
- هَٰذَانِ خَصْمَانِ ۝۱۹ These are two opponents¹
 اَخْتَصِمُوا فِي رَبِّهِمْ quarelling² about their Lord.
 فَأَلَّذِينَ كَفَرُوا So as to those who disbelieve,
 قُطِعَتْ لَهُمْ cut³ for them shall be
 ثِيَابٌ مِنْ نَارٍ clothes⁴ of fire.
 يُصَبُّ مِنْ فَوْقِ Poured⁵ will be from above
 رُءُوسِهِمُ الْحَمِيمُ their heads boiling water.⁶
- يَصْهَرُ بِهِ ۝۲۰ Melted⁷ therewith will be
 مَا فِي بُطُونِهِمْ what is in their bellies⁸
 وَالْجُلُودُ ۝۲۱ and the skins.⁹
- وَلَهُمْ ۝۲۱ And they shall have
 مَقْلَعٌ مِنْ حَدِيدٍ whips¹⁰ of iron.
- كَمَا أَرَادُوا ۝۲۲ Whenever they intend¹¹
 أَنْ يَخْرُجُوا مِنْهَا أَنْ يَخْرُجُوا مِنْهَا أَنْ يَخْرُجُوا ۝۲۲ to get out of it due to agony¹²
 أَعِيدُوا فِيهَا they shall be reverted¹³ therein.
 وَذُوقُوا عَذَابَ " And taste the punishment
 النَّارِ ۝۲۳ of the burning fire."

* One should prostrate oneself to Allah on reading this 'āyah.

1. i. e., two opposing groups, believers and the unbelievers. خصمان *khaṣmān* (dual; s. *khaṣm*; pl. *khuṣūm*/*akhṣām*) = two disputants, antagonists, opponents, adversaries. See *khaṣm* at 16:4, p. 828, n. 4.

2. اختلفوا *ikhtaṣamū* = they disputed, were engaged in debates, wrangled, quarrelled, contested one another (v. iii. m. pl. past from *ikhtaṣama*, form VIII of *khaṣama* [*khaṣm*/*khiṣām*/*khuṣāmah*], to defeat in argument. See *yakhtaṣimūna* at 3:444, p. 173, n. 4).

3. i. e., tailored. قطعت *qutṭi'at* = she or it was cut, severed, carved, ripped, cleft asunder (v. iii. f. s. past passive from *qaṭṭa'a*, form II of *qaṭa'a* [*qaṭ*], to cut. See at 13:31, p. 777, n. 6).

4. ثياب *thiyāb* (pl.; s. *thawb*) = dresses, clothes, garments, apparels.

5. يصب *yusabbu* = he or it is poured, poured forth, imposed (v. iii. m. s. impfct. passive from *ṣabba* [*ṣabb*], to pour, pour forth).

6. حميم *ḥamīm* = boiling water, close friend. See at 10:4, p. 637, n. 4.

7. يَصْهَرُ *yus-haru* = he or it is melted, fused (v. iii. m. s. impfct. passive from *ṣahara* [*ṣahr*], to melt, to fuse).

8. بطون *butūn* (pl.; sing. *batn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 16:78, p. 853, n. 2.

9. جلود *julūd* (pl.; s. *jild*) = skins, hides. See at 16:80, p. 853, n. 12.

10. مِغَاقِم *maqāmi* (pl., s. *maqma'ah*) = whips, maces, taming instrument (noun of instrument from *qama'a* [*qam*], to tame, to restrain).

11. أرادوا *'arādū* = they intended, desired, had in mind, wanted, designed (v. iii. m. pl. past from *'arāda* form IV of *rāda* [*rawd*], to walk about. See at 21:70, p. 1030, n. 11).

12. غم *ghamm* = grief, affliction, agony, distress, worry, anxiety. See at 21:88, p. 1036, n. 11.

13. أُعِيدُوا *'u'idū* = they were returned, reverted, put back, repeated (v. iii. m. pl. past passive from *'āda*, form IV of *'āda* [*'awd*/*'awdah*], to return. See *nu'idu* at 21:104, p. 1041, n. 7).

Section (Rukû') 3

23. Verily Allah will admit¹
 الَّذِينَ آمَنُوا those who believe
 وَعَمِلُوا الصَّالِحَاتِ and do² the good deeds³
 جَنَّاتٍ into gardens
 تَجْرِي مِنْ تَحْتِهَا flowing⁴ below them
 الْأَنْهَارُ the rivers.
 مَجْكُوتٍ فِيهَا They will be adorned⁵ therein
 مِنْ أَسَاوِرَ مِنْ ذَهَبٍ with bracelets⁶ of gold
 وَلُؤْلُؤًا and pearls,⁷
 وَلِبَاسَهُمْ فِيهَا and their apparels⁸ therein
 حَرِيرٌ shall be silk.⁹
24. They are guided¹⁰
 إِلَى الطَّيِّبِ to the good
 مِنْ الْقَوْلِ of speech¹¹
 وَهُمْ مَهْدُودُونَ and they are guided
 إِلَى صِرَاطٍ to the way¹² of
 الْحَمِيدِ the All-Praiseworthy.¹³
25. Verily those who
 كَفَرُوا وَصَدُّوا disbelieve and prevent¹⁴
 عَنْ سَبِيلِ اللَّهِ from the way¹⁵ of Allah

1. يدخل *yudkhilu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 22:14, p. 1049, n. 14).

2. عملوا *'amilû* = they did, performed, acted, worked (v. iii. m. pl. past from *'amila* [*'amal*], to do, to act. See at 4:57, p. 265, n. 10).

3. صالحات *ṣālihât* (sing. *ṣāliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 22:14, p. 1050, n. 1.

4. تجري *tajrî* = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 22:14, p. 1050, n. 3).

5. يمحكون *yuhallawna* = they are adorned, ornamented, decorated (v. iii. m. pl. impfct. passive from *hallâ*, form II of *ḥaliya* [*haly/hilyah*], to be adorned. See at 18:31, p. 923, n. 1).

6. أساور *asâwir* (pl.; s. *siwâr*) = bracelets, bangles, armlets. See at 18:31, p. 923, n. 2.

7. لؤلؤ *lu' lu'* (s.; pl. *la'âlî'*) = pearls.

8. لباس *libâs* (pl. *albisah*) = clothing, apparel, costume, garment, dress, covering. See at 2:187, p. 89, n. 6.

9. حرير *ḥarîr* (s.; pl. *harâr'ir*) = silk.

10. هُودُوا *hudû* = they were guided, led, shown the way (v. iii. m. pl. past passive from *hadâ* [*ady/hudan/ hidâyah*] to guide, to lead. See *hadâ* at 16:9, p. 830, n. 2).

11. i. e., to the declaration of *tawhîd* - "There is none worthy of worship except Allah — *lâ 'ilâha illallâhu*.

12. i. e., Islam. صراط *ṣirât* = way, path, road. See at 20:135, p. 1011, n. 8.

13. حميد *ḥamîd* = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 14:8 p. 788 n. 9.

14. i. e., prevent others. يصدون *yaṣuddûna* = they prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See at 14:3, p. 786, n. 4).

15. سبيل *sabîl* (pl. *subul/usbilah*) = way, path, road, means, course. See at 22:9, p. 1048, n. 4.

وَالسَّيِّدِ الْحَرَامِ and the Sacred Mosque¹
الَّذِي جَعَلْنَاهُ لِلنَّاسِ which We have set for men,
سَوَاءً الْعَاكِفُ فِيهِ equally for the adherent² in it
وَالْبَادِ and the visitor,³
وَمَنْ يُرِدْ فِيهِ and whoever intends⁴ in it
يَأْكُلْ بِالْحَرَامِ any heresy⁵ —a wrong⁶ —
نُذِقْهُ مِنْ we shall make him taste⁷ of
عَذَابٍ أَلِيمٍ a punishment very painful.

Section (Rukû') 4

وَإِذْ 26. And when
بَوَّأْنَا لِإِبْرَاهِيمَ We provided⁸ for Ibrâhîm
مَكَاتِ الْبَيْتِ the site of the House
أَنْ لَا شَرِيفَ that you do not associate
بِي شَيْئًا with me anything
وَطَهَّرْنَا بَيْتِي and purify⁹ My House
لِلطَّائِفِينَ for the circumambulators¹⁰
وَالْقَائِمِينَ and those standing¹¹
وَالرُّكَّعَ and those bowing¹² and
السَّجُودَ those prostrating themselves.

وَإِذْ 28. And proclaim¹³
فِي النَّاسِ among mankind
بِالْحَجِّ for pilgrimage.

1. i. e., the Ka'ba.

2. i. e., the one remaining in constant prayer.
عَاكِف *âkif* (s.; pl. *âkifûn*) = one who sticks to, clings to, adheres to, remains attached to (active participle from *'akafa* (*'ukûf*), to cling to, stick to. See at 20:97, p. 1000, n. 5).

3. باد *bâdin* = visitor, desert dweller.

4. يرد *yurid* (*yuridu*) = he intends, desires, has in mind (v. iii. m. s. impfct. from *'arâda*, form IV from *râda* [*rawd*], to walk about. The final letter is vowelless (and so the medial *yâ* is dropped) because the verb is in a conditional clause preceded by *man*. See at 10:107, p. 675, n. 6).

5. الحاد *'ilhâd* = to digress, to deviate, heterodoxy, heresy (verbal noun in form IV of *lahada* [*lahd*], to dig a grave, to digress. See *yulhidûna* at 16:103, p. 862, n. 8).

6. Note that the word *zulm* (injustice, wrong) is in apposition to *ilhâd*, explaining its implication.

7. نذق *nudhiq* (*nudhiqu*) = we make (someone) taste (v. i. pl. impfct. from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. The final letter is vowelless (and so the medial *yâ* is dropped) because the verb is conclusion of a conditional clause. See *nudhiqu* at 22:9, p. 1048, n. 6).

8. بَوَّأْنَا *bawwa'nâ* = we settled, set up, provided accommodation, made (someone) take position (v. i. pl. past from *bawwa'a*, form II of *bâ'a* [*baw'*], to be back. See at 10:93, p. 670, n. 4).

9. i. e., from polytheism and impurities. طهر *tahhir* = purify, render pure, cleanse (v. ii. m. s. imperative from *tahhara*, form II of *tahara/ tahura* [*tahr/tahârah*], to be clean, pure. See *tahhirâ* at 2:125, p. 59, n. 14).

10. طَائِفِينَ *tâ'ifîn* (acc. /gen. of *tâ'ifân*, sing. *tâ'if*) = circumambulators those making circuits, (active participle from *tâfa* [*tawâf/tawf*], to go about, go round. See at 2:125, p. 59, n. 15).

11. i. e., those standing in prayer.

12. رُكَّعَ *rukka'* (sing. *râki'*) = those bowing in submission (active participle from *raka'a* (*rukâ'*), to bow, bend the body, especially in prayer. See at 2:125, p. 59, n. 17).

13. أَدْنِ *adh-dhin* = make a call, announce, proclaim (v. ii. m. s. imperative from *'adh-dhina*, form II of *'adhina* [*'idhn*], to allow, to permit).

يَأْتُونَكَ رِجَالًا 1 They will come to you on foot¹
 وَعَلَى كُلِّ ضَامِرٍ 2 and on every slender camel²
 يَأْتِينَ 3 coming
 مِنْ كُلِّ فَجٍّ عَمِيقٍ 4 from every ravine³ deep.⁴
 28. That they may witness⁵
 مَنَافِعَ لَهُمْ 6 benefits⁶ to them
 وَيَذْكُرُوا اسْمَ اللَّهِ 7 and mention Allah's name⁷
 فِي أَيَّامٍ مَعْلُومَاتٍ 8 during days determined⁸
 عَلَى مَا 9 over what
 رَزَقَهُمْ 10 He has provided for them
 مِنْ بَهِيمَةِ الْأَنْعَامِ 11 of animals⁹ of livestock.¹⁰
 فَكُلُوا مِنْهَا 12 Then eat thereof and
 وَأَطِيعُوا 13 feed¹¹
 الْبَائِسَ الْفَقِيرَ 14 the wretched¹² poor.
 29. Then let them conclude¹³
 ثُمَّ لِيَقْضُوا 15 their rites¹⁴
 وَلِيُوفُوا 16 and let them fulfil
 نَذْرَهُمْ 17 their vows;
 وَلِيَطُوفُوا 18 and let them circumabulate
 بِالْبَيْتِ الْعَتِيقِ 19 the Ancient House.
 30. This; and whoever

1. رجال *rijāl* (pl.; s. *râjil*) = those coming on foot.
2. ضامر *ḍāmīr* (s.; pl. *dummar/dawāmīr*) = lean, slender, slim, slender camel.
3. فج *fajj* (s.; pl. *fijāj*) = road between two mountains, mountain pass, ravine. See *fijāj* at 21:31, p. 1020, n. 8.
4. i. e., from all directions. عميق *'amīq* = deep, profound. *min kull fajj 'amīq* is an idiom meaning: from all directions.
5. يشهدوا *yash-hadû(na)* = they witness, bear witness, testify (v. iii. m. pl. impfct. from *shahida* [shuhûd/shahâdah], to witness, to testify. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *yashhadûna* at 21:61, p. 1029, n. 2).
6. i. e., benefits in the form of Allah's forgiveness and pleasure and also worldly benefits through trade transactions. منافع *manâfi'* (sing. *manfa'ah*) = uses, benefits. See at 16:5, p. 828, n. 13.
7. i. e., in the act of sacrificing animals, as mentioned in the next clause of the 'ayah.
8. i. e., the 10th, 11th, 12th and 13th day of the month of Dhû al-Hijjah. معلومات *ma'lûmât* (f. sing. *ma'lûmah*) = known, fixed, determined; also, as noun, known facts, data, information. See at 2:197, p. 95, n. 7).
9. بهيمة *bahîmah* (s.; pl. *bahâ'im*) = beasts, animals, cattle, livestock.
10. أنعام *'an'âm* (pl.; s. *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 20:54, p. 987, n. 7.
11. أطعموا *'aṭ'imûu* = you (all) feed, give food (v. ii. m. pl. imperative from *'aṭ'ama*, form IV of *ṭa'ima* [ṭa'm], to eat, to taste. See *yūṭ'imu* at 6:14, p. 396, n. 9).
12. بائس *bâ'is* = miserable, wretched.
13. ليَقْضُوا *li yaqḍû* = let them decree, conclude, finish, complete (v. ii. m. pl. imperative from *qadâ* [qadâ'], to conclude, to judge. See *qadâ* at 19:35, p. 959, n. 5).
14. i. e., by shaving, taking bath and changing dresses. تفت *tafath* = rites, the obligations of refraining from shaving and wearing stitched dresses, etc. in the state of 'ihrâm during *hajj* and 'umrah.

يُعَظِّمُ venerates¹
حُرُمَاتِ اللَّهِ the sacred things² of Allah
فَهُوَ خَيْرٌ لَهُ that is better for him
عِنْدَ رَبِّهِ with his Lord.

وَأُحِلَّتْ لَكُمْ And lawful³ is made for you
الْأَنْعَامُ إِلَّا مَا the livestock except what is
يُسَلِّى عَلَيْكُمْ recited⁴ unto you.

فَاجْتَنِبُوا الرِّجْسَ So avoid⁵ the filth⁶
مِنَ الْأَوْثَانِ of the idols⁷
وَاجْتَنِبُوا and shun
قَوْلَ الزُّورِ the telling of lies.⁸

حُفَّاءَ 31. Being true monotheists⁹
لِلَّهِ for the sake of Allah,
غَيْرِ مُشْرِكِينَ بِهِ not setting partners with Him.
وَمَنْ يُشْرِكْ And whoever sets partners¹⁰
بِاللَّهِ فَكَانَ مِمَّا with Allah, then as if
خَرَجَ مِنَ السَّمَاءِ he falls¹¹ from the sky
فَتَخَطَّفُهُ and there snatch¹² him away
الطَّيْرُ the birds
أَوْ تَهْوِي بِهِ or there blows him off¹³
الرِّيحُ the wind
فِي مَكَانٍ سَحِيحٍ into a place far away.¹⁴

1. يعظم *yu'aẓẓim* (u) = he venerates, holds high in esteem, venerates (v. iii. m. s. impfct. from 'aẓẓama, form II of 'aẓama ['iẓam/'aẓamah], to be big, large. See 'aẓim at 22:1, p. 1044, n. 4).
2. حرمات *hurumât* (pl.; s. *hurmah*) = sacredness, sacred things.
3. أحلت *'uhillat* = she or it is made lawful, made permissible (v. iii. f. s. past passive from 'ahalla, from IV of *halla* [hal/hill], to unbind, to solve, to be lawful. See at 5:1, p. 325, n. 3).
4. i. e., in the Qur'ân. يلى *yutlâ* = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talâ* [tilâwah], to recite. See at 17:107, p. 3908, n. 6).
5. اجتنبوا *ijtanibû* = you (all) shun, avoid, keep away, refrain, abstain (v. ii. m. pl. imperative from *ijtanaba*, form VIII of *janaba* [janb], to avert. See at 16:36, p. 839, n. 7).
6. i. e., filth of polytheism and idol worship. رِجْسٍ *rijs* (s.; pl. 'arjâs) = filth, dirt, dirty or atrocious act, punishment. See at 9:125, p. 633, n. 3.
7. أوثان *'awthân* (pl.; s. *wathn*) = idols, images.
8. i. e., particularly lies about Allah. زور *zûr* = lie, falsehood, untruth.
9. حفءاء *hunafâ'a* (pl.; s. *hanif*) = those who shun the false religions and follow the true religion, true, sincere and absolute monotheists. See *hanif* at 16:120, p. 869, n. 3).
10. يشرك *yushrik* (u) = he associates, sets partners, gives share to (v. iii. m. s. impfct. from 'ashraka, form IV of *sharika* [shirk/sharikah], to share. The final letter is vowelless because the verb is in a conditional clause preceded by man. See *yushriku* at 18:26, p. 920, n. 8).
11. خر *kharra* = he or it collapsed, fell down, fell, dropped (v. iii. m. s. past from *kharr/khurâr*, to fall, fall down. See *kharrû* at 16:26, p. 835, n. 1).
12. تحطف *takhtafu* = she snatches, grabs, seizes, wrests away (v. iii. f. s. impfct. from *khatafa* [khatf], to snatch. See *yatakhattafu* at 8:25, p. 555, n. 9).
13. تهوى *tahwî* = she or it blows off, topples (v. iii. f. s. impfct. from *hawâ* [huwîy], to fall down, to blow).
14. سحيق *sahîq* = far awar, distant, remote.

ذَٰلِكَ 32. This,
وَمَنْ يَعِظْ and whoever venerates¹
شَعَائِرَ اللَّهِ the rites² of Allah,
فَإِنَّهَا that indeed is
مِنْ تَقْوَى الْقُلُوبِ of the piety³ of the hearts.



لَكُمْ فِيهَا 33. You have therein
مَنْفَعٌ benefits⁴
إِلَى أَجَلٍ مُّسَمًّى till a term⁵ specified.⁶
ثُمَّ يَجْعَلُهَا Then their sacrificing site⁷
إِلَى الْبَيْتِ الْعَتِيقِ is by the Ancient⁸ House.



Section (Rukû') 5

وَلِكُلِّ أُمَّةٍ 34. And for every people
جَعَلْنَا مَسْكًا We have set a ceremony⁹
يَذْكُرُوا that they may mention
أَسْمَ اللَّهِ Allah's name over what
عَلَى مَا رَزَقَهُمْ He has provided for them
مِنْ بَهِيمَةِ الْأَنْعَامِ of the animals¹⁰ of livestock.¹¹
فَالْهُدَىٰ وَالْوَاقِعُ So your god is the One God.
فَلَهُ دَأَسِلُمُوا Then to Him you submit.¹²
وَبَشِّرِ And give good tidings¹³
الْمُخْضِبِينَ to the submissive ones.¹⁴

1. يعظم *yu'azzim* (u) = he venerates, holds high in esteem, venerates (v. iii. m. s. impfct. from 'azzama, form II of 'azuma ['izam/'azmah], to be big, large. See at 22:30, p. 1056, n. 1).

2. شعائر *sha'â'ir* (sing. *sha'îrah*) = signposts, tokens, religious rites. See at 5:2, p. 326, n. 1.

3. تقوى *taqwâ* = godliness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 20:132, p. 1010, n. 8.

4. i. e., in the sacrifices. منافع *manâfi'* (sing. *manfa'ah*) = uses, benefits. See at 22:28, p. 1055, n. 6.

5. أجل *'ajal* (pl. *'ajâl*) = term, date, deadline. See at 22:5, p. 1046, n. 7.

6. مسمى *musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (passive participle (m. s.) from *sammâ* (to name), form II of *samâ* [*sumuwu/ samâ*'], to be high. See at 22:5, p. 1046, n. 8).

7. محل *mahill* = the place of sacrifice. See at 2:196, p. 94, n. 8.

8. i. e., the Ka'ba. عتيق *'atîq* = old, ancient.

9. منسك *mansak* (s.; pl. *manâsik*) = religious ceremony, ritual. See *manâsik* at 2:200, p. 97, n. 4.

10. بهيمة *bahîmah* (s.; pl. *bahâ'im*) = animals, cattle, livestock. See at 22:28, p. 1055, n. 9.

11. أنعام *'an'âm* (pl.; s. *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 20:28, p. 1055, n. 10.

12. أسلموا *'aslimû* = you (all) surrender, submit, resign yourselves (v. ii. m. pl. imperative from *aslama*, form IV of *salima* [*salamah/salâm*], to be safe, secure. See *tustimûna* at 16:81, p. 854, n. 14).

13. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara* [*bashira*] [*bishr* /*bushr*], to rejoice, be happy. See at 10:87, p. 668, n. 5).

14. مخضبتين *mukhbitîn* (pl.; acc./gen. of *mukhbitân*; s. *mukhbit*) = submissive ones, humble (act. participle from *'akhbata*, form IV of *khabata* [*khabî*], to be calm. See *'akhbatû* at 11:23, p. 686, n. 1).

35. Who, when
 mention is made of Allah,
 scared¹ are their hearts
 and they are patient²
 over what afflicts³ them⁴
 and are steady performers⁵
 of prayers; and out what
 We provide for them
 they spend.⁶

36. And the sacrificial camels,⁷
 We have made them for you
 among the symbols⁸ of Allah.
 Therein is good for you.
 So mention Allah's name
 over them⁹ as lined up.¹⁰
 Then when their sides fall on
 the ground,¹¹ eat of them
 and feed¹² the non-begging
 poor¹³ and the beggar.¹⁴
 Thus have We subjected¹⁵
 them for you so that you
 may express gratitude.

1. *wajilat* = she was afraid, scared, she feared (v. iii. f. s. past from *wajila* [wajal/mawjal], to be afraid. See *wajilân* at 15:52, p. 818, n. 3).
2. *ṣābirîn* (acc./gen. of *ṣābirûn*, pl. of *ṣābir*) = the patient, persevering, steadfast (active participle from *sabara* [ṣabr], patience, forbearance. See at 21:85, p. 1035, n. 11).
3. *aṣāba* = he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of *ṣāba*. See at 22:11, p. 1048, n. 12).
4. i. e., of trials and tribulations.
5. *muqīmī* (n) (pl.; acc./gen. of *muqīmân*) = those who set up, set upright, perform steadily, resident (act. participle from *ʿaqāma*, from IV of *qāma*, to get up, stand up. See *ʿaqāma* at 18:77, p. 939, n. 7).
6. i. e., in *zakāh* and *sadaqah*. *yunfiqūna* = they spend, expend (v. iii. m. pl. impfct. from *ʿanfaqa*, form IV of *nafaqa* [nafaq], to be used up. See at 9:121, p. 631, n. 9).
7. *budn* (pl.; s. *badanah*) = sacrificial camels, cows, sacrificial flock.
8. *shaʿāʾir* (sing. *shaʿīrah*) = signposts, tokens, symbols, religious rites. See at 22:32, p. 1057, n. 2.
9. i. e., sacrifice them.
10. *sawāff* = standing in rows.
11. *wajabat* = she became necessary, incumbent, obligatory, fell to the ground (v. iii. f. s. past from *wajaba* [wujāb/ wajb/ wajbah/ wajibah], to be necessary).
12. *aʿimū* = you (all) feed, give food (v. ii. m. pl. imperative from *ʿaʿama*, form IV of *ʿaʿima* [ʿaʿm], to eat, to taste. See at 22:28, p. 1055, n. 11).
13. *qānīʿ* = satisfied, content, non-begging poor (act. participle from *qānīʿa* [qānaʿ/ qānāʿah/ qanʿān], to be content, satisfied).
14. *muʿtarr* = beggar, miserable, rogue.
15. *sakhharnā* = we brought to submission, made subservient, subjected, subdued, made serviceable (v. i. pl. past from *sakhhara*, form II of *sakhira* [sukhr/maskhar], to ridicule, deride. See at 21:79, p. 1053, n. 10).

لَنْ يَبَالِ اللَّهُ 37. There will not reach¹ Allah
لَحْمُهَا وَلَا دِمَاؤُهَا their flesh² nor their blood;³
وَلَكِنْ يَبَالِهُ but there will reach Him
الْقَوِيُّ يَنْكُمُ the piety⁴ of you.
كَذَلِكَ سَخَّرَهَا Suchwise He has subjected⁵
لَكُمْ them for you
لِتَكْبِرُوا اللَّهَ that you may glorify⁶ Allah
عَلَى مَا هَدَىٰكُمْ for that He has guided you.
وَشِيرَ And give good tidings⁷
الْمُحْسِنِينَ to the generous.⁸

إِنَّ اللَّهَ يَنْفَعُ 38. Verily Allah defends⁹
عَنِ الَّذِينَ آمَنُوا those who believe.
إِنَّ اللَّهَ لَا يُحِبُّ Verily Allah does not like
كُلَّ خَوَّانٍ كَفُورٍ any traitor,¹⁰ stark infidel.¹¹

Section (Rukû') 6

أُوْنِ 39. Permission is given to
لِلَّذِينَ يُقَاتِلُونَ those who are fought against,¹²
بِأَنَّهُمْ ظَلَمُوا because they are wronged.
وَإِنَّ اللَّهَ And verily Allah is
عَلَىٰ نَصْرِهِ over helping them
لَقَدِيرٌ All-Capable.

1. يَبَالِ *yanâla(u)* = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [*nayl/manâl*], to reach, attain. The final letter takes *fathah* because of the particle *lan* coming before the verb. See *yanâlu* at 7:152, p. 522, n. 5).

2. لَحْمٍ *luhûm* (pl.; s. *lahm*) = flesh, meat.

3. دِمَاءٍ *dimâ'* (pl.; s. *dam*) = blood. See *dam* at 16:115, p. 867, n. 7.

4. تَقْوَىٰ *taqwâ* = godliness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 22:32, p. 1057, n. 3.

5. سَخَّرَ *sakhkhara* = he brought to submission, made subservient, subjected, subdued, made serviceable (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See *sakhkharnâ* at 22:36, p. 1058, n.15).

6. تَكْبَرُوا *tukabbirû(na)* = you make great, declare the greatness, glorify (v. ii. m. pl. impfct. from *kabbara*, form II of *kabura* [*kubr/ kibbar/ kabârah*], to be big).

7. بَشِّرَ *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara* / *bashira* [*bishr/ bushr*], to rejoice, be happy. See at 22:34, p. 1057, n. 13).

8. مُحْسِنِينَ *muhsinîn* = (pl.; acc. /gen. of *muhsinân*; sing. *muhsin*) = those who do right things, righteous, charitable, generous (active participle from *'ahsana*, form IV of *hasuna* [*husn*], to be good. See at 12:56, p. 743, n. 5).

9. يُدَافِعُ *yudâfi'u* = he defends, withstands (v. iii. m. s. impfct. from *dâfa'u*, form III of *dafa'a* [*daf'*], to push. See *dafa'tum* at 4:6, p. 239, n. 8.

10. خَوَّانٍ *khawwân* = perfidious, treacherous, traitor, faithless (active participle in the emphatic form of *fa'âl* from *khâna* [*khawn/khiyânah*], to be treacherous. See at 4:107, p. 292, n. 4.

11. كَفُورٍ *kafûr* = extremely ungrateful, wantonly unbelieving, stark infidel (act. participle in the scale of *fa'âl* from *kafara* [*kuf'r*], to cover, to be an infidel. See at 17:67, p. 895, n. 5).

12. يُقَاتِلُونَ *yuqâtâlûna* = they are fought against (v. iii. m. pl. impfct. passive from *qâtala*, form III of *qatala* [*qatl*], to kill. See *yuqâtâlûna* at 9:11, p. 626, n. 1).

الَّذِينَ 40. To those who
 أُخْرِجُوا have been driven out¹
 مِنْ دِيَارِهِمْ of their homes²
 بِغَيْرِ حَقٍّ without any right
 إِلَّا أَن يَقُولُوا but for that they say:
 رَبُّنَا اللَّهُ "Our Lord is Allah".
 وَلَوْلَا And were not for
 دَفْعُ اللَّهِ النَّاسَ Allah's holding back³ men –
 بَعْضَهُمْ بِبَعْضٍ some of them by the others –
 لَهْلَأَتِ demolished⁴ would surely be
 صَوَامِعُ وَبِيَعٌ monasteries⁵ and churches⁶
 وَصَلَوَاتُ وَمَسْجِدٌ and synagogues⁷ and mosques
 يُذَكَّرُ فِيهَا wherein is mentioned
 اسْمُ اللَّهِ كَثِيرًا Allah's name in profusion.
 وَلَيَنْصُرَنَّ اللَّهُ And surely Allah will help⁸
 مَن يَنْصُرُهُ those who help Him.⁹
 إِنَّ اللَّهَ لَقَوِيٌّ Verily Allah is All-Strong,
 عَزِيزٌ All-Mighty.
 الَّذِينَ إِنْ مَكَّنَّاهُمْ 41. Who, if We establish¹⁰
 فِي الْأَرْضِ them in the land,
 أَقَامُوا الصَّلَاةَ will perform¹¹ prayers
 وَآتَوُا الزَّكَاةَ and pay zakâh,

1. i. e., permission is given to those who have been driven out. This and the previous 'ayah give permission to the Prophet, peace and blessings of Allah be on him, to fight back those who wage war against them aggressively and wrongly. At first the Prophet, peace and blessings of Allah be on him, was not allowed to wage war against the unbelievers; but when they reached the climax of their opposition and oppression, and drove out the Muslims from their homes and declared awr against them even when they migrated to Madina, permission was given them to fight back and defend themselves. The 'ayah also contains sure indications of Allah's help for the Muslims. أُخْرِجُوا

'ukhrijû = they were ousted, driven out, expelled, dislodged (v. iii. m. pl. past passive from 'akhrāja, form IV of kharaja [khurāj], to go out. See at 3:195, p. 233, n. 2).

2. ديار diyâr (sing. dâr) = houses, homes, habitations, lands, regions, countries. See at 17:5, p. 874, n. 3).

3. دفع daf' = to push, to hold back, to repel, to remove. See yudâfi' at 22:38, p. 1059, n. 9.

4. هدمت huddimat = she or it was deolished, razed, wrecked, destroyed (v. iii. f. s. past passive from haddama, form II of hadama [hadm], to raze, to pull down).

5. صوامع sawâmi' (pl.; s. sawma'ah) = cloisters, hermitages, monasteries.

6. بيع biya' (pl.; s. bî'ah) = churches, synagogues.

7. صلوات şalawât (pl.; s. salâh) = prayers, synagogues.

8. لينصرن la-yanşuranna = he will surely help, he must help, assist (v. iii. m. s. impfet. emphatic from naşara [naşr /nuşûr], to help. See yanşurâna at 21:39, p. 1013, n. 3).

9. i. e., His dîn, Islam — the believers.

10. مكا makkannâ = we put in a position, established firmly, strengthened (v. i. pl. past from makkana, form II of makuna {makânah}, to be strong. See at 18:84, p. 941, n. 10).

11. أقاموا 'aqâmû = they performed, straightened, made rise, set up (v. iii. m. pl. pastfrom 'aqâma, form IV of qâma [qawmah/qiyâm] to get up, stand up. See at = 7:140, p. 532, n. 5).

وَأْمُرُوا بِالْمَعْرُوفِ
وَنَهَوُوا عَنِ الْمُنْكَرِ
وَاللَّهُ
عَاقِبَةُ الْأُمُورِ

and enjoin¹ the approved²
and prohibit³ the disapproved.⁴
And to Allah belongs
the end result⁵ of all affairs.

وَلِنْ يَكْذِبُوكَ
فَقَدْ كَذَبْتَ
قَبْلَهُمْ قَوْمَ نُوحٍ
وَعَادُ وَثَمُودُ

42. And if they disbelieve⁶ you,
then there indeed disbelieved
before them the people of Nûh
and the 'Âd and the Thamûd.

وَقَوْمَ إِبْرَاهِيمَ
وَقَوْمَ لُوطٍ

43. And the people of Ibrâhîm
and people of Lût.

وَأَصْحَابُ
مَدْيَنَ
وَكُذِّبَ مُوسَى
فَأَمَلَيْتُ
لِلْكَافِرِينَ
ثُمَّ أَخَذْتَهُمْ

44. And the inhabitants⁷
of Madyan;⁸
and disbelieved⁹ was Mûsâ;
but I gave respite¹⁰
to the unbelievers,
then I seized¹¹ them.

فَكَيْفَ كَانَ نَكِيرِ

So how was My disapproval!¹²



فَكَايِنْ مِنْ قَرْبِهِ
أَهْلَكْنَاهَا

45. So how many a habitat¹³
We destroyed¹³

1. أَمُرُوا 'amarû = they ordered, commanded, enjoined (v. iii. m. pl. past from 'amara ['amr], to order. See ya'murûna at 16: 50, p. 843, n. 11).

2. مَعْرُوف ma'rûf = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by shari'ah (pass. participle from 'arafa/arifa [ma'rifah / 'irfân], to know, to recognize. See at 9:71, p. 608, n. 3).

3. نَهَوْا nahaw = they forbade, prohibited, proscribed, prevented (v. iii. m. pl. past from nahâ, [nahw/nahy], to forbid. See yanhawna at 11:116, p. 719, n. 4).

4. مُنْكَر munkar (pl. منكرات munkarât) = detested, disapproved (passive participle from 'ankara, form IV of nakira [nakar/nukr/nukûr/nakîr], not to know, to deny. See at 16:90, p. 857, n. 13).

5. عَاقِبَة 'âqibah (s.; pl. عواقب 'awâqib) = end, end result, upshot, consequence, outcome. See at 20:132, p. 1010, n. 7.

6. يَكْذِبُوا yukadhdhibû(na) = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from kadhdhaba, form II of kadhaba [kidhb /kadhib /kadhbah / kidhbah], to lie. The terminal nûn is dropped because the verb is in a conditional clause preceded by 'in. See yukadhdhibûna at 6:33, p. 403, n. 11).

7. أَصْحَاب 'as-hâb (pl.; sing. صاحب ṣâhib) = inmates, dwellers, companions, associates, followers, owners. See at 15:78, p. 823, n. 3).

8. Their Prophet was Shu'ayb, peace be on him.

9. كُذِّبَ kudhdhiba = he was disbelieved, was thought untrue (v. iii. m. s. past passive from kadhdhaba. See n. 6 above).

10. أَمَلَيْتُ 'amlaytu = I gave respite/ rein to/ indulgence (v. i. s. past. from 'amlâ, form IV of malâ [malw], to race, to walk briskly. See at 13:32, p. 778, n. 7).

11. أَخَذْتُ 'akhadhtu = I took, seized (v. i. s. past from 'akhadha ['akhdh], to take. See 'akhadhat at 15:83, p. 824, n. 5).

12. نَكِير nakîr = denial, disapproval, disavowal rejection.

13. أَهْلَكْنَاهُ 'ahlaknâ = we destroyed, annihilated (v. i. pl. past from 'ahlaka, form IV of halaka [halk/ hulk/ halâk /tahlukah], to perish. See at 20:133, p. 1010, n. 12).

وَهُى ظَالِمَةٌ	while it was transgressing. ¹
فَهِىَ خَاوِيَةٌ	So it is empty ²
عَلَىٰ عُرُوشِهَا	on its turrets ³
وَبِئْرٍ مُّعَطَّلَةٍ	and many a well ⁴ deserted ⁵
وَقَصْرِ مَشِيدٍ	and palace erected high. ⁶
أَفَلَمْ	46. Have they not then
يَسِيرُوا فِي الْأَرْضِ	travelled ⁷ in the land
فَتَكُونُ لَهُمْ قُلُوبٌ	so that they have hearts
يَعْقِلُونَ بِهَا	they understand ⁸ therewith
أَوْ أَذَانٌ يَسْمَعُونَ بِهَا	or ears they hear ⁹ therewith;
فَأَنَّهُمْ لَا تَعْمَى	for it is not that there go blind ¹⁰
الْأَبْصَارُ	the eyes
وَلَكِنْ تَعْمَى الْقُلُوبُ	but blind become the hearts ¹¹
الَّتِي فِي الصُّدُورِ	that are within the breasts.
وَسْتَغْلِبُونَكَ	47. And they ask you to hasten ¹²
بِالْعَذَابِ	the punishment;
وَلَنْ يُخْلِفَ اللَّهُ	but Allah does not break
وَعْدَهُ	His promise.
وَلَا يَوْمًا	And verily a day ¹³
عِنْدَ رَبِّكَ	with your Lord is
كَأَلْفِ سَنَةٍ	like a thousand years
مِمَّا تَعْدُونَ	of what you count. ¹⁴

1. ظالمة *ẓālimah* (f. s.; pl. *ẓālimāt*) = transgressor, in the process of transgressing (act. participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓālimūn* at 19:38, p. 960, n. 4).

2. خاوية *khāwiyah* (f.; mas. *khāwin*, active participle from *khawā* [*khawā'/khawan*], to be empty) = fallen, empty, vacant, desolate. See at 18:42, p. 926, n. 12).

3. عروش *'urūsh* (pl.; s. *'arsh/arīsh*) = thrones, trellises, turrets. See at 18:42, p. 926, n. 13.

4. بئر *bi'r* (s.; pl. *'ābār/bi'ār*) = well, spring.

5. معطلة *mu'aṭṭalah* (f. s.; pl. *mu'aṭṭalāt*; m. *mu'aṭṭal*) = inactive, idle, deserted, inoperative (passive participle from *'aṭṭala*, form II of *'aṭila* [*'aṭal*], to be destitute, idle).

6. مشيد *mashīd* = lofty, erected high (pass. participle from *shāda* [*shayd*], to erect, construct).

7. يسيرا *yasīrā(na)* = they travel, go about, journey (v. iii. m. pl. impfct. from *sāra* [*sayr/sayrūrah / masīr /masīrah/tasyār*] to move, to travel. The terminal *nūn* is dropped because of the particle *lam* coming before the verb. See *sīrū* at 16: 36, p. 839, n. 11).

8. يعقلون *ya'qilūna* = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 16:67, p. 848, n. 9).

9. يسمعون *yasma'ūna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam'/samā' / samā'ah /masma'*], to hear. See at 21:100, p. 1040, n. 4).

10. تعمي *tā'mū* = she or it goes blind, loses sight (v. iii. f. s. impfct. from *'amiya* [*'aman*], to be blind. See *'amū* 5:71, p. 365, n. 7).

11. i. e., they do not have the minds to see.

12. The unbelievers, in their extreme unbelief, asked for expediting the threatened punishment on them. يستعجلون *yasta'jilūna* = they ask to hasten, expedite, hurry (v. iii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/ajalah*], to hasten. See at 13:6, p. 766, n. 3).

13. i. e., the Day of Judgement.

14. تعدون *ta'uddūna* = you count, number, reckon (v. ii. m. pl. impfct. from *'adda* [*'add*], to count. See *ta'uddū* at 16:18, p. 832, n. 8.

48. And how many a habitat¹
 أَنَلَيْتُ لَهَا I granted respite² for it
 وَهِيَ ظَالِمَةٌ whlie it was transgressing
 ثُمَّ أَخَذْتُهَا then I seized it;
 وَلِيَ الْمَصِيرُ³ and to Me is the destination.³

Section (Rukû') 7

49. Say: "O mankind,
 إِنَّمَا أَنَا كَارِهُ I am but unto you
 نَذِيرٌ مُّبِينٌ⁴ a warner⁴ open and clear."⁵

50. So those who believe
 وَعَمِلُوا الصَّالِحَاتِ and do the good deeds⁶
 لَهُمْ مَغْفِرَةٌ they will have forgiveness
 وَرِزْقٌ كَرِيمٌ⁷ and a generous⁷ provision .

51. And those who strive⁸
 فِي سَبِيلِنَا about Our signs
 مُدْجِرِينَ to render ineffective,⁹
 أُولَئِكَ أَصْحَابُ they shall be the inmates¹⁰
 الْجَحِيمِ¹¹ of the hell.¹¹

52. And We sent not

1. i. e., the inhabitants of the habitation. قرية *qaryah* (s.; pl. قَرْى *quran*) = habitation, town, village, hamlet. See at 21:74, p. 1032, n. 4.

2. Allah's not punishing a sinful people for the time being is indicative only of His having given a respite to them. أَمَلْتُ *'amlaytu* = I gave respite, rein to, indulgence (v. i. s. past. from *'amlâ*, form IV of *malâ* [*malw*], to race, to walk briskly. See at 22:44, p. 1061, n. 10).

3. i. e., in the hereafter. This is a threat and a warning. مَصِير *maṣîr* = destination, place at which one arrives, destiny, end. See at 14:30, p. 798, n. 8).

4. i. e., against Allah's punishment for sins. نَذِير *nadhîr* (pl. *nudhur*) = warner (active participle in the scale of *fa'il* from *nadhara* [*nadhr/ nudhâr*], to vow, to pledge). See at 17:105, p. 908, n. 2.

5. مُبِين *mubîn* = open and clear, glaringly obvious, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 22:11, p. 1049, n. 6).

6. صَالِحَات *ṣāliḥât* (sing. *sâliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 22:23, p. 1053, n. 3.

7. كَرِيم *karîm* (s.; pl. *kirâm/kuramâ'*) = noble, generous, liberal, munificent, decent, gracious (act. participle in the scale of *fa'il* from *karuma* [*karam/karâmah*], to be noble/generous. See at 17:23, p. 880, n. 10).

8. سَعَوْا *sa'aw* = they strove, moved quickly, endeavoured (v. iii. m. pl. past from *sa'â* [*sa'y*], to run, to move quickly. See *yas'awna* at 5:64, p. 362, n. 3).

9. مُدْجِرِينَ *mu'djizîn* (pl.; acc./gen. of *mu'djizûn*; s. *mu'djiz*) = those who frustrate, render ineffective, paralyze, set at naught (act. participle from *'ajaza*, form III of *ajaza* [*ajz*], to be unable, weak. See *mu'jizîn* at 16:46, p. 842, n. 14).

10. أَصْحَاب *'aṣ-ḥāb* (pl.; sing. *ṣāḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 22:44, p. 1061, n. 7).

11. جَحِيم *jaḥîm* = hellfire, hell. See at 5:86, p. 372, n. 8.

مِنْ قَبْلِكَ مِنْ رَّسُولٍ before you any Messenger
 وَلَا نَبِيٍّ nor any Prophet
 إِلَّا إِنَّا تَمَتُّنُ¹ but that when he purposed¹
 أَلْقَى الشَّيْطَانُ Satan flung²
 فِي أَمْنِيَّتِهِ in his purpose;³
 فَيَنْسَخُ اللَّهُ but Allah invalidates⁴
 مَا يَلْقَى الشَّيْطَانُ What Satan casts,
 ثُمَّ يُحْكِمُ اللَّهُ then Allah makes firm⁵
 آيَاتِهِ His signs.
 وَاللَّهُ عَلِيمٌ And Allah is All-Knowing,
 حَكِيمٌ All-Wise.
 لِيَجْعَلَ 53. That He may make⁶
 مَا يَلْقَى الشَّيْطَانُ what Satan casts
 فِتْنَةً لِلَّذِينَ a test⁷ for those
 فِي قُلُوبِهِمْ مَرَضٌ in whose hearts is a disease,⁸
 وَالْقَاسِيَةِ قُلُوبُهُمْ and hard⁹ are whose hearts.
 وَإِنَّ الظَّالِمِينَ And verily the transgressors¹⁰
 لَفِي شِقَاقٍ بَعِيدٍ are in a discord¹¹ far away.¹²
 وَلِيَعْلَمَ 54. And that there may know
 الَّذِينَ أُوتُوا الْعِلْمَ those who are given knowledge
 أَنَّهُ الْحَقُّ that it is the truth
 مِنْ رَبِّكَ from your Lord,

1. i. e., desired to propagate and recite what was communicated to him تمنى *tamannâ* = he wished, desired, yearned, purposed, (v. iii. m. s. past in form V of *manâ* [manw/ many], to put to test, tempt. See *tamannawna* at 3:143, p. 210, n. 10).
2. i. e., his plans to interfere in and divert. ألقى *'alqâ* = he threw, cast down, flung, plunged, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [liqâ' /luqyân /luqyah/luqan], to meet. See at 7:150, p. 521, n. 8).
3. أمنية *'umniyyah* (s.; p. 'amâniyy) = desire, wish, fond hope, purpose, intention. See *'amâniyy* at 4:123, p. 298, n. 6.
4. ينسخ *yansakhu* = he abrogates, repeals, revokes cancels, invalidates (v. i. pl. impfct. from *nasakha* [naskh], to abrogate, delete, repeal. See *nansakh* at 2:106, p. 50, n. 5).
5. يحكم *yuhkimu* = he makes firm, strengthens, consolidates (v. iii. m. s. impfct. from *'ahkama*, from IV of *hakama* [hukm], to judge, to decide. See *yahkumu* at 16:124, 870, n. 8).
6. يجعل *yaj'ala(u)* = he sets, makes, places, puts (v. iii. m. pl. impfct. from *ja'ala* [ja'l] to make, to put. The final letter takes *fathah* because of a hidden 'an in li (of motivation) coming before the verb. See *yaj'alu* at 19:96, p. 975, n. 2).
7. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 22:11, p. 1049, n. 1.
8. i. e., disease of unbelief or hesitation and hypocrisy. مرض *marad* (pl. *'amrâd*) = disease, sickness, ailment, illness, malady. See at 9:125, p. 633, n. 2.
9. i. e., the die-hard unbelievers. قاسية *qâsiyah* (f.; m. *qasin*) = hard, harsh, stern, relentless, inexorable (act. participle from *qasâ* [qaswah/qasâwah], to be harsh, stern).
10. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظالمين *ẓālimîn* (acc./gen. of *ẓālimûn*, sing. *ẓālim*) = transgressors, wrong-doers(active participle from *ẓalama* [ẓulm], to transgress, do wrong. See at 21:97, p. 1039, n. 11).
11. شقاق *shiqâq* = discord, dissension, schism, rift, breach, split. See at 2:176, p. 83, n. 2).
12. i. e., far away from the truth.

فَيَسْتَوِيُونَ so they believe in it
فَتَخَبَتْ and there humbly submit¹
لَهُ قُلُوبُهُمْ to it² their hearts.
وَأَنَّ اللَّهَ لَهَادِ And verily Allah guides³
الَّذِينَ آمَنُوا those who believe
إِلَى صِرَاطٍ مُسْتَقِيمٍ to a way⁴ straight and right.⁵



وَلَا يَزَالُ 55. And there will cease not⁶
الَّذِينَ كَفَرُوا those who disbelieve
فِي رَيْبٍ مِّنْهُ to be in doubt⁷ of it
حَتَّى تَأْتِيَهُمُ until there comes to them
السَّاعَةُ بَغْثَةً the Hour⁸ all of a sudden⁹
أَوْ يَأْتِيَهُمُ or there comes to them
عَذَابٌ يَوْمٍ the punishment of a day
عَقِيمٍ unavailing.¹⁰



الْمَلِكُ يَوْمَئِذٍ 56. The kingdom that day
لِلَّهِ will be for Allah.¹¹
يَحْكُمُ بَيْنَهُمْ He will judge¹² between them.
فَالَّذِينَ آمَنُوا So those who believe
وَعَمِلُوا الصَّالِحَاتِ and do the good deeds¹³
فِي جَنَّاتٍ النَّعِيمِ will be in gardens of bliss.¹⁴



1. *tukhbita* (u) = she submits humbly, becomes lowly (v. iii. f. s. impfct. from 'akhbata, form IV of *khabata* [*khabat*], to be calm. The final letter takes *fathah* because of a hidden 'an in the causal *fā'* coming before the verb. See *mukhbitin* at 22:34, p. 1057, n. 14).

2. i. e., what has been sent down, the Qur'ān.

3. *hādī* (هادى *hādī*) = guide, one who guides/shows the way, leader (act. participle from *hadā* [*hady*/ *hudan*/ *hidāyah*], to guide, to lead. See at 13:33, p. 779, n. 7).

4. *ṣirāṭ* = way, path, road. See at 22: 24, p. 1053, n. 11.

5. *mustaqīm* = straight, upright, erect, correct, right, sound, proper (active participle from *istaqāma*, form X of *qāma* [*qawmah*/*qiyām*], to stand up, to get up). See at 19:36, p. 959, n. 8).

6. *lā yazāl* = he does not cease, abandon, leave, terminate (v. iii. m. s. impfct. from *zāla* [*zawāl*], to go away, disappear. See at 13:31, p. 777, n. 9).

7. *miryah* = doubt, misgivings. See at 11:109, p. 716, n. 6.

8. i. e., the hour of Resurrection.

9. *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 21:40, p. 1013, n. 4.

10. i. e., no attempt at escape or getting help will avail, nor will there be any good for the sinful.

'aqīm = unavailing, barren, sterile, futile, unproductive, fruitless (active participle in the scale of *fa'il* from *'aqama/aquma* [*'aqm*/*uqm*], to be barren, sterile).

11. Allah's is the Kingdom and Sovereignty always; but on the Day of Judgement that will be absolutely manifest in that man and other created beings will not have the limited will and freedom given them during their life-times.

12. *yahkumu* = he or it adjudicates, judges, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *hakama* [*hukm*], to pass judgement. See at 16:124, p. 870, n. 8).

13. *ṣāliḥāt* (sing. *ṣāliḥah*) = good deeds/things (approved by the Qur'ān and the *sunnah*). See at 22:50, p. 1063, n. 6.

14. *na'im* = bliss, felicity, comfort, happiness, delight. See at 9:21, p. 585, n. 4.

وَالَّذِينَ كَفَرُوا 57. And those who disbelieve
وَكَذَّبُوا بِآيَاتِنَا and cry lies¹ to Our signs²
فَأُولَٰئِكَ لَهُمْ they will be the ones to have
عَذَابٌ مُّهِينٌ a punishment very disgraceful.³

Section (Rukû') 8

وَالَّذِينَ هَاجَرُوا 58. And those who emigrate⁴
فِي سَبِيلِ اللَّهِ in the way⁵ of Allah
ثُمَّ قُتِلُوا and are then killed⁶
أَوْ مَاتُوا or die
لَيَرْزُقَنَّهُمُ اللَّهُ Allah will surely provide⁷ for
رِزْقًا حَسَنًا them a good provision;⁸
وَإِنَّ اللَّهَ لَهُوَ and verily Allah, He is
خَيْرُ الرَّازِقِينَ the best of providers.

لَيَدْخُلَنَّهُمْ 59. He will surely admit⁹ them
مُدْخَلًا into an entrance¹⁰
يَرْضَوْنَهُ they will be pleased¹¹ with.
وَإِنَّ اللَّهَ And verily Allah is
لَعَلِيمٌ All-Knowing,
حَلِيمٌ Most Forbearing.¹²

ذَٰلِكَ وَمَنْ 60. That is so. And whoever

1. كَذَّبُوا *kadhhabû* = they cried lies, regarded as false, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [kidhb /kadhib /kadhbah / kidhbah]), to lie. See at 16:113, p. 866, n. 9).

2. آيَات *âyât* (sing. *âyah*) = signs, miracles, revelations, evidences. See at 21:32, p. 1021, n.

3. مُهِين *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [hawn], to be of little importance. See at 4:152, p. 312, n. 2).

4. هَاجَرُوا *hâjarû* = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [hijr/hijrân], to emigrate. See at 16:110, p. 865, n.2).

5. سَبِيل *sabîl* (m. & f.; pl. *subul/asbilah*) = way, highway, path, road, means, means of proceeding, plaint. See at 17:110, p. 909, n. 8.

6. i. e., are killed in their fight against the enemies of Islam. قُتِلُوا *qutilû* = they were killed (v. iii. m. pl. past passive from *qatala* [qatl], to kill. See at 3:195, p. 233, n. 5).

7. لَيَرْزُقَنَّ la *yarzuqanna* = he will surely provide, give means of subsistence (v. iii. m. s. mpfct. emphatic from *razaqa* [razq], to provide, bestow. See *narzuquat* 20:132, p. 1010, n. 6.

8. i. e., *jannah* (paradise) wherein bliss, blessings and provisions will abide for ever.

9. لَيَدْخُلَنَّ la *yudkhillanna* = he will surely admit, put in, make enter, enter (v. iii. m. s. mpfct. emphatic from *'adkhala*, form IV of *dakhala* [dukhâl], to enter, to go in. See *yudkhillu* at 22:23, p. 1053, n. 1).

10. مُدْخَل *mudkhal* = entrance, place wherein entry is given (pass. participle from *'adkhala*, form IV of *dakhala*. See n. 9 above).

11. يَرْضَوْنَ *yardawna* = they become pleased/happy/ satisfied, agree, approve (v. iii. m. pl. mpfct. from *radiya* [ridan/ridwân/mardâh], to be satisfied. See *yardawna* at 9:24, p. 586, n. 6).

12. حَلِيم *halîm* = forbearing, most forbearing, most clement. See at 11:87, p. 709, n. 6.

عَاقِبَ retaliates¹

يَمِثِّلُ مَا the like of what

عُوقِبَ بِهِ he was inflicted² with

ثُمَّ يُغَى عَلَيْهِ and thereafter is outraged,³

لَيَنْصُرَهُ اللَّهُ Allah will surely help⁴ him.

إِنَّ اللَّهَ Verily Allah is Most Excu-

لَعُفُو غُفُورٌ sive,⁵ Most Forgiving.

ذَٰلِكَ بِأَنَّ اللَّهَ 61. That is because Allah

يُؤَلِّجُ اللَّيْلَ makes the night enter⁶

فِي النَّهَارِ into the day

وَيُؤَلِّجُ النَّهَارَ and makes the day enter

فِي اللَّيْلِ وَأَنَّ اللَّهَ into the night and that Allah

سَمِيعٌ بَصِيرٌ is All-Hearing, All-Seeing.

ذَٰلِكَ بِأَنَّ اللَّهَ 62. That is so because Allah,

هُوَ الْحَقُّ He is the Truth

وَأَنَّهُمْ يَدْعُونَ and that what they invoke⁷

مِنْ دُونِهِ in lieu of Him,

هُوَ الْبَاطِلُ that is the falsehood,⁸

وَأَنَّ اللَّهَ and that Allah,

هُوَ الْعَلِيُّ He is the All-Exalted,⁹

الْكَبِيرُ the All-Great.¹⁰

1. عَاقِبَ 'âqaba = he retaliated, punished, took turn, alternated (v. iii. m. s. past in form III of 'âqaba ['aqb], to follow, to come after. See 'âqabtum at 16:126, p. 871, n. 3).

2. عُوقِبَ 'ûqiba = he was retaliated upon, punished, inflicted (v. iii. m. s. past passive from 'âqaba, See n. 1 above).

3. بَغِيَ bughiya = he was outraged, wronged, oppressed (v. iii. m. s. past passive from baghâ [baghy], to do wrong, commit an outrage. See baghiy at 19:28, p. 955, n. 10).

4. لَيَنْصُرَنَّ la-yanşuranna = he will surely help, he must help, assist (v. iii. m. s. impfct. emphatic from naşara [naşr /nuşûr], to help. See at 22:40, p. 1060, n. 8).

5. عَفُو 'afûw = Most Excusing. See 'âfin at 4:43, p. 260, n. 8.

6. This 'âyah indicates the rotation of the earth and its spherical nature; for it speaks of the gradual entry of the day and the night into each other. يُولِّجُ yûlîju = he makes (something) enter, inserts, interpolates, introduces (v. iii. m. s. impfct. from 'awlaja, form IV of walaja [lijah/wulâj], to enter, to penetrate).

7. يَدْعُونَ yad'ûna = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from da'â [du'â], to call, to summon. See at 16:20, p. 833, n. 2).

8. i. e., shirk (polytheism) and the worship of imaginary gods and goddesses are vain, false and futile. بَاطِلٌ bâṭil = vain, futile, false, baseless (act. participle from baṭala [baṭl/baṭlân], to be invalid, void, null, false).

9. عَلِيٌّ 'alîy = high, exalted, lofty, elevated, sublime, All-Exalted. See at 19:50, p. 963, n. 9.

10. كَبِيرٌ kabîr = big, great, enormous, grave thing, All-Great. See at 12:78, p. 751, n. 3.

63. Do you not see that Allah
 أَنزَلَ مِنَ السَّمَاءِ
 مَاءً water
 فَصَبَّحُتِ الْأَرْضُ
 مُخْضَرَّةً so the earth becomes²
 green.³
 إِنَّ اللَّهَ لَطِيفٌ
 خَبِيرٌ Verily Allah is Kind,⁴
 All-Aware.⁵

64. To Him belongs
 مَا فِي السَّمٰوٰتِ
 وَمَا فِي الْأَرْضِ all that is in the heavens
 and all that is in the earth.
 وَإِنَّ اللَّهَ
 لَهُوَالْعَٰلَمِیۡنِ And verily Allah is
 the One Above Want,⁶
 الْحَمِیۡدُ the All-Laudable.⁷

Section (Rukû') 9

65. Do you not see that Allah
 أَنزَلَ مِنَ السَّمَاءِ
 سَحَابًا made serviceable⁸ for you
 مَا فِي الْأَرْضِ
 وَاللَّوٰكِلَ تَجْرِي all that is in the earth
 فِي الْبَحْرِ بِأَمْرِۤهِ and the ships⁹ moving
 وَیُمْسِكُ السَّمَاءَ in the sea by His command.
 أَن تَقَعَ عَلَى الْأَرْضِ And He holds¹⁰ the sky lest
 it should fall¹¹ on the earth

1. أَنزَلَ 'anzala = he sent down (v. iii. m. s. past in form IV ['inzâl] of nazala [nuzâl], to come down, get down. See at 18:1, p. 910, n. 2).

2. تُصْبِحُ tushbiḥu = she or it becomes, becomes in the morning (v. iii. f. s. impfct. from 'aṣbaḥa, form IV of ṣabaha [ṣabḥ], to be in the morning. See tushbiḥa at 18:40, p. 926, n. 2).

3. مُخْضَرَّةٌ mukḥḍarrāh (f. s.; m. mukḥḍarr) = green, that which is made green (pass. participle from 'akhḍarra, form IV of khaḍira [khaḍr], to be green. See khaḍir at 6:99, p. 432, n. 12).

3. لَطِيفٌ laṭīf = All-Graceful, Kind, fine, delicate, refined (active participle in the scale of fa'il from laṭafa/laṭifa [luṭf/laṭāfah], to be kind and friendly, to be fine, delicate. See at 6:103, p. 435, n. 1).

5. Allah is All-Aware of the deeds and thoughts of His creatures, open or secret. خَبِيرٌ khabīr = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of fa'il from khabara [khubr/khibrah] to be acquainted). See at 17:96, p. 904, n. 5.

6. Allah is not in need of anyone's faith or worship. He is above all want. It is we who are in need of His favour and forgiveness. غَنِيٌّ ghanīy (s.; pl. 'aghniyā') = above want, free from want, rich. See at 14:8, p. 788, n. 8.

7. حَمِيدٌ ḥamīd = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 22:24, p. 1053, n. 12.

8. سَحَابٌ saḥḥara = he brought to submission, made subservient, subjected, subdued, made serviceable (v. iii. m. s. past in form II of saḥira [saḥr/maskhar], to ridicule, deride. See at 22:37, p. 1059, n. 5).

9. فُلُكٌ fulk (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 17:66, p. 894, n. 12.

10. يُمْسِكُ yumsiku = he retains, holds, grasps (v. iii. m. s. impfct. from 'amsaka, form IV of masaka [mask], to hold, to grab. See at 16:79, p. 853, n. 10).

11. تَقَعُ taqa'a(u) = she falls, falls down, happens, occurs, comes to pass (v. iii. f. s. past from waqa'a [wuqā], to fall. See waqa'a at 10:51, p. 655, n. 11).

- إِلَّا بِإِذْنِهِ¹ except by His leave.¹
 إِنَّ اللَّهَ بِالنَّاسِ Verily Allah is to man
 لَرُؤُوفٌ Most Kind,²
 رَحِيمٌ^٣ Most Merciful.
 وَهُوَ الَّذِي 66. And He it is Who
 أَحْيَاكُمْ gives you life³
 ثُمَّ يُمِيتُكُمْ then He causes you to die,⁴
 ثُمَّ يُحْيِيكُمْ then He will give you life.⁵
 إِنَّ الْإِنْسَانَ Man is
 لَكَفُورٌ^٦ indeed extremely ungrateful.⁶
 لِكُلِّ أُمَّةٍ 67. For every people⁷
 جَعَلْنَا مَنَسَكًا We appoint a ritual⁸
 هُمْ تَالِيَهُ they observe.⁹
 فَلَا تَنزِعْ عَنْكَ So let them not wrangle¹⁰
 فِي الْأَمْرِ with you about the matter.
 وَادْعُ إِلَىٰ رَبِّكَ And pray to your Lord;
 إِنَّكَ لَمَلِكٌ مُّهُدًى you indeed are on a guidance
 مُسْتَقِيمٌ^{١١} straight and proper.¹¹
 وَإِنْ جَادَلُوكَ 68. And if they quarrel¹² with
 فَقُلْ اللَّهُ أَعْلَمُ you then say: "Allah knows

1. اِذْنٌ 'idhn (pl. اِذْنَاتُ 'udhân / اِذْنَاتُ 'udhânât) = leave, permission. See at 14:23, p. 795, n.4).
 2. رُؤُوفٌ ra'ûf = most kind, most compassionate, most affectionate (active participle in the scale of fa'ûl from ra'ûfa /ra'ûfa [ra'fah/ ra'ûfah], to show mercy. See at 9:128, p. 634, n. 8).
 3. أَحْيَا 'ahyâ = he gave life, revived, saved life, (v. iii. m. s. past in form IV of hayiya [hayah], to live. See at 16:65, p. 847, n. 10).
 4. Allah has absolute power to give life to any lifeless being and cause any living being to die as and when He wills. So it is nothing difficult for Him to resurrect the dead and make them return to Him, as stressed next in the 'âyah. يُمِيتُ yumîtu = he causes to die, puts to death (v. iii. m. s. impfct. from 'amâta, form IV of mâta [mawr], to die. See at 10:56, p. 657, n. 7).
 5. i. e., He will resurrect you.
 6. كَفُورٌ kafûr = extremely ungrateful, wantonly unbelieving, stark infidel (act. participle in the scale of fa'ûl from kafara [kufir], to cover, to be an infidel. See at 22:38, p. 1059, n. 11).
 7. أُمَّةٌ 'ummah (pl. أُمَمٌ 'umam) = community, people, nation, generation, species, category, faith, model, model leader, period of time. See at 21:92, p. 1038, n. 1.
 8. مَنَسَكٌ mansak (s.; pl. manâsik) = religious ceremony, ritual. See manâsik at 22:34, p. 1057, n. 9.
 9. تَالِيَهُ nâsikû(n) [pl.; s. nâsik) = observers, devout ones, ascetics (act. participle from nasaka/nasuka [nasâkah], to be devout. See n. 8 above).
 10. يَنَازِعُونَ yunâzi'unna = they dispute, wrangle, quarrel, argue, fight (v. iii. m. pl. impfct. emphatic from nâza'a, form III of naza'a form VI of naza'a [naz'], to remove. See tanâza'û at 20:62, p. 989, n. 5).
 11. مُسْتَقِيمٌ mustaqîm = straight, upright, correct, right, sound, proper (active participle from istaqâma, form X of qâma [qawmah/qiyâm], to stand up, to get up). See at 22:55, p. 1065, n. 5).
 12. جَادَلُوا jâdalû = they quarrelled, disputed, wrangled, argued, debated (v. iii. m. pl. past from jâdala, form III of jadala [jadr], to tighten. See yujâdilu at 22:8, p. 1047, n. 11).

بِمَا تَعْمَلُونَ best of what you do."

اللَّهُ يَحْكُمُ 69. Allah will judge¹

بَيْنَكُمْ between you

يَوْمَ الْقِيَامَةِ on the Day of Judgement

فِيمَا كُنْتُمْ فِيهِ about that wherein you use to

تَخْتَلِفُونَ disagree.²

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ 70. Do you not know that Allah

يَعْلَمُ مَا فِي السَّمَاءِ knows all that is in the heaven

وَالْأَرْضِ and the earth.

إِنَّ ذَلِكَ فِي كِتَابٍ This is in a Book.³

إِنَّ ذَلِكَ عَلَى اللَّهِ Verily this is on Allah's part

يَسِيرٌ quite easy.⁴

وَيَعْبُدُونَ 71. And they worship⁵

مِنْ دُونِ اللَّهِ in lieu of Allah that

مَا لَمْ يُنْزِلْ بِهِ of which He did not send

سُلْطَانًا down⁶ any authority⁷

وَمَا لَيْسَ لَهُمْ بِهِ nor do they have of that

عِلْمٌ any knowledge.⁸

وَمَا لِلظَّالِمِينَ And the transgressors⁹ shall

مِنْ نَصِيرٍ not have any helper.¹⁰

1. يحكم yahkumu = he or it adjudicates, judges, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from hakama [hukm], to pass judgement. See at 22:56, p. 1065, n. 12).

2. تختلفون takhtalifûna = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from ikhtalafa, form VIII of khalafa [khalaf] to follow, to succeed. See at 16:92, p. 859, n. 1).

3. i. e., all that happens in the heaven and the earth is recorded in al-Lawh al-Mahfûz (The Preserved Tablet).

4. يسير yasîr = easy, simple, insignificant. See at 12:65, p. 746, n. 5.

5. يعبدون ya'budûna = they worship, serve (v. iii. m. pl. impfct. from 'abada ['ibadah /'ubadah /'ubûdiyyah], to worship. See ta'budûna at 21:98, p. 1039, n. 12).

6. ينزل yunazzil(u) = he sends down, causes to descend (v. iii. m. s. past from nazzala, form II of nazala [nuzûl], to come down. See at 7:33, p. 476, n. 12).

7. سلطان sulţân = authority, power, mandate, rule, sanction. See at 18:15, p. 914, n. 8.

8. i. e., they do not have any sure knowledge about what they fabricate against Allah and they set up imaginary gods and goddesses whom they worship in lieu of Allah.

9. i. e., the polytheists (note that at 31:13 shirk or setting partners with Allah is called a grave zulm). ظالمين ḡālimîn (acc./gen. of ḡālimân, sing. ḡālim) = transgressors, wrong-doers, unjust persons (active participle from ḡalama [zulm], to transgress, do wrong. See at 22:53, p. 1064, n. 10).

10. i. e., on the Day of Judgement against Allah's retribution. نصير naşîr = (s.; pl. نصراء nuşarâ') = helper, defender, supporter, ally, protector, patron (act. participle in the scale of fa'il from naşara [naşr /nuşûr], to help. See at 17:80, p. 899, n. 9).

وَاِذْ تُلٰٓٔ 72. And when recited are¹
عَلَيْهِمْ ءَايٰتُنَا unto them are Our signs²
بَيِّنٰتٌ quite clear³
تَعْرِفُ you can recognize⁴ in
وُجُوۡهَ الَّذِيۡنَ the faces of those who
كَفَرُوۡا disbelieve
اَلْمُنْكَرُ the disavowal.⁵
يَكَادُوۡنَ They are about to⁶
يَسْطُوۡنَ بِالَّذِيۡنَ pounce upon⁷ those who
يَتْلُوۡنَ عَلَيْهِمُ recite unto them
ءَايٰتِنَا Our signs.
قُلْ اَفَاُنۢبِئُكُمُ Say: "Shall I inform⁸ you
بِشَرِّۭیۡنَ ذٰلِكَ of the worse⁹ than that —
النَّارُ the fire
وَعَدَهَا اللّٰهُ which Allah has promised¹⁰
الَّذِيۡنَ كَفَرُوۡا for those who disbelieve?
وَيَسَّۡلُ الْمَصِيۡرُ And bad is the destination."¹¹

Section (Rukû') 10

يٰۤاَيُّهَا النَّاسُ 73. O mankind,
ضَرْبٌ مِّثْلُ an instance has been struck,¹²
فَاَسْمِعُوۡا لَّہٗ so listen¹³ to it.
اِنَّ الَّذِيۡنَ Verily those whom
تَدْعُوۡنَ you invoke

1. تلى *tutlâ* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 19:58, p. 965, n. 8).

2. آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 21:77, p. 1033, n. 2.

3. بينات *bayyinât* (f. pl.; sing. *bayyinah*; m. *bayyin*) = clear, evident, proofs, indisputable evidences. See at 20:72, p. 992, n. 7).

4. تعرف *ta'rifu* = you know, recognize (v. ii. m. s. impfct. from *'arifa* [*ma'rifah/irfân*], to know. See at 2:273, p. 143, n. 7).

5. منكر *munkar* (pl. منكرات *munkarât*) = detested, disapproved, disavowal (passive participle from *'ankara*, form IV of *nakira* [*nakar/nukr/nukûr/nakîr*], not to know, to deny. See at 22:41, p. 1061, n. 4).

6. يكادون *yakâdûna* = they are about to, on the point of, almost (v. iii. m. pl. impfct. from *kâda* [*kawâ*] to be about to. See *takâdu* at 19:90, p. 973, n. 9).

7. يسطون *yastûna* = they pounce, assail, attack, assault, jump (v. iii. m. pl. past from *satâ* [*saṭw/saṭwah*], to rush, to pounce).

8. أنبئ *'unabbi'u* = I inform, notify, advise, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'nubû*], to be high, prominent. See at 18:78, p. 939, n. 10).

9. شر *sharr* (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked, mischievous. See at 19:75, p. 970, n. 10.

10. وعد *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 7:44, p. 482, n. 3).

11. i. e., in the hereafter. This is a threat and a warning. مصير *maṣîr* = destination, place at which one arrives, destiny. See at 22:48, p. 1063, n. 3).

12. ضرب *ḍariba* = he or it was struck, hit, beaten (v. iii. m. s. past passive from *daraba* [*darb*], to beat. See *daraba* at 16:112, p. 865, n. 11).

13. اسمعوا *istami'û* = you (all) listen, hear, pay attention (v. ii. m. pl. imperative from *istama'a*, form VIII of *samî'a* [*sam' /samâ' /samâ'ah /m-asma'*], to hear. See *yastami'ûna* at 7:203, p. 54, n. 3).

مِنْ دُونِ اللَّهِ in lieu of Allah
 لَنْ يَخْلُقُوا ذُبَابًا cannot create¹ a fly²
 وَلَوْ اجْتَمَعُوا even if they all get together³
 لَهُ for it;
 وَإِنْ يَسْتَأْذِنُوا and if there robs⁴ them the
 الذُّبَابُ شَيْئًا the fly of anything
 لَا يَسْتَفِيدُوا they cannot recover⁵ it
 مِنْهُ from it.
 ضَعُفَ الطَّالِبُ Weak⁶ is the seeker⁷
 وَالْمَطْلُوبُ and the sought.⁸

مَا قَدَرُوا 74. They did not appraise⁹
 اللَّهَ حَقَّ قَدْرِهِ Allah His due appraisalment.
 إِنَّ اللَّهَ لَقَوِيٌّ Verily Allah is All-Strong,
 عَزِيزٌ All-Mighty.

اللَّهُ يَصْطَفِي 75. Allah selects¹⁰
 مِنَ الْمَلَائِكَةِ of the angels
 رُسُلًا messengers,
 وَمِنَ النَّاسِ and of men.
 إِنَّ اللَّهَ Verily Allah is
 سَمِيعٌ بَصِيرٌ All-Hearing,¹¹ All-Seeing.¹²

1. يَخْلُقُونَ *yakhlūqū(na)* = they create, make (v. iii. m. pl. impfct. from *khalāqa* [*khalq*], to create. The terminal *nūn* is dropped because of the particle *lan* coming before the verb. See *yukhlāqūna* at 7:191, p. 540, n. 6).
2. ذُبَاب *dhubāb* (s.; pl. *'adhibbah/dhibbān*) = fly.
3. اجتمعوا *ijmata'ū* = they got together, assembled, met, joined, combined (v. iii. m. pl. past from *ijmata'a*, form VIII of *jama'a* [*jam'*], to gather, unite. See *ijmata'a* at 17:88, p. 901, n. 8).
4. يَسْلُب *yaslub(u)* = he robs, snatches, steals, plunders, takes away (v. iii. m. s. impfct. from *salaba* [*salb*], to steal, take away. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*).
5. يستفيدوا *yastangidhū(na)* = they recover, rescue, salvage, save, deliver (v. iii. m. pl. impfct. from *istanqadha*, form X of *naqadha* [*naqdh*], to rescue, to save. The terminal *nūn* is dropped for the verb is conclusion of a conditional clause. See *'anqadha* at 3:103, p. 196, n. 12).
6. ضَعِفَ *ḍa'ufa* = he became weak, feeble, frail, impotent (v. iii. m. s. past from *ḍu'f/ḍa'f*, to be weak. See *ḍa'if* at 11:91, p. 711, n. 2).
7. i. e., the worshipper. طَالِب *ṭālib* (s., pl. *ṭullāb/ṭalabah*) = seeker, pursuer, candidate, student (act. participle from *ṭalaba* [*ṭalab/maṭlab*], to seek, to search, to want. See *yaṭlabu* at 7:74, 486, n. 10).
8. i. e., the gods and goddesses. مَطْلُوب *maṭlūb* = that which is sought, wanted, pursued (pass. participle from *ṭalaba*. See n. 7 above).
9. قَدَرُوا *qadarū* = they appraised, estimated, evaluated (v. iii. m. pl. past from *qadara* [*qadr*], to estimate, to evaluate. See at 6:91, p. 427, n. 9).
10. يَصْطَفِي *yaṣṭafī* = he selects, chooses, elects (v. iii. m. s. impfct. *iṣṭafā*, form VIII of *ṣafā* [*ṣafw/ṣufūw/ṣafā*], to be clear, pure. See *istafā* at 3:33, p. 168, n. 4).
11. سَمِيع *samī'* = one who hears, All-Hearing, Intensely Listening (active participle in the scale of *fa'il* from *samī'a* [*sam'* /*samā'* /*samā'ah* /*masma'*], to hear. See at 14:39, p. 802, n. 2).
12. بَصِير *baṣīr* = one who sees/observes, sightful, All-Seeing (act. participle in the scale of *fa'il* from *baṣara/baṣīra* [*baṣar*], to see). See at 20:35, p. 982, n. 5).

يَعْلَمُ 76. He knows

مَا بَيْنَ أَيْدِيهِمْ what is before them¹

وَمَا خَلْفَهُمْ and what is behind them;²

وَالِلَّهِ and to Allah

تُرْجَعُ الْأُمُورُ shall be returned³ all matters.⁴

يَا أَيُّهَا الَّذِينَ

آمَنُوا 77. O you who believe,

ارْكَعُوا bow down⁵

وَأَسْجُدُوا and prostrate yourselves

وَاعْبُدُوا رَبَّكُمْ and worship⁶ your Lord;⁷

وَأَقْعِلُوا الْخَيْرَ and do good⁸

لَعَلَّكُمْ تَفْلَحُونَ so that you may succeed.^{9*}



وَجَاهِدُوا 78. And fight¹⁰

فِي اللَّهِ in the cause of Allah

حَقَّ جِهَادِهِ the due fighting¹¹ for Him.

هُوَ أَعْيَنَكُمْ He has selected¹² you

وَمَا جَعَلَ عَلَيْكُمْ and has not set on you

فِي الدِّينِ in the matter of the *dīn*

مِنْ حَرَجٍ any difficulty¹³ –

مِلَّةَ أَبِيكُمْ the religion¹⁴ of your father

إِبْرَاهِيمَ Ibrâhîm.

هُوَ سَمَّاكُمْ He¹⁵ designated you

1. *bayna 'aydihim* [lit. between their hands] is an idiom meaning "before or in front of them". See at 7:17, p. 470, n. 10.

2. i. e., what will happen to them in future. *khalf* = rear, rear part, behind, successors, those behind. See at 19:64, p. 967, n. 6.

3. *turja'u* = she is returned, sent back (v. iii. f. s. impfct. passive from *raja'a* [*rujû*], to return). See at 8:44, p. 563, n. 9).

4. i. e., for final judgement and award of rewards or punishment. *umûr* (pl.; s. *'amr*) = affairs, matters, issues, concerns. See at 9:48, p. 598, n. 6.

5. *irka'u* = you (all) bow, bend the body in prayer, kneel down (v. ii. m. pl. imperative from *raka'* [*rukû*], to bow. See at 2:43, p. 22, n. 3).

6. *u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah* / *'ubûdah* / *'ubûdiyyah*], to worship, to serve. See at 21:92, p. 1038, n. 2).

7. i. e., your Lord Allah Alone.

8. i. e., deeds approved by the Qur'ân and *sunnah*.

9. *tuflihûna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaha*, form IV of *falaḥa* [*falḥ*], to split. See at 8:45, p. 563, n. 13).

* One should prostrate oneself to Allah on reading this *'āyah*.

10. i. e., against enemies of Islam, against evil propensities and against devil (*Satan*)). *jāhidû* = you (all) fight, struggle hard, strive (v. ii. m. pl. imperative from *jāhada*, form III of *jahada* [*jahd*], to strive. See at 9:86, p. 614, n. 9).

11. i. e., with sincere intentions to further the cause of Allah and to the best of abilities.

12. i. e., He has selected you the Muslims to carry the message and establish this *dīn* of *Islām*. *ajabî*

ijtabâ = he selected, chose, picked (v. iii. m. s. past in form VIII of *jabâ* [*jibāyah*], to collect, to raise. See at 20:122, p. 1006, n. 13).

13. i. e., in abiding by its injunctions. *ḥaraj* = constriction, tightness, difficulty, anguish, uneasiness, sin. See at 9:91, p. 616, n. 10.

14. *millah* (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 16:123, p. 870, n. 4).

15. i. e., Allah designated.

اَلْمُسْلِمِيْنَ مِنْ قَبْلُ "Muslims" before;
 وَفِيْ هٰذَا and in this,¹
 لِيَكُوْنَ الرَّسُوْلُ that the Messenger might be
 شَهِيدًا عَلَيْكُمْ a witness² over you
 وَتَكُوْنُوْا and that you might be
 شُهَدَاءَ عَلَى النَّاسِ witnesses over mankind.
 فَاقِيْمُوا الصَّلٰوةَ So duly perform³ the prayer
 وَآتُوا الزَّكٰوةَ and pay zakâh
 وَاعْتَصِمُوا بِاللّٰهِ and hold fast⁴ to Allah.
 هُوَ مَوْلٰىكُمْ He is your Friend-Protector;
 فَنِعَمَ and Excellent is
 الْمَوْلٰى the Friend-Protector
 وَنِعْمَ النَّصِيْرُ and Excellent is the Helper.⁵

1. i. e., in this Qur'ân.

2. i. e., on the Day of Judgement, to the effect that he has duly delivered the message he was entrusted with. شَهِيد *shahîd* (s.; pl. *shuhadâ'*) = All-Witnessing, on-looker, spectator, witness, martyr, (act. participate in the scale of *fa'il* from *shahida* [*shuhûd*], to see, to witness. See at 22:78, p 1074, n. 2).

3. اَقِيْمُوا *'aqîmû* = you (all) properly perform, set, set up (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 10:87, p. 668, n. 4).

4. اِعْتَصِمُوا *i'taṣimû* = you (all) hold fast, cling, keep up (v. ii. m. pl. imperative from *i'taṣama*, form VIII of *'aṣama* [*'aṣm*], to restrain, to protect. See at 3:103, p. 196, n. 4).

5. نَصِيْر *naṣîr* = (s.; pl. *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act. participate in the scale of *fa'il* from *naṣara* [*naṣr/nuṣûr*], to help. See at 22:71, p. 1070, n. 10).

23. SŪRAT AL-MU'MINŪN (The Believers)

Makkan: 118 'āyahs

This is a Makkan *sūrah*. Its first eleven 'āyahs describe the characteristics of believers and the reward that awaits them. The *sūrah* is named after them — The Believers (*Al-Mu'minūn*).

Like the other Makkan *sūrahs* this *sūrah* also deals with the fundamentals of the faith, *tahwīd* (monotheism), *risālah* (Messengership), Resurrection and Judgement. These themes are brought home by drawing attention to Allah's creation of man through different stages in the mother's womb, His creation of the heaven and the earth, His sending down of rains and growing plants, trees and fruits and His providing of domestic animals with various benefits for man, together with an emphasis on the fact that man shall die and shall be raised up on the Day of Resurrection.

The theme of *risālah* is emphasized with reference to the accounts of some Prophets like Nūh, Hūd, Mūsā and 'Isā, peace be on them, pointing out that all these Prophets delivered the same message of monotheism, that all of them were disbelieved and opposed by their respective peoples and that all of them were helped and rescued by Allah. Reference is then made to the similar unbelief and opposition of the Makkan leaders to the message delivered to them. The *sūrah* ends by referring once again to the inevitability of the Resurrection and to the fact that man will not have a second chance to return to the worldly life and make amends for his lapses and mistakes.

سُورَةُ الْمُؤْمِنُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ 1. Successful shall indeed

الْمُؤْمِنُونَ be¹ the believers² —

الَّذِينَ هُمْ 2. Who are

فِي صَلَاتِهِمْ in their prayers

خَاشِعُونَ submissive;³

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ 3. And who from vanity⁴

مُعْرِضُونَ turn away;⁵

وَالَّذِينَ هُمْ 4. And who

1. i. e., in the hereafter. أَفْلَحَ 'aflaḥa = he succeeded, prospered (v. iii. m. s. past in form IV of *falaha* [*falḥ*], to split. See at 20:64, p. 990, n. 1).

2. The characteristics of the believers who will be successful are described in the following 'āyah.

3. i. e., with their mind and body. خَاشِعُونَ *khāshi'ūn* (pl.; s. *khāshi'*) = the submissive ones, humble (active participle from *khasha'a* [*khushū*], to be submissive, humble. See *khāshi'in* at 21:90, p. 1037, n. 12).

4. i. e., vain and useless talks and deeds, including falsehood, *shirk* and sins (Ibn Kathīr, V, 457). لَغْوٍ *laghw* = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 19:62, p. 966, n. 11.

5. مُعْرِضُونَ *mu'riḍūn* (pl.; sing. *mu'riḍ*) = those who turn away/ avert/ fall back (active participle from 'a'raḍa, form IV of 'aruḍa ['arḍ], to be broad, to appear, to show. See at 21:42, p. 1024, n. 2).

لِلزَّكَّوٰتِ in respect of *zakâh*¹

فَاعِلُونَ are doers;²

وَالَّذِينَ هُمْ

لِفُرُوجِهِمْ of their private parts,³

حَافِظُونَ are protectors;⁴

إِلَّا عَلَىٰ أَزْوَاجِهِمْ 6. Except unto their spouses⁵

أَوْ مَا مَلَكَتْ

أَيْمَانُهُمْ own;⁶ for they are then

غَيْرُ مُلَوِّمِينَ not blameworthy;⁷

فَمَنْ أَتَىٰ

وَرَاءَ ذَٰلِكَ beyond that,

فَأُولَٰئِكَ such ones are

هُمُ الْعَادُونَ the transgressors⁹—

وَالَّذِينَ هُمْ

لِأَمْنَتِهِمْ in respect of their trusts¹⁰

وَعَهْدِهِمْ and their covenant.¹¹

رَاعُونَ are keepers;¹²

وَالَّذِينَ هُمْ 9. And who are

1. زكوة *zakâh* = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 19:55, p. 964, n. 9.

2. i. e., regular payers.

3. فروج *furûj* (pl.; s. *farj*) = private parts, openings, apertures.

4. i. e., by abstaining from unlawful sexual enjoyment. حافظون *hâfizûn* (pl.; s. *hâfiz*) = keepers, preservers, observers, protectors, wardens (act. participle from *hâfiza* [*hifz*], to preserve, to protect. See at 15:9, p. 809, n. 4).

5. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for either husband or wife. See at 20:53, p. 987, n. 4.

6. i. e., slave maids. This provision has to be understood in conjunction with 4:24-25. ملكت *malakat* = she owned, possessed, held (v. iii. f. s. past from *malaka* [*mal*/*mulk*/ *milk*], to possess. See at 16:71, p. 850, n. 3).

7. ملومين *malûmîn* (pl.; acc./gen. of *malûmân*; s. *malûm*) = those blamed, censured, blameworthy, reproached, condemned (pass. participle from *lâma* [*lavm*/*malûm*/*malâmah*], to blame. See *malûm* at 17:39, p. 885, n. 5).

8. ابتغى *ibtaghâ* = he seeks, desires, wishes (v. iii. s. m. past in form VIII of *baghâ* [*bughâ*'], to seek. See *yabtaghûna* at 17:57, p. 891, n. 1).

9. عادون *'ādûn* (pl.; s. *'ādin*) aggressors, those who are disobedient, inimical, transgressors (act. participle from *'āda*, form III of *'adâ* [*'adw*], to speed. See *'ādin* at 16:115, p. 867, n. 12).

10. This is in continuation of the description of the believers who will succeed. أمانات *'amânât* (pl.; s. أمانة *'amānah*) = trusts, things deposited in trust. See at 8:26, p. 556, n. 2.

11. عهد *'ahd* (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, commitment. See at 9:4, p. 578, n. 2.

12. i. e., they properly keep and discharge. راعون *râ'ûn* (pl., s. *râ'in*) = keepers, protectors, guardians, patrons, custodians, pastors (act. participle from *ra'â* [*ra'y*/ *ri'âyah*/ *mar'an*], to graze, to end, to guard).

عَلَىٰ صَلَواتِهِمْ on their prayers

يُحَافِظُونَ constant.¹

أُولَئِكَ هُم 10. Such ones are

الْوَرِثُونَ the inheritors² —

الَّذِينَ 11. Who

يَرِثُونَ الْفِرْدَوسَ will inherit³ the *Firdaws*.⁴

هُمْ فِيهَا They in there

خَالِدُونَ shall abide for ever.⁵

وَلَقَدْ خَلَقْنَا 12. Indeed We created

الْإِنْسَانَ man out of

سُلَالَةٍ مِّنْ طِينٍ a breed⁶ of clay.⁷

﴿١٢﴾

ثُمَّ جَعَلْنَاهُ 13. Then We set⁸ him

نُطْفَةً as a drop⁹

فِي قَرَارٍ مَّكِينٍ in a resting place¹⁰ secure.¹¹

ثُمَّ خَلَقْنَا النُّطْفَةَ 14. Then We made the drop

عَلَقَةً a sticking clot;¹²

فَخَلَقْنَا الْعَلَقَةَ then We made the clot

مُضْغَةً a fleshy lump;¹³

1. يحافظون *yuhâfiẓûna* = they keep up, maintain, sustain, preserve, observe, uphold, are watchful, constant (v. iii. m. pl. impfct. from *hâfiẓa*, to keep up, maintain, form III of *hâfiẓa* [hîfẓ], to preserve. at 6:92, p. 429, n. 2).

2. i. e., of *jannah*, as mentioned in the next 'āyah. وارثون *wārithūn* (pl.; s. *wārith*) = inheritors, heirs (act. participle from *waritha* [wirth/ 'irth/ 'irthah/ wirāthah/ rithah/turāth], to inherit. See at 15:23, p. 812, n. 7).

3. يرثون *yarithūna* = they inherit, are heir to (v. iii. m. pl. impfct. from *waritha* [wirth/ 'irth/ 'irthah/ wirāthah/ rithah/turāth], to inherit. See at 7:100, p. 504, n. 7. See also n. 2 above).

4. i. e., the best of paradise.

5. خالدون *khālīdūn* (sing. *khālīd*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [khulād], to live or remain for ever. See at 21:99, p. 1040, n. 2).

6. سلالة *sulālah* (s.; pl. *sulālāt*) = progeny, offspring, family, race, strain, breed, stock.

7. i. e., in the first instance. طين *ṭīn* = clay, soil. See at 17:61, p. 893, n. 2.

8. This and the next 'āyah describe the different stages through which Allah creates man in the mother's womb. جعلنا *ja'alnā* = we made, set, appointed (v. i. pl. past from *ja'ala* [ja'l], to make, to set. See at 21:70, p. 1031, n. 2).

9. i. e., of the parents. نطفة *nutfah* (s.; pl. *nufaṭ*) = drop, sperm. See at 22:5, p. 1046, n. 1.

10. i. e., in the mother's womb. قرار *qarār* = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 14:26, p. 798, n. 4.

11. مكين *makīn* (s.; pl. *mukānā*) = firmly established, secure, distinguished, of rank, influential (act. participle in the scale of *fa'il* from *makana* [makānah], to be strong. See *makkannā* at 7:21, p. 729, n. 2).

12. علقه *'alaqah* = sticking clot. See at 22:5, p. 1046, n. 2.

13. مضغة *muḍghah* = fleshy lump. See at 22:5, p. 1046, n. 3.

فَخَلَقْنَا الْمَصْفَةَ then We made the lump

عِظَمًا bones;¹

فَكَسَوْنَا الْوِطْمَ then We clothed² the bones

لَحْمًا with flesh;³

فَوَأْنَسَاهُ then We produced⁴ him

خَلْقًا آخَرَ as another creature⁵.

فَبَارَكَ اللَّهُ So Blessed is Allah,

أَحْسَنُ الْخَالِقِينَ the Best Creator.

﴿١٦﴾

ثُمَّ إِنَّكُمْ 15. Then verily you

بَعْدَ ذَلِكَ shall after that

لَيَسْتَوْنَ be dead.⁷

ثُمَّ إِنَّكُمْ 16. Then surely you shall

يَوْمَ الْقِيَمَةِ on the Day of Resurrection⁸

تُبْعَثُونَ be raised.⁹

وَلَقَدْ خَلَقْنَا 17. And We indeed created

فَوْقَكُمْ above¹⁰ you

سَبْعَ طَرِيقٍ seven ways;¹¹

وَمَا كُنَّا and We have not been

عَنِ الْخَلْقِ about the creation

غَفْلِينَ unmindful.¹²

﴿١٧﴾

1. عظام 'izâm (sing. 'azm) = bones. See at 17:98, p. 905, n. 8.

2. كسونا kasawnâ = we clothed, dressed, covered, clothe). See naksû at 2:259, p. 135, n. 7. draped (v. i. pl. impfct. from kasâ [kasw/kasy], to clothe). See naksû at 2:259, p. 135, n. 7.

3. لحم lahm (pl. luhûm) = meat, flesh. See at 16:14, p. 831, n. 6.

4. أنشاه 'ansha'nâ = we produced, brought into being, caused to rise, instituted, raised (v. i. pl. past from 'ansha'a, form IV of nasha'a [nash/'nushû/'nash'ah], to rise, to emerge. See at 21:11, p. 1015, n. 7).

5. i. e., as an individual being separate from the mother. خلق khalq = creation, origination, making; also creatures, shape, constitution. See at 20:50, p. 986, n. 4.

6. The emphasis is on the fact that Allah Who creates man and makes him pass through different stages in life and then causes him to die is quite Capable of reviving and resurrecting him. ميتون mayyitûn (pl.; s. mayyit) = dead, lifeless, inanimate.

8. قيامة qiyâmah = resurrection, upheaval.

9. تبحون tub'athûna = you are resurrected, raised, raised up, revived, sent out (v. ii. m. pl. impfct. passive from ba'atha [ba'th], to send out, to raise. See yub'athûna at 16:21, p. 833, n. 6).

10. فوق fawq = above, over, on top. See at 2:212, p. 102, n. 2.

11. i. e., seven heavens. They are routes for the heavenly bodies as well as for the created beings. طرقا tarâ'iq (pl.; s. tariqah) = ways, means, methods, systems, procedures.

12. غافلين ghâfilîn (pl.; acc./gen. of ghâfilûn; s. ghâfil) = negligent, unmindful, heedless, inattentive, unaware (act. participle from ghafala [ghafah/ghufâl], to neglect, to ignore. See at 12:3, p. 723, n. 1).

وَأَنْزَلْنَا 18. And We send down¹

مِنَ السَّمَاءِ from the sky

مَاءً يُقَدَّرُ water in measure;²

فَأَسْكَنَهُ فِي الْأَرْضِ then We lodge³ it in the earth.

وَلَئِنَّا And We indeed are

عَلَىٰ ذَهَابٍ بِهِ in taking it away

لَقَادِرُونَ All-Capable.

فَأَنْشَأْنَا 19. Thus We produce⁴

لَكُمْ بِهِ جَنَّاتٍ for you therewith orchards⁵

مِنَ تَخْلِيلٍ وَأَعْنَابٍ of date palm⁶ and grapes.⁷

لَكُمْ فِيهَا فَوَكُهُ for you therein are fruits⁸

كَثِيرَةٌ in abundance,

وَمِنْهَا تَأْكُلُونَ and of these you eat.

وَشَجَرَةً تَخْرُجُ مِنْ 20. And a tree coming out⁹

طُورِ سَيْنَاءَ of the Mount Sinai,

تَنْبُتُ بِالذَّهْنِ growing¹⁰ with oil¹¹

وَصَبِغٍ and a condiment¹²

لِلْأَكْلَنِ for the consumers.¹³

وَلَئِنْ كُنْتُمْ 21. And indeed you have

فِي الْأَنْعَامِ لَعِبْرَةٌ in the livestock¹⁴ a lesson.¹⁵

1. أَنْزَلْنَا 'anzalnâ = we sent down (v. i. pl. past from 'anzala, form IV of nazala [nuzâl], to come down. See at 22:5, p. 1047, n. 1).

2. i. e., according to the needs of the creation. قَدَرٌ qadar (s.; pl. 'aqdâr) = measure, degree, worth, divine decree. See qadr at 20:40, p. 984, n. 7.

3. أَسْكَنَّا 'askannâ = we lodged, settled, made (someone) inhabit (v. i. pl. past from 'askana, form IV of sakana [sukân], to be calm, still. See 'askantu at 14:137, p. 800, n. 13).

4. أَنْشَأْنَا 'ansha'nâ = we produced, brought into being, caused to rise, instituted, raised (v. i. pl. past from 'ansha'a, form IV of nasha'a [nash'/nushû'/nash'ah], to rise, to emerge. See at 23:14, p. 1078, n. 4).

5. جَنَّاتٍ jannât (sing. jannah), orchards, gardens, paradise. See at 22:14, p. 1050, n. 2.

6. نَخِيلٍ nakhîl = palm, date palm. See at 18:32, p. 923, n. 13.

7. أَعْنَابٍ 'a'nâb (pl.; sing. 'inab) = grapes, vines. See at 16:11, p. 830, n. 10.

8. فَوَكُهُ fawâkih (pl.; s. fâkihah) = fruits.

9. i. e., We produce a tree sprouting from the Mount Sinai. The allusion is to the olive tree. تَخْرُجُ takhruju = she comes out, goes out, leaves (v. iii. m. f. impfet. from kharaja [kharûf], to go out, to leave. See at 20:22, p. 980, n. 11).

10. تَنْبُتُ tanbutu = she grows, sprouts (v. iii. f. s. impfet. from nabata [nabî], to grow, to sprout. See 'anbatat at 22:5, p. 1047, n. 4).

11. دُهْنٍ duhn (s.; pl. 'ad-hân) = oil (edible), fat, grease.

12. صَبِغٍ şibgh (s.; pl. 'aşbâgh) = colour, pigment, dye, condiment. See şibghah at 2:138, p. 65, n. 7.

13. أَكْلَنِ 'aklîn (pl.; acc./gen. of 'aklîl; s. 'akîl) = consumers, eaters, devourers (act. participle from 'akl ['akl/ma'kal], to eat. See 'akalâ at 20:121, p. 1006, n. 5).

14. أَنْعَامٍ 'an'am (pl.; s. na'am) = grazing livestock (sheep, cattle, camels, goats). See at 22:34, p. 1057, n. 11.

15. عِبْرَةٌ 'ibrah (pl. 'ibur) = lesson, example, warning, advice. See at 16:66, p. 847, n. 16.

نُسْقِيكُمْ We give you a drink¹
 وَمَا فِي بُطُونِهِمَا of what is in their bellies;²
 وَلَكُمْ فِيهَا and you have in them
 مَتَاعٌ كَثِيرٌ benefits³ many;
 وَرَبُّهَا تَأْكُلُونَ and of them you eat.⁴

وَعَلَيْهَا 22. And on them
 وَعَلَى الْفُلْكِ and on the ships⁵
 تُحْمَلُونَ you are carried.⁶

Section (Rukū') 2

وَلَقَدْ أَرْسَلْنَا 23. And indeed We sent out⁷
 نُوحًا إِلَىٰ قَوْمِهِ Nūh to his people;
 فَقَالَ يٰقَوْمِ and he said: "O my people,
 اعْبُدُوا اللَّهَ worship⁸ Allah.
 مَا لَكُمْ مِنْ إِلَهِ You do not have any god
 غَيْرِهِ other than He.⁹
 أَفَلَا Will you not then
 تَتَّقُونَ be on your guard.¹⁰

فَقَالَ الْمَلَأُو 24. But there said the chiefs¹¹
 الَّذِينَ كَفَرُوا who disbelieved

1. *nusqī* = we give drink, make (someone) drink, water, irrigate (v. i. pl. impfct. from 'asqā, form IV of saqā [saqy], to give a drink. See at 16:66, p. 848, n. 1).

2. i. e., milk, which is a wonderful gift of Allah through some domestic animals, deserving reflection and getting lesson from. *buṭūn* (pl.; sing. *batn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 16:78, p. 853, n. 2.

3. *manāfi'* (sing. *manfa'ah*) = uses, benefits. See at 22:33, p. 1057, n. 4.

4. i. e., their meat.

5. *fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 22:65, p. 1068, n. 9.

6. *tuhmalūna* = you (all) are carried, borne (v. ii. m. pl. impfct. passive from *hamala* [haml], to carry. See *yahmilu* at 20:111, p. 1003, n. 11).

7. *arsalnā* = we sent out, sent, despatched, discharged (v. i. pl. past from 'arsala, form IV of *rasila* [rasal], to be long and flowing. See at 21:107, p. 1042, n. 3).

8. *u'budū* = you (all) worship (v. ii. m. pl. imperative from 'abada ['ibādah / 'ubūdayah], to worship, to serve. See at 22:77, p. 1073, n. 6).

9. Nūh, peace be on him, called his people to monotheism (*tawhīd*), shunning *shirk* and imaginary gods.

10. i. e., against Allah's displeasure and punishment. *tattaqūna* = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [waqy/wiqāyah], to guard, to protect. See at 16:52, p. 844, n. 6).

11. It is the leading men of society having vested interests who always oppose the call to reform and the truth. *malā'* = crowd, host, grandees, council of elders, chiefs, notables. See at 12:43, p. 718, n. 11).

مِنْ قَوْمِهِ of his people:
 مَا هَذَا "This one is naught
 إِلَّا بَشَرٌ مِثْلُكَ but a human being¹ like you
 يُرِيدُ أَنْ يَنْفَضَلَ intending² to get precedence³
 عَلَيْكُمْ over you;
 وَلَوْ شَاءَ اللَّهُ and were Allah to will,
 لَأَنزَلَ He would have sent down⁴
 الْمَلَائِكَةَ angels.
 مَا سَمِعْنَا بِهَذَا We have not heard⁵ of this
 فِي آبَائِنَا الْأَوَّلِينَ among our fathers of old."
 ﴿٦﴾
 25. "He is not but a man
 فِيهِ جُنَّةٌ having in him madness.⁶
 فَتَرَوْهُ بِقَبْضِ قَبْضِهِ So wait and watch⁷ him
 حَتَّىٰ يَخْرُجَ تِلْكَ till a time."
 ﴿٧﴾
 26. He said: "My Lord,
 أَنصُرْنِي help⁸ me;
 بِمَا كَذَّبُون for that they disbelieve⁹ me."
 ﴿٨﴾
 27. So We communicated¹⁰
 إِلَيْهِ أَنْ يَبْنِي to him that you build¹¹
 الْفُلَ لَكَ بِأَعْيُنِنَا the ark¹² under Our Eyes

1. بَشَرٌ *bashar* = man, human being, mankind. See at 19:26, p. 957, n. 3.

2. يُرِيدُ *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [rawd], to walk about. See at 7:110, p. 507, n. 9).

3. يَتَفَضَّلُ *yatafaddala(u)* = he pleases, gets precedence /superiority/excellence (v. iii. m. s. impfct. form *tafaddala*, form V of *faḍala* /*faḍila* [faḍl], to be surplus, to excel. The final letter takes *fathah* because of the particle 'an coming before the verb. See *faḍḍalnâ* at 17:70, p. 896, n. 4).

4. أَنزَلَ *'anzala* = he sent down (v. iii. m. s. past in form IV ['*inzâl*] of *nazala* [nuzâl], to come down, get down. See at 22:63, p. 1068, n. 1).

5. سَمِعْنَا *sami'nâ* = we listened, heard (v. i. pl. past from *sami'a* [sam' /*samâ* /*samâ'ah* /*masma*], to hear. See at 8:31, p. 557, n. 6).

6. جَنَّةٌ *jinnah* = insanity, madness, possession. See at 7:185, p. 537, n. 6.

7. تَرَوْهُ *tarabbaṣû* = you (all) wait, lie in wait, wait and watch, await (v. ii. m. pl. imperative from *tarabbaṣa*, form V of *rabaṣa* [rabṣ], to wait, to watch. See at 20:135, p. 1011, n. 6).

8. أَنصُرْ *unṣur* = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [naṣr/nuṣûr], to help, to give victory. See at 3:147, p. 212, n. 13).

9. كَذَّبُوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [kidhb /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 21:77, p. 1033, n. 1).

10. أَوْحَيْنَا *'awḥaynâ* = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [waḥy], to communicate. See at 21:73, p. 1031, n. 11. Technically *waḥy* means Allah's communication to His Prophets by various means. See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

11. اصْنَعْ *isna'* = manufacture, construct, build, make (v. ii. m. s. imperative from *sana'a* [ṣan' /*ṣun* /*ṣanî'*], to do, make, manufacture. See at 11:37, p. 691, n. 2).

12. فُلْكَ *fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 23:21, p. 1080, n. 5.

وَوَحْيَنَا and Our instruction.

فَإِذَا جَاءَهُ Then when there comes

أَمْرُنَا Our Command¹

وَفَكَارَأَسْتَوُورُ and gushes forth² the oven,³

فَأَسْلَفَ فِيهَا enter⁴ into it

مِنْ كُلِّ of every being

زَوْجَيْنِ اثْنَيْنِ pairs⁵ in twos,

وَأَهْلَكَ إِلَّا مَنَ and your family, except those

سَبَقَ عَلَيْهِ on whom has preceded⁶

الْقَوْلُ مِنْهُمْ the word⁷ from among them;

وَلَا تَخْطُبْنِي and address⁸ Me not

فِي الَّذِينَ ظَلَمُوا about those who transgressed.

إِنَّهُمْ مُغْرَقُونَ Verily they will be drowned.⁹



فَإِذَا اسْتَوَيْتَ 28. Then when you get settled,¹⁰

أَنْتَ وَمَنْ مَعَكَ you and those with you,

عَلَى الْفُلَاكِ فَقُلْ on the ark, say:

الْحَمْدُ لِلَّهِ "All the parise is for Allah

الَّذِي نَجَّانَا مِنَ Who has rescued¹¹ us from

الْقَوْمِ الظَّالِمِينَ the transgressing people."

وَقُلْ رَبِّ 29. And say; "My Lord,

أَنْزِلْنِي get me down

1. i. e., command for the punishment of the sinful people. أمر 'amr (s.; pl. أوامر 'awâmir / أمور 'umûr) = order, command, decree / matter, issue, affair. See at 20:90, p. 998, n. 4.

2. فار fâra = he or it gushed forth, welled forth, shoot up (v. iii. m. s. past from fawr/fawrân, to gush forth. See at 11:40, p. 692, n. 2).

3. i. e., the deluge and inundation will start, water gushing forth even through the pit for baking bread. تنور tannûr (s.; pl. tanânîr) = baking oven, pit for baking bread. See at 11:40, p. 692, n. 3.

4. اسلك usluk = you insert, enter (in the transitive sense); also follow, behave, travel (v. ii. m. s. imperative from salaka [salk/sulûk], to insert, to follow. See uslukî at 16:69, p. 848, n. 12).

5. i. e., male and female. زوجين zawjayn (acc./gen/ of zawjân; s. zawj) = both of a pair, a pair, male and female. zawj means one of a pair and is applicable to either the husband or the wife. See at 11:40, p. 692, n. 5.

6. سبق sabaqa = he or it preceded, did or went before (v. iii. m. s. past from sabq, to be or act before. See at 20:99, p. 1000, n. 13).

7. i. e., the decree of punishment for their unbelief and disobedience, like the wife and son of Nûh, peace be on him.

8. لا تخطب lâ tukhâtib = do not address/ direct your words to (v. ii. m. s. imperative {prohibition} from khâtaba, form III of khatâba [khatbah/ khatâbah], to make a speech. See at 11:37, p. 691, n. 6).

9. مغرقون mughraquîn (pl.; s. mughraq) = those who are drowned, immersed, sunk (passive participle from 'aghraqa, form IV of ghariqa [gharaq], to be drowned. See at 11:37, p. 691, n. 7).

10. استويت istawayta = you became even (i. e., took position, got settled), straight, equal, regular, upright (v. ii. m. s. past in form istawâ, form VIII of sawiya [siwan], to be equal. See istawâ at 13:2, p. 763, n. 7).

11. نجي najî = he rescued, saved, delivered (v. iii. m. s. past in form II of najâ [najw/ najâ'/ najâh], to save. See at 17:67, p. 895, n. 2).

مُنْزَلًا to a place of landing¹

مُبَارَكًا full of blessings;²

وَأَنْتَ خَيْرٌ for You are the Best

الْمُنْزِلِينَ of those who bring down.³

30. Verily therein are signs;⁴

وَأِنْ كُنَّا and indeed We are wont to

لَبْتَيْنَ put to test.⁵

31. Then We raised⁶

مِنْ بَعْدِهِمْ after them

قَوْمًا آخَرِينَ a generation⁷ of others.

32. And We sent in their midst

رَسُولًا مِنْهُمْ a Messenger out of them,

أَنْ أَعْبُدُوا اللَّهَ that you worship⁸ Allah;

مَا لَكُمْ مِنْ إِلَهِ you do not have any god

غَيْرُهُ other than He.⁹

أَفَلَا Will you not then

تَنْفَعُونَ be on your guard?¹⁰

Section (Tukû') 3

33. And there said the chiefs¹¹

مِنْ قَوْمِهِ الَّذِينَ of his people who

1. منزل *munjal* = place of landing, place where something is sent down, that which is sent down (pass. participle from *anjala*, form IV of *najala* [*nujâl*], to come down, to get down. See 'anjala at 23:24, p. 1081, n. 4.

2. مبارك *mubârak* = blessed, full of blessings (passive participle from *bâraka*, form III of *baraka*, to kneel down. See at 21:50, p. 1026, n. 9).

3. منزلين *munjilîn* (pl.; acc./gen. of *munjilûn*; s. *munjil*) = those who send down, bring down (act. participle from 'anjala. See n. 1 above).

4. i. e., the punishment inflicted on the sinful and the rescuing of His Messenger and the believers by Allah are pointers to the truth delivered by the Prophet, peace and blessings of Allah be on him.

5. i. e. by sending Messengers with clear messages. مبتلين *mubtalîn* (pl.; acc./gen. of *maubtalûn*; s. *mubtalîn*) = testers, those who put to test/trial (act. participle from *ibtalâ*, form VIII of *balâ* [*balw/balâ*], to test, to try). See *mubtalîn* at 2:249, p. 126, n. 6).

6. أنشأنا 'ansha'nâ = we produced, brought it to being, caused to rise, instituted, raised (v. i. pl. past from 'ansha'a. form IV of *nasha'a* [*nasi' / nushû' / nash'ah*], to rise, to emerge. See at 23:18, p. 1079, n. 4).

7. قرن *qarn* (s.; pl. قرون *qurûn*) = generation, century, horn. See at 19:74, p. 970, n. 2.

8. أعبدوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from 'abada [*'ibâdah / 'ubûdah / 'ubûdiyah*], to worship, to serve. See at 23:23, p. 1080, n. 8).

9. The same message of monotheism (*tawhîd*) was delivered by every Messenger of Allah.

10. i. e., against Allah's displeasure and punishment, by worshipping Him Alone to the exclusion of all others. تتقون *tattaqûna* = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfet. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 23:23, p. 1080, n. 10).

11. ملا *mala* = crowd, host, grantees, council of elders, chiefs, notable. See at 23:24, p. 1080 n. 11).

كَفَرُوا وَكَذَّبُوا disbelieved and cried lies¹ to
 بِلِقَاءِ الْآخِرَةِ the meeting² in the hereafter,
 وَأَرْفَعْنَهُمْ and whom We had put in
 فِي الْحَيَاةِ الدُّنْيَا luxury³ in this wordly life:
 مَا هَذَا إِلَّا "This one is naught but
 بَشَرٌ مِثْلُكُمْ a human being⁴ like you,
 يَأْكُلُ مِمَّا كَلُونِمْ eating⁵ of what you eat
 وَيَشْرَبُ مِمَّا تَشْرَبُونَ and drinking of what
 you drink."⁶

وَلَكِنْ أَطَعْتُمْ 34. "And if you obey⁷
 بَشَرًا مِثْلُكُمْ a human being like you,
 إِنَّكُمْ إِذَا لَخٰسِرُونَ you shall then indeed be
 losers."⁸

أَعِدُّكُمْ 35. "Does he promise⁹ you
 أَنْتُمْ إِنَّمَا كُنْتُمْ that when you died and
 وَكُنْتُمْ تُرَابًا وَعِظَامًا became dust¹⁰ and bones,¹¹
 أَنْتُمْ that you would be
 مَخْرُجُونَ brought out?"¹²

هَيَّاتَ هَيَّاتَ 36. "How preposterous¹³
 لِمَا تُوعَدُونَ is what you are promised!"¹⁴

1. كَذَبُوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 23:26, p. 1081, n. 9).
2. لِقَاء *liqâ'* = meeting, encounter. See at 18:110, p. 949, n. 7.
3. أَرْفَعْنَاهُمْ *'atrafnâ* = we put in affluence, made rich, gave opulence, provided with luxury (v. i. pl. past from *'atrafa*, from IV of *tarifa*, to live in luxury. See *'utrifum* at 21:13, p. 1015, n. 12).
4. بَشَر *bashar* = man, human being, mankind. See at 23:24, p. 1081, n. 1.
5. يَأْكُل *ya'kulu* = he eats, consumes, devours (v. iii. m. s. impfct. from *'akala* [*'akl/ma'kal*], to eat. See *ya'kulâ* at 20:121, p. 591, n. 5).
6. تَشْرَبُونَ *tashrabûna* = you (all) drink (v. ii. m. pl. impfct. from *shariba* [*shurb/mashrab*], to drink. See *shariba* at 2:249, p. 126, n. 8).
7. أَطَعْتُمْ *'ata'tum* = you obeyed, followed, abided by, complied with (v. ii. m. pl. past from *'atâ'a*, form IV of *tâ'a* [*taw'*], to obey. See at 6:121, p. 442, n. 7).
8. خٰسِرُونَ *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khâsara* [*khusr* /*khâsar* /*khâsarah* /*khusrân*] to lose. See at 16:09, p. 865, n. 1).
9. يَعِد *ya'idu* = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 8:548, n. 10).
10. تُرَاب *turâb* (s.; pl. *atribah* /*tirbân*) = soil, dust, dirt, earth. See at 22:5, p. 1045, n. 13.
11. عِظَام *'izâm* (pl.; sing. *'azm*) = bones. See at 22:14, p. 1078, n. 1.
12. i. e., brought out alive. مَخْرُجُونَ *mukhrajûn* (pl.; s. *mukhraj*) = those evicted, driven out, removed, brought out (passive participle from *'akhraja*, from IV of *kharaja* [*khurâj*], to go out. See *mukhrajîn* at 15:48, p. 817, n. 9).
13. هَيَّاتَ *hayhât* = how preposterous/wrong, far from the mark.
14. تُوعَدُونَ *tû'adûna* = you are promised (v. ii. m. pl. impfct. passive form *wa'ada* [*wa'd*], to promise. See *wa'ada* at 22:72, p. 1071, n. 10).

37. "There is naught but
حَيَاتُنَا الدُّنْيَا this our wordly life.
نَمُوتُ وَنَحْيَا We die¹ and we live² and we
وَمَا نَحْنُ بِمَبْعُوثِينَ are not to be resurrected."³

﴿٣٧﴾

38. "He is none but a man
اَفَرَأَى who has fabricated⁴
عَلَى اللَّهِ كَذِبًا against Allah a lie;⁵
وَمَا نَحْنُ and we are not
لَهُ بِمُؤْمِنِينَ going to believe him."

﴿٣٨﴾

39. He said: "My Lord,
اَنْصُرْنِي help⁶ me
بِمَا كَذَّبُونِ for that they disbelieve⁷ me."

﴿٣٩﴾

40. He said:
عَمَّا قَلِيلٍ "After a little while they
لَيَصْبِحُنَّ نَادِمِينَ shall become⁸ repentant."⁹

﴿٤٠﴾

41. So there seized¹⁰ them
فَاَخَذَتْهُمُ the blast¹¹ rightly
الصَّيْحَةُ وَالْحَقُّ and We made them a scum.¹²
فَجَعَلْنَاهُمْ غُدَاهُ So away with the people
فَبَعْدَ اللَّغْوِ committing transgression.
الْفَالِغِينَ

﴿٤١﴾

1. Death is mentioned first to mean that the parents die and their children live. *نموت namātu* = we die, expire (v. i. pl. impfct. from *māta* [*māta* [*mawt*], to die. See *yamūtūna* at 4:18, p. 246, n. 8).

2. *ناحيا nahyā* = we live (v. i. pl. impfct. from *hayiya* [*hayah*], to live. See *yahyā* at 20:74, p. 993, n. 2).

3. *مبعوثين mab'ūthīn* (pl.; acc./gen. of *mab'ūthūn*; s. *mab'ūth*) = those resurrected, raised, raised up, sent out, delegated (passive participle from *ba'atha* [*ba'th*], to send, to raise). See *mab'ūthūn* at 17:98, p. 905, n. 10).

4. *اَفَرَأَى iftarā* = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farā* [*fary*], to cut lengthwise. See at 21:5, p. 1013, n. 9).

5. *كذب kadhib* = lie, falsehood, untruth, deceit. See at 18:5, p. 911, n. 11.

6. *انصر unṣur* = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [*naṣr/nuṣūr*], to help, to give victory. See at 23:26, p. 1081, n. 8).

7. *كذبوا kadhdhabū* (+nī/nī) = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaha* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 23:33, p. 1084, n. 1).

8. *لا يصبحن la yuṣbihunna* = they shall be, will surely become (v. iii. m. pl. impfct. emphatic from *'aṣbaha*, form IV of *ṣabaha* [*ṣabḥ*], to be in the morning. See *tuṣbiḥu* at 22:63, p. 1068, n. 2).

9. *نادمين nādīmīn* (acc./gen. of *nādīmūn*; s. *nādīm*) = repentant, remorseful (active participle from *nadima* (*nadam/nadāmah*), to repent. See at 5:52, p. 356, n. 9).

10. *أخذت 'akhadhat* = she took, seized (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take. See at 15:83, p. 824, n. 5).

11. The allusion is either to the Thamūd people (see 11:67) or to the people of Lūt, peace be on him (see 15:73) or to both. *صيحة ṣayḥah* (s.; pl. *ṣayḥāt*) = outcry, piercing sound, thunderous blast. See at 15:73, p. 822, n. 7).

12. i. e., completely ruined and worthless. *غثاء ghuthā'* = scum, froth.

- ثُمَّ أَنشَأْنَا 42. Then We raised¹
 مِنْ بَعْدِهِمْ after them
 قُرُونًا آخَرِينَ 42 generations² of others.
- مَا تَسْبِقُ 43. There cannot advance³
 مِنْ أُمَّةٍ أَجَلُهَا any people its appointed time⁴
 وَمَا يَسْتَخِرُونَ 43 nor can they make a delay.⁵
- ثُمَّ أَرْسَلْنَا 44. Then We sent out
 رُسُلَنَا تَتَرًا Our Messengers in succession.⁶
 كُلَّ مَاجَاءٍ Each time there came
 أُمَّةٍ رُسُوهَا to a people⁷ their Messenger
 كَذَّبُوهُ they cried lies⁸ to him.
 فَاتَّبَعْنَاهُ So We caused to follow⁹
 بَعْضَهُمْ بِبَعْضٍ some of them the others
 وَجَعَلْنَاهُمْ أَحَادِيثَ and made them tales.¹⁰
 فَبَعَدَ الْقَوْمَ So away¹¹ with the people
 لَا يُؤْمِنُونَ 44 that do not believe.
- ثُمَّ أَرْسَلْنَا مُوسَى 45. Then We sent out Mûsâ
 وَأَخَاهُ هَارُونَ and his brother Hârûn
 بِآيَاتِنَا with Our signs¹² and an
 وَسُلْطَانٍ مُبِينٍ authority¹³ quite clear.

1. أَنشَأْنَا 'ansha'nâ = we produced, brought into being, caused to rise, raised (v. i. pl. past from 'ansha'a. form IV of nasha'a [nash'/nushû'/nash'ah], to rise, to emerge. See at 23:30, p. 1084, n. 6).
2. قُرُونٍ qurân (pl.; s. qarn) = generations, centuries, horns. See at 20:128, p. 1008, n. 9.
3. تَسْبِقُ tasbiqu = she or it forestalls, precedes, advances, anticipates, happens or acts before (v. iii. f. s. impfct. from sabāqa [sabq], to be or act before. See at 15:5, p. 808, n. 5).
4. i. e., the time for its punishment and destruction. أَجَلٍ 'ajal (pl. 'ajāl) = term, date, deadline. See at 22:33, p. 1057, n. 5.
5. يَسْتَخِرُونَ yasta'khirûna = they put off, seek to defer, delay (v. iii. m. pl. impfct. from ista'khara, form X from 'akhr. See at 16:60, p. 846, n. 11).
6. تَتَرٍ tatrâ = in succession, one after another, successively.
7. أُمَّةٍ 'ummah (pl. 'umam) = community, people, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 22:67, p. 1069, n. 7.
8. كَذَّبُوا kadhhabû = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from kadhhaba, form II of kadhba [kidhb /kadhib /kadhbah /kidhbah], to lie. See at 23:39, p. 1085, n. 7).
9. i. e., in punishment and destruction. اتَّبَعْنَا 'atba'nâ = we caused to follow, followed, pursued, subordinated (v. i. pl. past from 'atba'a, form IV of tabi'a [taba'/tabâ'ah], to follow. See 'atba'a at 20:78, p. 994, n. 6).
10. i. e., there remained nothing of them except talks about them. أَحَادِيثَ 'ahādith (pl.; s. ḥadith) = speeches, talks, reports, tales, narratives, Prophetic traditions. See at 12:101, p. 759, n. 4.
11. بَعْدَ bu'd (s.; pl. 'ab'ād) = distance, remoteness. bu'dan li is an idiom meaning : away with.
12. آيَاتٍ 'āyât (sing. 'āyah) = signs, miracles, revelations, evidences. See at 22:57, p. 1066, n. 2.
13. سُلْطَانٍ sulṭân = authority, power, mandate, rule, sanction. See at 22:71, p. 1070, n. 7.

إِلَىٰ رُءُوسِهِ 46. To the Pharaoh

وَمَلَائِكِهِ and his chiefs;¹

فَاسْتَكْبَرُوا but they turned arrogant²

وَكَانُوا قَوْمًا and were a people

عَالِينَ³ self-exulting.³

فَقَالُوا 47. So they said:

أَنزَلْنَاهُ "Shall we believe

لِشَرِّينَ وَمِثْلَنَا in two human beings⁴ like us

وَقَوْمَهُمَّا⁴ while their people are to us

عَبِيدُونَ⁵ subservient?⁵

فَكَذَّبُوهُمَا 48. Hence they cried lies⁶ to

فَكَانُوا them so they were

مِنَ الْمُهْلَكِينَ of those destroyed."⁷

وَإِنَّا

وَلَقَدْ آتَيْنَا 49. And We indeed gave

مُوسَىٰ الْكِتَابَ Mûsa the Book⁸ that they

لَعَلَّهُمْ يَهْتَدُونَ might receive guidance.⁹

وَجَعَلْنَا

ابْنَ مَرْيَمَ 50. And We made the son of

وَأُمَّهُ¹⁰ Maryam¹⁰ and his mother a

آيَةً وَأَوَّاهُ¹¹ sign and gave them shelter¹¹

1. مَلَأَ *mala'* = crowd, host, grandees, council of elders, chiefs, notable. See at 23:32, p. 1083, n. 11).

2. اسْتَكْبَرُوا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabûrah/kabr*], to become great, to be older. See at 14:21, p. 794, n. 4).

3. i. e., tyrannical and oppressive عَالِينَ *'âlin* (pl.; acc./gen. of *'âliyûn*, s. *'âlin*) = those who are self-exulting, supercilious, with an air of superiority. See *'âlin* at 10:83, p. 667, n. 4.

4. بشَرَيْنَ *basharayn* (dual; acc./gen. of *basharân*; s. *bashar*) = two human beings, two men. See *bashar* at 23:33, p. 1084, n. 4.

5. The reference is to the Children of Isrâ'îl who were then subjects of the Pharaoh. عَابِدِينَ *'âbidîn* (pl.; acc./gen. of *'âbidûn*) = worshippers, adorers, worshipful, subservient (act. participle from *'abada* [*'ibâdah / 'ubâdah / 'ubûdiyyah*], to worship, to serve. See at 21:84, p. 1035, n. 10).

6. كَذَّبُوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb / kadhib / kadhbah / kidhbah*], to lie. See at 23:44, p. 1086, n. 8).

7. They were drowned as they pursued Mûsâ, peace be on him, while he was taking the Children of Isrâ'îl out of Egypt. مُهْلَكِينَ *muhlakîn* (pl.; acc./gen. of *muhlakûn*; s. *muhlak*) = those destroyed, annihilated, ruined (pass. participle from *'ahlaka*, form IV of *halaka* [*halk/ hulki/ halâk / tahlukah*], to perish. See *'ahlaknâ* at 22:45, p. 1061, n. 13).

8. i. e., the *Tawrah*.

9. يَهْتَدُونَ *yahtadûna* = they receive guidance, find way (v. iii. m. pl. impfct. from *ihdadâ*, form VIII of *hadâ* [*hady/ hudan / hidâyah*], to guide, to show the way. See at 21:32, p. 1020, n. 10).

10. i. e., 'Isâ, peace be on him.

11. آوَيْنَا *'awaynâ* = we gave shelter, lodged, accommodated (v. i. pl. past from *'awâ*, form IV of *'awâ* [*awy*], to seek shelter. See *'awâ* at 18:63, p. 935, n. 4).

إِلَىٰ رَبِّهِ at a high ground¹

ذَاتِ قَرَارٍ possessing stability²

وَمَعِينٍ and a water spring.³

Section (Rukû') 4

يَا أَيُّهَا الرُّسُلُ 51. O the Mesengers,

كُلُوا مِنَ الطَّيِّبَاتِ eat⁴ of the good things⁵

وَأَعْمَلُوا صَالِحًا and act rightly.⁶

إِنِّي بِمَا تَعْمَلُونَ Verily I am of what you do

عَلِيمٌ All-Knowing.

وَلَا يَهْدِيهِ 52. And verily this

أُمَّتُكُمُ the religion⁷ of yours

أُمَّةٌ وَاحِدَةٌ is the one religion⁸

وَأَنَا رَبُّكُمْ and I am your Lord.

فَأَتَّقُونِ So be afraid⁹ of Me.

فَتَقَطَّعُوا 53. But they split up¹⁰

أَمْرَهُمْ بَيْنَهُمْ their affair amongst them

زُرُرًا into pieces,¹¹

كُلُّ حِزْبٍ every sect¹²

بِمَالِهِمْ for what is with them

فَرِحُونَ being delighted.¹³

1. i. e., in Bayt al-Maqdis. رُبُوعٌ *rabwah* = high ground, elevated land. See at 2:265, p. 139, n. 1.

2. قرار *qarâr* = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 23:13, p. 1077, n. 10.

3. معين *ma'in* = spring, source of water. See 'ayn at 18:86, p. 942, n. 4.

4. The address, though directed to the Messengers, is general and is meant for their followers and believers. كُلُوا *kulû* = you (all) eat (v. ii. m. pl. imperative from 'akala ['akl], to eat. See at 7:161, p. 528, n. 1).

5. طَيِّبَاتٍ *ṭayyibât* (pl.; sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things (things lawful and salutary). See at 20:81, p. 995, n. 1.

6. i. e., do the good deeds, as enunciated by the Qur'ân and *sunnah*. صَالِحٌ *sâlih* = good, right, proper, sound (act. participle from *ṣalaha/ṣaluha* [*ṣalâh/ ṣulâh/ maslahah*], to be good, right, proper. See at 11:46, p. 694, n. 4).

7. i. e., the religion conveyed by all the Messengers. أُمَّةٌ *'ummah* (pl. اسم *'umam*) = community, people, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 23:43, p. 1086, n. 7.

8. i. e., one and the same religion, Islam.

9. اتَّقُوا *ittaqu* (*ni/ni*) = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqu*, form VIII of *waqa* (*waqy/wiqâyah*), to guard, safeguard. See at 11:78, p. 705, n. 12).

10. i. e., the followers of the Prophets disagreed about them and were divided into sects and groups. تَقَطَّعُوا *taqaṭṭa'û* = they split up, were divided, were cut to pieces, severed, disrupted (v. iii. m. pl. past from *taqaṭṭa'a*, form V of *qata'a* [*qat'*], to cut. See at 21:93, p. 1038, n. 4).

11. زُبُرٍ *zubur* (pl.; s. *zubrah*) = pieces, parts, sections.

12. حِزْبٍ *hizb* (s.; pl. *'ahzâb*) = party, band, group, sect. See at 5:56, p. 358, n. 4.

13. فَرِحُونَ *fariḥûn* (pl.; sing. *fariḥ*) = cheerful, happy, glad, delighted. See at 9:50, p. 599, n. 6).

فَذَرَّهُمْ 54. So leave¹ them

فِي غَمَرَتِهِمْ in their perplexity²

حَتَّىٰ حِينٍ till a time.

أَيَحْسَبُونَ أَنَّمَا

نُمِدُّهُمْ بِهِ what We assist⁴ them with

مِن مَّالٍ وَبَنِينَ of wealth and children⁵

نَسَاجُ لَهُمْ 56. We rush⁶ for them

فِي الْخَيْرَاتِ in the good things.⁷

بَلَّا يَشْعُرُونَ Nay, they do not realize.⁸

إِنَّ الَّذِينَ هُمْ 57. Verily those who are

مِنْ خَشْيَةِ رَبِّهِمْ due to the fear⁹ of their Lord

مُشْفِقُونَ worried;¹⁰

وَالَّذِينَ هُمْ 58. And who

يَتْلُونَ آيَاتِ رَبِّهِمْ in the signs¹¹ of their Lord

يُؤْمِنُونَ do believe;

وَالَّذِينَ هُمْ 59. And who

بِرَبِّهِمْ with their Lord

لَا يَشْرِكُونَ do not set partners.¹²

1. ذر *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 15:3, p. 807, n. 7).

2. غمرة *ghamrah* (s.; pl. *ghumar*) = perplexity, bewilderment, confusion, error, hardship.

3. يحسبون *yahsabûna* = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *hasiba* [*hisbân/ mahsabah/ mahsibah*], to consider, to deem. See at 18:104, p. 947, n. 9).

4. نمد *numiddu* = we help, assist, aid, support, reinforce, provide, delay, postpone (v. i. pl. impfct. from *'amadda*, form IV of *madda* [*madd*], to extend. See at 17:20, p. 879, n. 7).

5. بنين *banîn* (pl.; accusative/genitive of *banûn*; s. *ibn*) = sons, descendants, offspring, children. See at 16:72, p. 850, n. 7.

6. نسارع *nusâri'u* = we hasten, rush, expedite, make haste, dash, hurry (v. i. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See *yusâri'ûna* at 21:90, p. 1037, n. 9).

7. i. e., particularly in the hereafter. خيرات *khayrât* (pl.; sing. *khayrah*) = good things / deeds. See at 9:88, p. 615, n. 5.

8. يشعرون *yash'urûna* = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 16:45, p. 842, n. 12).

9. خشية *khashyah* = fear, dread. See at 21:28, p. 1019, n. 9.

10. مشفقون *mushfiqûn* (pl.; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa*, form IV of *shafaqa* [*shafaq*], to fear, to pity. See at 21:49, p. 1026, n. 7).

11. آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 23:45, p. 1086, n. 12.

12. يشركون *yushrikûna* = they set partners, associate, give share (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 16:54, p. 845, n. 1).

وَالَّذِينَ يُؤْتُونَ	60. And who give ¹
مِمَّا آتَوْا	what they give
وَقُلُوبُهُمْ رَاجِلَةٌ	and their hearts are scared ²
أَتَيْتُمُ إِلَىٰ رَبِّكُمْ	that they to their Lord
رَاجِعُونَ ﴿٦٠﴾	are going to return. ³
أُولَٰئِكَ	61. They are the ones who
يُسْرِعُونَ فِي الْخَيْرَاتِ	hasten ⁴ into the good things
وَهُمْ لَهَا	and they for these
سَبِقُونَ ﴿٦١﴾	are the forerunners. ⁵
وَلَا تَكْفِلُ	62. And We do not burden ⁶
قَسًا إِلَّا أَوْسَعَهَا	anyone but to one's capacity, ⁷
وَلَدَيْنَا كِتَابٌ	and with Us is a book ⁸
يَبْطِئُ بِالْحَقِّ	that speaks ⁹ of the truth; and
وَهُوَ لَا يَظْلُمُونَ ﴿٦٢﴾	they shall not be wronged. ¹⁰
بَلْ قُلُوبُهُمْ	63. Nay, their hearts
فِي غَمَرٍ مِّنْ هَٰذَا	are in perplexity ¹¹ of this
وَلَهُمْ أَعْمَالٌ	and they have deeds ¹²
مِن دُونِ ذَٰلِكَ	besides that
فَهُمْ لَهَا عَايِلُونَ ﴿٦٣﴾	of which they are the doers.

1. i. e., in charity. يُؤْتُونَ *yu'tûna* = they give, bestow, grant (v. iii. m. pl. impfct. from 'âtâ, form IV of 'atâ [ityân/ aty/ ma'tâh], to come. See 'âtaynâ at 13:35, p. 780, n. 7).

2. i. e., for fear whether their act of charity will be accepted by Allah and taken into account when they return to Him for judgement. رَاجِلَةٌ *wajilah* (f.; m. *wajil*) = fearful, scared, apprehensive, timorous. See *wajilân* at 15:52, p. 818, n. 3.

3. i. e., to render an account of their respective deeds. رَاجِعُونَ *râji'ûn* (sing. *râji'*) = returning ones, those in the process of returning (active participle from *raja'a* [rujû'], to return, to come back. See at 21:93, p. 1038, n.5).

4. يَسْرِعُونَ *yusâri'ûna* = they rush, make haste, hasten, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See at 21:90, p. 1037, n. 9).

5. سَابِقُونَ *sâbiqûn* (pl.; s. *sâbiq*) = those preceding, the previous ones, those getting ahead, outstrippers, forerunners (act. participle from *sabaqa* [sabbq], to be or get ahead or before). See at 9:100, p. 620, n. 7.

6. تَكْفِلُ *nukallifu* = we burden, cause to bear, charge, entrust (v. i. pl. impfct. from *kallafa*, form II of *kalifa* [kalaf], to be fond of, to be keen. See at 7:41, p. 480, n. 14).

7. وَسِعَ *wus* = capacity, ability, capability, power. See at 7:41, p. 480, n. 15.

8. i. e., a record of deeds.

9. يَبْطِئُ *yantiqû* = he speaks, talks, pronounces, articulates (v. iii. m. s. impfct. from *naṭaqa* [nuṭq/nuṭûq/manṭiq], to talk, speak, articulate. See *yantiqûna* at 21:63, p. 1029, n. 8).

10. يَظْلُمُونَ *yuzlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zâlama* [zâlm/zulm], to do wrong. See at 17:71, p. 896, n. 8).

11. غَمْرَةٌ *ghamrah* (s.; pl. *ghumar*) = perplexity, bewilderment, confusion, error, hardship. See at 23:54, p. 1089, n. 2.

12. أَعْمَالٌ *'a'mâl* (pl.; s. *'amal*) = deeds, acts, activities, doings, practices, performances. See *'amilâ* at 22:23, p. 1053, n. 2.

حَتَّىٰ إِذَا أَخَذْنَا 64. Till when We seize¹

مَرْفِيقِهِمْ their affluent ones²

بِالْعَذَابِ with punishment,

إِذَا هُمْ يَخْتَضِعُونَ lo, they supplicate.³

﴿٦٤﴾

لَا تَجْتَهِرُوا الْيَوْمَ 65. Supplicate not today,

بِكُفْرَانِكُمْ verily you against Us

لَا نَنْصُرُونَ will not be given help.⁴

﴿٦٥﴾

فَكَانَتْ آيَاتِي 66. Indeed My signs used

تُنْزَلُ عَلَيْكُمْ to be recited⁵ to you

فَكَثُرُوا عَلَيْكَ but you used to be on your

أَعْقَابِكُمْ heels⁶ turning away.⁷

﴿٦٦﴾

مُسْتَكْبِرِينَ 67. Being arrogant⁸ at that,

سَمِيرًا entertaining by night⁹

تَهْجُرُونَ speaking ill.¹⁰

﴿٦٧﴾

أَفَلَا يَذَكَّرُونَ 68. Do they not then reflect¹¹

أَلْقَوْلِ over the saying

أَوْ جَاءَهُمْ or has there come to them

مَا لَمْ يَأْتِ what had not come

إِلَى آبَائِهِمُ الْأَوَّلِينَ to their fathers of old?

﴿٦٨﴾

1. أَخَذْنَا 'akhadhnâ = we took, received, seized (v. i. pl. past from 'akhadha [أخذ] 'akhdh], to take. See at 7:165, p. 530, n. 2).

2. مَرْفِيقِ mutrafi(n) (pl.; acc./gen. of mutrafûn [the terminal nûn is dropped because of the genitive construction]; s. mutraf) = those made to live in luxury, affluent ones, the opulent (pass. participle from 'atrafa, form IV of tarafa, to live in luxury, opulence). See at 17:16, p. 877, n. 3.

3. i. e., for relief يَجْتَهِرُونَ yaj'arûna = they supplicate, pray fervently, moo (v. iii. m. pl. imp. fct. from ja'ara [ja'r/ ju'âr], to supplicate, to moo. See taj'arûna at 16:53, p. 844, n. 9).

4. تُنْصَرُونَ tunṣarûna = you are helped, assisted, aided, given victory (v. ii. m. pl. impfct. passive from naṣara [naṣr /nuṣûr], to help. See at 11:113, p. 718, n. 6).

5. تُتْلَى tullâ = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from talâ [tilâwah], to recite. See at 22:72, p. 1071, n. 1).

6. أَعْقَابِ 'a'qâb (pl.; sing. 'aqib) = heels, ends. See at 6:71, p. 420, n. 2).

7. تَنْكَشِرُونَ tankiṣûna = you turn away, withdraw, recoil, shrink (v. ii. m. pl. impfct. from nakaṣa [nakṣ/ nukûs/ mankaṣ], to turn away, to shrink. See nakasa at 8:48, p. 565, n. 3).

8. مُسْتَكْبِرِينَ mustakbirîn (pl.; acc./gen. of mustakbirûn; s. mustakbir) = arrogant, haughty, proud (act. participle from istakbara, form X of kabura [kubr/ kibâr/ kabârah] to become big. See yastakbirûna at 21:9, p. 1017, n. 9).

9. سَامِرٍ sâmir (s.; pl. summâr) = entertainer, companion in nightly entertainment (act. participle from samara [samr/sumûr], to chat in the evening or at night).

10. i. e., about the Qur'ân تَهْجُرُونَ tahjurûna = you depart, leave, speak ill/nonsense (v. ii. m. pl. impfct. from hajara [hajr/hijrân], to emigrate, to speak ill. See at 16:110, p. 865, n. 2).

11. يَذَكَّرُونَ yaddabbarû(na) {originally yatadabbarûna, tâ' and dâl having been amalgamated} = the reflect, contemplate, ponder, meditate, consider (v. iii. m. pl. impfct. from tadabbara, form V of dabara [dubûr], to turn one's back, to elapse. The terminal nûn is dropped because of the participle lam coming before the verb. See yatadabbarûna at 4:82, p. 277, n. 8).

أَمْ لَمْ يَعْرِفُوا	69. Or do they not know ¹
رَسُولَهُمْ	their Messenger
فَهُمْ لَهُ	so that they are of him
مُنْكَرُونَ ﴿٦٩﴾	non-cognizant? ²
أَمْ يَقُولُونَ	70. Or do they say:
بِهِ جِنَّةٌ	"He has in him insanity"? ³
بَلْ جَاءَهُمْ	Nay, he has come to them
بِالْحَقِّ	with the truth;
وَكَثُرَ مِنْهُمْ	but most of them are
لِلْحَقِّ كِرْهُونَ ﴿٧٠﴾	of the truth disdainful. ⁴
وَلَوْ اتَّبَعَ الْحَقُّ	71. And if the truth follows ⁵
أَهْوَاءَهُمْ	their whims,
لَفَسَدَتْ	spolit ⁶ will surely be
السَّمَوَاتُ وَالْأَرْضُ	the heavens and the earth
وَمَنْ فِيهِنَّ	and all those in them.
بَلْ آتَيْنَهُمْ	Nay We have brought them
بِذِكْرِهِمْ	their scripture; ⁷
فَهُمْ	but they
عَنِ ذِكْرِهِمْ	from their scripture
مُعْرِضُونَ ﴿٧١﴾	are turning away. ⁸

1. The Prophet, peace and blessings of Allah be on him, had since his childhood been known to the Makkans as a person of the highest integrity and honesty so that it was quite unreasonable on their part not to accept his word that he was Allah's Messenger. يعرفوا *ya'rifû (na)* = they know, recognize, are aware of (v. iii. m. pl. impfct. from 'arafa [ma'rifah/ 'irfân], to know, to recognize. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *ya'rifûna* at 16:83, p. 855, n. 3).

2. منكرون *munkirûn* (pl.; s. *munkir*) = non-cognizant, those that pretend not to know, disavow, deny (act. participle from 'ankara, form IV of nakira [nakar/ nukr/ nukûr/ nakîr], not to know. See at 21:50, p. 1092, n. 2).

3. جنة *jinnah* = insanity, madness, possession. See at 23:25, p. 1081, n. 6.

4. كارهون *kârihûn* (pl.; s. *kârih*) = unwilling, reluctant, averse, disdainful (act. participle from kariha [karh /kurh /karâhah/karâhiyah], to detest, dislike). See at 11:28, p. 688, n. 3.

5. i. e., conforms to their likes and dislikes. اتبع *ittaba'a* = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of tabi'a [taba'/ tabâ'ah], to follow. See at 8:64, p. 570, n. 10).

6. فسدت *fasadat* = she became bad/ rotten/ spoiled/ corrupt/ unsound/ perverted/ vitiated/ depraved (v. iii. f. s. past from fasada [fasâd/fusâd], to be bad. See *mufsid* at 2:251, p. 128, n. 9).

7. i. e., this Qur'ân. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder; also scripture (*dhikr* is another name for the Qur'ân. See for instance 21:50). See at 20:124, p. 1007, n. 4.

8. معرضون *mu'riqûn* (sing. *mu'riq*) = those who turn away/ avert/ evade/ fall back (active participle from 'arada [arâda/ 'arâq], to be broad, wide, to appear, to show. See at 23:3, p. 1075, n. 5).

72. Or do you ask¹ of them

أَسْأَلُهُمْ خَرَجًا a tax?²

فَخَرَجَ بِكَ Then the payment³ by your Lord

خَيْرٌ وَهُوَ is the best, and He is

خَيْرُ الرَّازِقِينَ the Best of providers.

73. And indeed you

لَتَدْعُوهُمْ إِلَى are inviting⁴ them to

صِرَاطٍ مُسْتَقِيمٍ a way⁵ straight and right.⁶

74. And verily those who

لَا يُؤْمِنُونَ do not believe

بِالْآخِرَةِ in the hereafter

عَنِ الصِّرَاطِ are from the way

لَتَكُونُوا straying away.⁷

75. And even if

رَحَّمْنَاهُمْ We had mercy on them

وَكُنْفَنَاهُمْ and removed⁸

مَا بِهِمْ مِنْ ضُرٍّ what is with them of distress⁹

لَلْجَوِّ they would have persisted¹⁰

فِي طَغْيَانِهِمْ in their transgression¹¹

يَعْمَهُونَ roaming blindly.¹²

1. This 'âyah is a refutation of any misgivings on the part of unbelievers that the Prophet, peace and blessings of Allah be on him, acted from a motive of personal gain. تسأل *tas'alu* = you ask, demand, enquire (v. ii. m. s. impfct. from *sa'ala* [*su'âl/mas'alah/tas'âl*], to ask. See at 12:104, p. 760, n. 2).

2. خرج *kharj* = outlay, land tax, expenditure, that which is someone's due.

3. i. e., reward or recompense. خراج *kharâj* = land tax, payment out of something.

4. i. e., inviting purely for their guidance not out of any motive for personal gain. تدعو *tad'û* = you (all) call, call upon, invoke, invite (v. ii. m. s. impfct. from *da'â* [*du'â*], to call, to summon. See *tad'ûna* at 14:9, p. 789, n. 7).

5. صراط *ṣirâṭ* = way, path, road. See at 22:55, p. 1065, n. 4.

6. i. e. Islam, the religion of monotheism and absolute submission to Allah Alone. مستقيم *mustaqîm*

= straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 22:67, p. 1069, n. 11).

7. ناكبون *nâkibûn* (pl.; s. *nâkib*) = those who deviate, wander away, swerve, deflect, veer away, stray away (act. participle from *nakaba* [*nukûb*], to deviate, to swerve).

8. كشفنا *kashafnâ* = we removed, lifted, disclosed, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See at 21:84, p. 1035, n. 7).

9. ضر *ḍurr* = harm, damage, detriment, disadvantage, deprivation, distress. See at 21:66, p. 1030, n. 4.

10. لجوا *lajjâ* = they persisted, became obstinate/stubborn/ unyielding, insisted (v. iii. m. pl. past from *lajja* [*lajaj/ljâj/lajâjah*], to persist, to be stubborn).

11. طغيان *fughyân* = transgression, exceeding the limits, excesses in unbelief and ingratitude, oppression, deluge. See at 18:80, p. 940, n. 8.

12. يعمهون *ya'mahûna* = they wander, stray, roam blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from 'amahâ ['amah], to stray, to rove blindly. See at 15:72, p. 822, n. 5).

وَلَقَدْ أَخَذْنَاهُمْ 76. And indeed We seized
بِالْعَذَابِ them with the punishment
فَمَا اسْتَكَانُوا but they surrendered¹ not
لِرَبِّهِمْ to their Lord
وَمَا يَضُرُّعُونَ nor did they implore.²

حَتَّىٰ إِذَا فَتَحْنَا 77. Till when We open³
عَلَيْهِمْ بَابًا on them a gate⁴
ذَا عَذَابٍ شَدِيدٍ of a punishment very severe,⁵
إِذَا هُمْ فِيهِ lo, they will in it
مُيَسَّرُونَ be plunged in despair.⁶

Section (Rukû') 5

وَهُوَ الَّذِي 78. And He it is Who
أَنشَأَكُمُ creates⁷ for you
السَّمْعَ وَالْأَبْصَرَ the ears⁸ and the eyes⁹
وَالْأَفْئِدَةَ and the hearts.¹⁰
قَلِيلًا Little is that
مَا تَشْكُرُونَ you express gratitude.¹¹

وَهُوَ الَّذِي 79. And He it is Who
ذَرَأَكُمُ فِي الْأَرْضِ scatters¹² you in the earth.
وَالَّذِي And to Him
يُحْشَرُونَ you shall be rallied.¹³

1. اسْتَكَانُوا *istakânû* = they yielded, surrendered (v. iii. m. pl. past from *istakâna*, form X of *kâna* [kawn], to be. See at 3:146, p. 212, n. 6).
2. يَضُرُّعُونَ *yataḍarra'ûna* = they humble themselves, implore, beseech humbly (v. iii. m. pl. impfct. from *tadarra'a*, from V of *dara'a/dari'a* [darâ'ah/ dara'], to be humble., See at 6:42, p. 407, n.9).
3. فَتَحْنَا *fataḥnâ* = we opened, disclosed, granted victory (v. i. pl. past from *fataḥa* [fatḥ], to open. See at 15:14, p. 810, n. 1).
4. بَاب *bâb* (s.; pl. 'abwâb) = gate, door, opening, entrance, section, chapter. See 'abwâb at 2:189, p. 91, n. 8.
5. شَدِيدٍ *shadîd* (pl. 'ashiddâ/شدائد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 22:2, p. 1045, n. 1).
6. مُيَسَّرُونَ *mublisûn* (pl.; s. *mublis*) = those plunged in despair, despondent ones, speechless in grief or confusion (act. participle from 'ablasa, to be in despair, hopeless, form IV from the root *bals*).
7. أَنشَأْنَا *'ansha'nâ* = we produced, brought into being, raised, created (v. i. pl. past from 'ansha'a. form IV of *nasha'a* [*nash'* / *nushâ'* / *nash'ah*], to rise, to emerge. See at 23:42, p. 1086, n. 7).
8. سَمْع *sam'* = hearing, to listen, sense of hearing, ears. See at 18:101, p. 946, n. 12.
9. أَبْصَار *'abṣâr* (sing. بَصَر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 21:97, p.1039, n. 8).
10. أَفْئِدَةً *'af'idah* (pl.; s. *fu'âd*) = hearts. See at 16:78, p. 853, n. 5.
11. i. e., by obeying and worshipping Him Alone. تَشْكُرُونَ *tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [shukr/shukrân], to thank, express gratitude. See at 16: 78, p. 853, n. 6).
12. ذَرَأَ *dhara'a* = he created, scattered, grew (v. iii. m. s. past from *dhar'*, to create, scatter, grow. See at 16:13, p. 831, n. 3).
13. تُحْشَرُونَ *tuhsharûna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *hashara* [hashr], to gather. See at 8:24, p. 555, n. 2).

وَهُوَ الَّذِي 80. And He it is Who
يُحْيِي وَيُمِيتُ gives life¹ and causes to die;²
وَلَهُ الْخِطَابُ and His is the alternation³
الَّيْلِ وَالنَّهَارِ of the night and the day.
أَفَلَا تَعْقِلُونَ Will you not then understand?⁴

بَلْ قَالُوا مِثْلَ 81. Nay, they say the like of
مَا قَالِ الْأَوَّلُونَ what there said those of old.⁵

قَالُوا 82. They said:
أَوَدَأْمِنَّا "Is it when we are dead"⁶
وَكُنَّا تَرَابًا وِبَعْضُ مَا يَصْعَدُ and become dust⁷ and bones⁸
أَوَلَمْ نَكُنْ مَعَهُ shall we indeed be raised?"⁹

لَقَدْ وَعَدْنَا 83. "Indeed we were promised,¹⁰
نَحْنُ وَأَبَاؤُنَا we and our fathers,
هَذَا مِنْ قَبْلُ this before.
إِنْ هَذَا إِلَّا أَسَاطِيرُ This is naught but legends¹¹
الْأَوَّلِينَ of the ancients."

قُلْ لِمَنِ 84. Say: "To whom belong
الْأَرْضُ وَمَنْ فِيهَا the earth and those therein,
إِنْ كُنْتُمْ if you do know?"¹²
تَعْلَمُونَ

1. يَحْيِي *yuhyî* = he gives life, revivifies, saves life, (v. iii. m. s. impfct. from *'ahyâ*, form IV of *hayiya* [*hayah*], to live. See at 22:6, p. 1047, n. 8).

2. يُمِيتُ *yumîtu* = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawî*], to die. See at 22:66, p. 1069, n. 4).

3. اِخْتِلَافٌ *ikhtilâf* = alternation, coming of one after another, variation, disagreement (verbal noun in form VIII of *khalafa* [*khalf*], to come after, to follow. See at 10:6, p. 638, n. 1).

4. تَعْقِلُونَ *ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aqf*], to be endowed with reason. See at 21:66, p. 1030, n. 5).

5. الْأَوَّلُونَ *'awwalûn* (pl.; s. *'awwal*) = first ones, foremost, those of old, ancients. See at 9:100, p. 620, n. 8.

6. دَأْمِنَّا *mitnâ* = we died, were dead (v. i. pl. past from *mâta* [*mawî*], to die. See n. 2 above).

7. تَرَابٌ *turâb* (s.; pl. *atribuh/ tirbân*) = soil, dust, dirt, earth. See at 23:35, p. 1084, n. 10.

8. عِظَامٌ *'izâm* (pl.; sing. *'azm*) = bones. See at 23:35, p. 1084, n. 11.

9. مَبْعُوثُونَ *mab'ûthûna* = (pl.; s. *mab'ûth*) = those resurrected, raised, raised up, sent out (passive participle from *ba'atha* [*ba'th*], to send, to raise). See at 17:98, p. 905, n. 10).

10. وَعَدْنَا *wu'idnâ* = we were promised, given the word, threatened (v. i. pl. past passive from *wa'ada* [*wa'dj*], to make a promise. See *tû'adûna* at 21:109, p. 1042, n. 10).

11. أَسَاطِيرُ *'asâfir* (pl.; s. *'ustûrah*) = legends, myths, fables, tales. See at 16:24, p. 834, n. 5.

12. تَعْلَمُونَ *ta'lamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 9:41, p. 595, n. 8).

- سَيَقُولُونَ لِلّٰهِ 85. They will say: "To Allah."
 قُلْ أَفَلَا Say: "Will you not then
 تَذَكَّرُونَ" take heed?"¹
- قُلْ مَنْ رَبُّ 86. Say: "Who is the Lord of
 السَّمٰوٰتِ السَّبْعِ the seven heavens
 وَرَبُّ and Lord of
 الْعَرْشِ الْعَظِيمِ the Sublime Throne?"²
- سَيَقُولُونَ لِلّٰهِ 87. They will say: "For Allah."
 قُلْ أَفَلَا say: "Will you not then
 نَتَّقُونَ" be on guard."³
- قُلْ مَنْ يَّبْدِئُ 88. Say: "In Whose Hand is
 الْمُلْكُ the dominion⁴
 كُلِّ شَيْءٍ of everything,
 وَهُوَ يُحْيِيُّ and He gives protection⁵
 وَلَا يُمَيِّتُ but no protection can be
 عَلَيْهِ given⁶ against Him,
 إِنْ كُنْتُمْ تَعْلَمُونَ if you are aware of?"
- سَيَقُولُونَ لِلّٰهِ 89. They will say: "To Allah."
 قُلْ فَأَنَّى تُسْحَرُونَ Say: How then are you
 beguiled?"⁷

1. تَذَكَّرُونَ *tadhakkarûna* (tata²dhakkarûna) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakara*, form V of *dhakara* [dhikr/ tadhkâr], to remember. See at 16:90, p. 858, n. 7).

2. عَرْشُ 'arsh = throne. See at 21:22, p. 1018, n. 2.

3. تَتَّقُونَ *tattaqûna* = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [waqy/wiqâyah], to guard, to protect. See at 23:32, p. 1083, n. 10).

4. مَلَكُوت *malakût* = empire, realm, kingdom, dominion. See at 7:185, p. 537, n. 8.

5. يُحْيِيُّ *yufîru* = he gives protection, shelters, grants asylum (v. iii. m. s. impfct. from 'ajâra, form IV of *jâra* [jawr] , to deviate, to oppress).

6. يُحَارُّ *yufâru* = he or it is given protection, sheltered, granted asylum (v. iii. m. s. impfct. passive from *jâra*. See n. 5 above).

7. i. e. from the right course of worshipping Allah Alone (*tawhîd*) and believing in His power of resurrecting after death and taking an account of the deeds of each individual. تُسْحَرُونَ *tus-harûna* = you are beguiled, enchanted, turned away, deceived (v. ii. m. pl. impfct. passive from *sahara* [sihr], to bewitch, enchant. See *mashûr* at 17:101, p. 906, n. 10).

بَلْ أَنزَلْنَاهُمْ 90. Nay, We have brought

بِالْحَقِّ them the truth;

وَأَنَّهُمْ لَكَاذِبُونَ but they are indeed liars.¹



مَا أَخَذَ اللَّهُ 91. Allah has not taken²

مِنْ وَلَدٍ any son

وَمَا كَانَ مَعَهُ nor is there along with Him

مِنَ الْإِلَهِذَا any god. In that case there

لَذَهَبَ would have taken away³

كُلِّ إِلَهٍ every god

بِمَا خَلَقَ what he had created⁴

وَلَعَلَّا and there would have excelled⁵

بَعْضُهُمْ عَلَى بَعْضٍ some of them over the others.

سُبْحَنَ اللَّهِ Sacrosanct⁶ is Allah

عَمَّا يَصِفُونَ from what they ascribe.⁷

عَلِيمٌ 92. The All-Knowing

الْغَيْبِ وَالشَّهَادَةِ of the unseen⁸ and the seen.⁹

فَتَعَلَّى And Exalted¹⁰ is He

عَمَّا يُشْرِكُونَ over what they associate.¹¹



Section (Rukû') 6

قُلْ رَبِّ 93. Say: "My Lord,

1. i. e., in what they ascribe to Allah and in their denial of the Resurrection. كَاذِبُونَ *kâdhibûn* (pl.; sing. كَاذِب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhīb/ kadhbah/ kidhbah*], to lie. See at 16:105, p. 863, n. 7).

2. اتَّخَذَ *ittakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha [*'akhdh*], to take. See at 21:26, p. 1019, n. 1).

3. ذَهَبَ *dhahaba* = he went, left, departed, (followed by *bi*) taken away, carried away, destroyed (v. iii. m. s. past from *dhihâb/madhhab*, to go).

4. i. e., everyone would have claimed authority over what one had created and there would have ensued rivalry and competition between them. خَلَقَ *khalaga* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 17:99, p. 905, n. 11).

5. عَلَا *'alâ* = he became high, excelled, overcame, overwhelmed, got the better of, became arrogant, ascended (v. iii. m. s. past from *'ulâw*, to go up, rise. See *'alaw* at 17:7, p. 875, n. 2).

6. سُبْحَانَ *Subhân* is derived from *sabbaha*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subhân* means Free from and High above all kinds of undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 21:87, p. 1036, n. 9.

7. يَصِفُونَ *yaṣifûna* = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *waṣaf* [*waṣf*], to describe, to praise. See at 21:22, p. 1018, n. 3.).

8. غَيْبَ *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 19:78, p. 971, n. 4.

9. شَهَادَةٍ *shahâdah* = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 13:9, p. 967, n. 7.

10. تَعَالَى *ta'âlâ* = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'ulâ* [*'ulâw*], to be high. See at 16:2, p. 828, n. 7).

11. يُشْرِكُونَ *yushrikûna* = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 23:59, p. 1089, n. 12).

- إِنَّمَا تُرِيدُ if You do show¹ me
 مَا يُوعَدُونَ what they are promised,"²
- رَبِّ 94. "My Lord,
 فَلَا تَجْعَلْنِي فِي then do not put³ me among
 الْقَوْمِ الظَّالِمِينَ the people transgressing."⁴
- وَإِنَّا 95. And verily We are
 عَلَيْنَا أَنْ نُزِيلَكَ over showing⁵ you
 مَا وَعَدْنَاهُمْ what we promise⁶ them
 لَقَدِيرُونَ All-Capable.⁷
- ادْفَعْ 96. Ward off⁸
 بِأَلْسِنَتِي الْخَسِرَةَ with that which is the better
 النَّاسِ the evil.⁹
 نَحْنُ أَعْلَمُ We are Best Aware
 بِمَا يَصِفُونَ of what they ascribe.
- وَقُلْ رَبِّ 97. And say: "My Lord,
 أَعُوذُ بِكَ I seek refuge¹⁰ with You
 مِنَ هَمَزَاتِ from the instigations¹¹
 الشَّيْطَانِ of the devils."

1. *turiyanna* = you show, give a view (v. ii. m. s. impfct. emphatic from 'arâ, form IV of *ra'â* [ra'y /ru'yah], to see, to see in dream. See *nuriyanna* at 13:40, p. 782, n. 1).
2. i. e., of punishment. *yâ'adûna* = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [wa'd], to make a promise. See at 19:75, p. 970, n. 6).
3. *lâ taj'al* = do not put/ set/ make (v. ii. m. s. imperative {prohibition} from *ja'ala* [ja'l], to make, to set. See *ij'al* at 20:58, p. 988, n. 4).
4. i. e., setting partners with Allah (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). *ẓâlimîn* (acc./gen. of *ẓâlimân*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [ẓulm], to transgress, do wrong. See at 21:97, p. 1039, n. 11).
5. *nuriya* (*nurî*) = we show, give a view (v. i. pl. impfct. from 'arâ, form IV of *ra'â* [ra'y /ru'yah], to see. The final letter takes *fathah* because of the particle 'an coming before the verb. See *nuri* at 6:75, p. 421, n. 10).
6. i. e., of retributions. *na'idu* = we promise, assure, threaten, (v. i. s. impfct. from *w'ada* [wa'd], to promise. See at 13:40, p. 782, n. 2).
7. *qâdirîn* (pl.; acc./gen. of *qâdirân*; s. *qâdir*) = capable, those who have power, All-Capable (act. participle from *qadara* [qadr/qadar], to ordain, to measure, to have power. See *qâdir* at 17:99, p. 905, n. 12).
8. *idfa'* = ward off, repel, defend, push back, drive away, repel; also (when followed by the particle 'ilâ) you pay, deliver, make over (v. ii. m. s. imperative from *dafa'a* [daf], to push, push away. See *idfa'u* at 4:6, p. 239, n. 2).
9. i. e., meet the evil words and deeds of the unbelievers with tolerance and good behaviour. *sayyi'ah* (pl. *sayyi'ât*) = sin, offence, misdeed, bad deed, evil. See at 13:6, p. 766, n. 4.
10. *a'adhhu* = I take refuge, seek protection (v. i. s. impfct. from 'adha [awdh/ iyâdh/ ma'âdh], to take refuge, to seek protection. See at 19:18, p. 954, n. 12).
11. *hamazât* (pl.; s. *hamzah*) = instigations, spurring.

وَأَعُوذُ بِكَ 98. "And I seek refuge with
رَبِّ You, My Lord,
أَنْ يَحْضُرُونِ 11 lest they should visit¹ me."

حَقًّا إِذَا جَاءَ 99. Till² when there comes
أَحَدُهُمُ الْمَوْتَ to one of them the death
قَالَ رَبِّ he says: "My Lord,
أَرْجِعُونِ 11 send me back."³

لَعَلِّي أَعْمَلُ صَالِحًا 100. "That I may do rightly⁴
فِيمَا تَرَكْتُ in what I have omitted."⁵
كَلَّا إِنَّهَا كَلِمَةٌ Never, surely it is a word
هَوَّاءٌ which he says.⁶
وَمِنْ وَرَائِهِمْ بَرْزَخٌ And behind⁷ them is a barrier⁸
إِلَى يَوْمٍ till the day
يُبْعَثُونَ 10 they will be resurrected.⁹

فَإِذَا نُفِخَ 101. So when blown¹⁰ will
فِي الصُّورِ be the trumpet,¹¹
فَلَا أَنْصَابَ no ties of kinship¹² will be
بَيْنَهُمْ يَوْمَئِذٍ between them that day,
وَلَا nor will
يَسْأَلُونَكَ 13 they ask about one another.¹³

1. i. e., to appear and interfere in any of my work.
يَحْضُرُونَ *yahḍurû* (n) [*yahḍurûni* lightened into *yahḍurûni*] = they attend, visit, be present (v. iii. m. pl. impfct. from *ḥaḍara* [*ḥuḍâr*], to be present. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *la+nuhdiranna* at 19:68, p. 968, n. 9).

2. The 'ayyah refers to the condition of the obstinate unbelievers and polytheists.

3. i. e., to the worldly life. ارْجِعُوا *irji'û* [*irji'ûni* lightened into *irji'ûni*] = you (all) come back, return, send back (v. ii. m. pl. imperative from *raja'a* (*rujû*), to return, go back. See at 21:13, p. 1015, n. 11).

4. i. e., right and good deeds. صَالِح *ṣāliḥ* = good, right, proper, sound (act. participle from *ṣalaha/ṣaluha* [*ṣalāḥ/ ṣulūḥ/ maṣlahah*], to be good, right, proper. See at 16:97, p. 860, n. 8).

5. i. e., omitted to do in respect of belief and deeds. تَرَكْتُ *taraktu* = I forsook, abandoned, gave up, left, omitted (v. i. s. past from *taraka* [*tark*], to leave. See at 12:37, p. 735, n. 11).

6. قَوْل *qā'il* (s.; pl. *qā'ilān*) = one who says, speaker (act. participle from *qāla* [*qawl*], to say, to speak).

7. وَرَاءَ *warā'* = in the rear of, after, at the back of, behind, beyond. See at 19:5, p. 951, n. 5.

8. i. e., against their coming back. بَرْزَخ *barzakh* (s.; pl. *barāzikh*) = barrier, bar, gap, partition.

9. يُبْعَثُونَ *yub'athūna* = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See at 16:21, p. 833, n. 6).

10. نَفِخَ *nufikha* = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [*nafakh*], to blow. See at 18:99, p. 946, n. 3).

11. i. e., for the Resurrection. صُور *ṣūr* = horn, bugle, trumpet. See at 20:102, p. 1001, n. 8.

12. i. e., people will forget and ignore ties of relationship (see 80:33-37). أَنْصَاب *'ansāb* (pl.; s. *nasab*) = ties of kinship, relationship, affinity, lineage, descent.

13. يَسْأَلُونَ *yatasâ'alûna* = they ask one another, enquire of one another, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala*, form VI of *sa'ala* [*su'āl*], to ask. See *tasâ'alûna* at 4:1, p. 236, n. 7).

فَمَنْ 102. Then those of whom
ثَقُلَتْ مَوَازِينُهُ heavy become¹ the scales,²

فَأُولَٰئِكَ هُمْ they will be the ones

ٱلْمُفْلِحُونَ successful.³

وَمَنْ 103. And those of whom

خَفَّتْ مَوَازِينُهُ light become⁴ the scales,

فَأُولَٰئِكَ ٱلَّذِينَ they will be those

خَسِرُواْ أَنفُسَهُمْ who will lose⁵ themselves;

فِي جَهَنَّمَ in hell

خَالِدُونَ they will abide for ever.⁶

تَلْفَحُ 104. There will scorch⁷

وُجُوهُهُمُ ٱلنَّارِ their faces⁸ the fire;

وَهُمْ فِيهَا and they in there

كَالْحُوتِ will frown in despair.⁹

أَلَمْ تَكُنْ مَآيَتِي 105. Were not My signs¹⁰

تُنَزَّلُ عَلَيْكَ recited¹¹ to you

فَكَنتُمْ بِهَا but you were to them

تُكَذِّبُونَ crying lies?¹²

قَالُواْ رَبَّنَا 106. They will say: "Our Lord,

1. ثَقُلَتْ *thaqulat* = she or it became heavy, weighed heavy (v. iii. f. s. past from *thaqala* [*thiqal/thaqâlah*], to be heavy. See at 7:187, p. 538, n. 5).

2. i. e., the scales of good deeds outweigh that of bad deeds. مَوَازِين *mawâzîn* (pl.; s. *mizân*) = balances, scales. See at 21:47, p. 1025, n. 9.

3. مَوَالِحُونَ *muflihûn* (sing. *muflih*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaha*, form IV of *falah* [*fah*] = to split, cleave. See at 9:88, p. 615, n. 6).

4. خَفَّتْ *khaffat* = she or it became light, insignificant (v. iii. f. s. past from *khaffa*. See *yukhaffaju* at 16:85, p. 855, n. 11).

5. خَسِرُواْ *khafirû* = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr /khasâr /khasârah /khusrân*], to lose. See at 7:53, p. 486, n. 4).

6. خَالِدُونَ *khâlidûn* (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khlûd*], to live or remain for ever. See at 23:11, p. 1077, n. 6).

7. تَلْفَحُ *talfaḥu* = she or it burns, scorches (v. iii. f. s. impfct. from *lafaha* [*lafḥ/lafḥân*], to burn, to scorch).

8. وُجُوهُ *wujûh* (sing. *wajh*) = faces, countenances. See at 20:11, p. 1003, n. 8).

9. كَالْحُوتِ *kâliḥûn* (pl.; s. *kâliḥ*) = those who frown in despair, agony (act. participle from *kalaha* [*kulâḥ/kulâḥ*], to frown, to be gloomy).

10. It will be said to them. آيَات *'âyat* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 22:72, p. 1071, n. 2.

11. تُنَزَّلُ *tutlâ* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 23:66, p. 1091, n. 5).

12. تُكَذِّبُونَ *tukadhdhibûna* = you (all) cry lies, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah /kidhbah*], to lie. See *kadhdhabû* at 23:48, p. 1087, n. 6).

غَلَبَتْ عَلَيْنَا there overcame¹ us
شِقْوَتُنَا our wretchedness²
وَكُنَّا قَوْمًا and we were a people
ضَالِّينَ gone astray."³

رَبَّنَا 107. "Our Lord,

أَخْرِجْنَا مِنْهَا take us out⁴ of it.

فَإِنْ عُدْنَا Then if we relapsed,⁵

فَأَنَّا ظَالِمُونَ we should be transgressors."

قَالَ 108. He will say:

أَنصُرُوا بِي "Begone⁶ therein

وَلَا تَكَلِّمُونِ and speak not⁷ to Me."

إِنَّهُ كَانَ 109. "There indeed were

فَرِيقٌ مِّنْ عِبَادِي a section⁸ of My servants⁹

يَقُولُونَ رَبَّنَا saying: "Our Lord,

أَمَنَّا فَأَغْفِرْ لَنَا we do believe. So forgive¹⁰

وَارْحَمْنَا us and have mercy¹¹ on us;

وَأَنْتَ خَيْرُ for You are the Best of

الرَّحِيمِينَ those who have mercy."

فَاتَّخَذْتُمُوهُمْ 110. "But you took¹² them

1. غلبت *ghalabat* = she or it overcame, became victorious/dominant, she triumphed, overpowered, defeated, vanquished, won (v. iii. f. s. past from *ghalaba* [*ghalb* /*ghalabah*], to defeat. See at 2:249, p. 127, n. 6).

2. شقوة *shiqwah* = wretchedness, misery, distress, misfortune.

3. ضالين *dālīn* (pl.; acc./gen. of *dāllān*; sing. *dāll*) = those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *dalla* [*dalāl*/*dalālah*], to go astray, to stray, to err. See at 6:77, p. 412, n. 8).

4. أخرج *'akhrij* = oust, dislodge, expel, take out, produce (v. ii. m. s. imperative from *'akhraja*, form IV of *kharaja* [*khurāj*], to go out, to leave. See *'akhrijā* at 7:82, p. 497, n. 8).

5. عدنا *'udnā* = we returned, relapsed, came back (v. i. pl. past from *'ada* [*'awd*/*'awdah*], to return. See at 7:89, p. 500, n. 8).

6. ائحسوا *ikhṣa'ū* = you (all) be driven away, begone (v. ii. m. pl. imperative from *khasi'a* [*khas*], to be driven away, make off).

7. لا تكلموا *lā tukallimū* { *tukallimānī* lightened into *tukallimānī* } = you (all) do not speak/talk/address (v. ii. m. pl. imperative {prohibition} from *kallama*, form II of *kalama* (*kalm*), to wound. See *tukallimu* at 19:10, p. 952, n. 10).

8. فريق *fariq* (pl. فرقة *furūq*, افrique *afriqah*) = section, group, faction, party, band. See at 16:54, p. 844, n. 12).

9. عباد *'ibād* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 21:26, p. 1019, n. 2).

10. اغفر *ighfir* = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafar* /*ghufran* / *maghfirah*], to forgive. See at 14:41, p. 802, n. 5).

11. ارحم *irḥam* = you have mercy, bestow mercy, have compassion (v. ii. m. s. imperative from *rahima* [*rahmah*/*marhamah*], to have mercy. See at 2:286, p. 153, n. 8).

12. اتخذتم *ittakhadtum* = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 13:15, p. 770, n. 8).

- سَخِرَآ as an object of ridicule¹
 حَتَّىٰ أَنسَوَكُمْ till they made you forget²
 ذِكْرِي My recital;³
 وَكُنْتُمْ مَتَمِّمٌ and you had been at them
 تَضَحَّكُونَ laughing."⁴
- إِنِّي جَزَيْتُهُمُ 111. "I have indeed rewarded⁵
 الْيَوْمَ them today
 بِمَا صَبَرُوا for they bore with patience,⁶
 أَنَّهُمْ هُمُ that they are the ones
 الْفَائِزُونَ successful."⁷
- قَالَ كَمْ 112. He will say: "How many
 لَبِثْتُ فِي الْأَرْضِ did you stay⁸ in the earth
 عَدَدَ سِنِينَ of the number⁹ of years?"¹⁰
- قَالُوا 113. They will say:
 لَبِثْنَا يَوْمًا "We stayed"¹¹ a day
 أَوْ بَعْضَ يَوْمٍ or part of a day.
 فَسْأَلِ الْعَادِينَ So ask the enumerators."¹²
- قَالَ 114. He will say:
 إِن لَّبِثْتُ إِلَّا قَلِيلًا "You stayed not but a little."¹³

1. سَخِرَى *sikhrîy* = object of ridicule, laughingstock.
2. أَنَسَا *'ansaw* = they made (someone) forget, (v. iii. m. p. past from *'ansâ*, form IV of *nasiya* [*nasy/ nisyân*], to forget. See at 12:42, p. 738, n. 3).
3. i. e., this Qur'ân. ذِكْر *dhikr* = citation, recollection, remembrance, mention, reminder, recital, scripture (*dhikr* is another name for the Qur'ân. See also 21:50). See at 21:48, p. 1026, n. 3.
4. i. e., in sarcasm and derision. تَضَحَّكُونَ *taḍ-hakûna* = you laugh, smile (v. ii. m. pl. impfct. from *ḍahika* [*ḍahk/ḍihk/ḍahik*], to laugh. See *yadhakû* at 9:82, p. 613, n. 2).
5. جَزَيْتُ *jazaytu* = i rewarded, recompensed, requited, repaid, punished (v. i. s. past from *jazâ* [*jazâ*], to recompense. See *najzî* at 21:29, p. 1020, n. 1).
6. i. e., all the ridicule and hardships. صَبَرُوا *ṣabarû* = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 11:11, p. 681, n. 6).
7. فَائِزُونَ *fâ'izân* (pl.; s. *fâ'iz*) = the successful ones, the victorious, the winners (active participle from *fâza* [*fawz*], to be successful. See *fawz* at 9:20, p. 585, n. 1).
8. لَبِثْتُ *labithum* = you lived, stayed, tarried, remained, lingered, persisted (v. ii. m. pl. past. from *labitha* [*labth/lubth/lubâth*], to remain. See at 20:103, p. 1001, n. 1).
9. عَدَد *'adad* (s.; pl. *'a'dād*) = number.
10. سِنِينَ *sinîn* (pl.; acc./gen. of *sinân*; s. *sanah*) = years.
11. لَبِثْنَا *labithnâ* = we lived, stayed, tarried, remained, lingered, persisted (v. i. pl. past. from *labitha*. See at n. 8 above).
12. عَادِينَ *'addîn* (pl.; acc./gen. of *'addân*; s. *'add*) = enumerators, counters (act. participle from *'adda* [*'add*], to count, to enumerate. See *na'uddu* at 19:84, p. 972, n. 9.
13. i. e., of time. قَلِيل *qalîl* (s.; pl. *'aqlîlâ' / qalâ'il / qilâl*) = a little, trifling, inconsiderable, insignificant. See at 4:76, p. 275, n. 6.

وَأَتَاكُمْ كُنتُمْ
عَلَّمُونَ ۝۱۱۵ if you do use
to know."

أَفَحَسِبْتُمْ ۝۱۱۵. "Do you think'
أَنَّمَا خَلَقْنَاكُمْ ۝۱۱۵ that We had but created² you
عَبَثًا ۝۱۱۵ in vain³
وَأَنَّا كُنَّا إِلَيْنَا ۝۱۱۵ and that you will to Us
لَا تَرْجَعُونَ ۝۱۱۵ not be brought back."⁴

فَتَعَالَى اللَّهُ ۝۱۱۶. So Exalted⁵ is Allah,
الْمَلِكُ الْحَقُّ ۝۱۱۶ the King in Truth.
لَا إِلَهَ إِلَّا هُوَ ۝۱۱۶ There is no god but He,
رَبُّ الْمَرْشِ ۝۱۱۶ Lord of the Throne⁶
الْكَرِيمُ ۝۱۱۶ Most Noble.⁷

وَمَنْ يَدْعُ ۝۱۱۷. And whoever invokes⁸
مَعَ اللَّهِ ۝۱۱۷ along with Allah
إِلَهًا آخَرَ ۝۱۱۷ another god
لَا يَرْهَنَ لَهُ بِهِ ۝۱۱۷ having no evidence⁹ thereof,
فَأَنَّمَا حِسَابُهُ ۝۱۱۷ his reckoning¹⁰ will be but
عِنْدَ رَبِّهِ ۝۱۱۷ with his Lord.
إِنَّهُمْ لَا يُفْلِحُ ۝۱۱۷ Verily there will not succeed¹¹
الْكَافِرُونَ ۝۱۱۷ the unbelievers.¹²

1. *hasibtum* = you thought, deemed, regarded, supposed (v. ii. m. pl. past from *hasiba* [*hisbân/ mahsabah*], to deem, to regard. See *hasibta* at 18:9, p. 912, n. 9).

2. *khalāqnâ* = we created, made, originated (v. i. pl. past from *khalāqa* [*khalq*], to create. See at 19:67, p. 968, n. 5).

3. *'abath* = joke, jest, mockery, play, pastime. *'abthan* = in vain, in jest, futilely, uselessly.

4. i. e., for judgement, reward and punishment. *turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujâ'*], to return). See at 21:35, p. 1021, n. 11).

5. *ta'âlâ* = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alâ* [*'ulâw*], to be high. See at 23:92, p. 1097, n. 10).

6. *'arsh* = throne. See at 23:86, p. 1096, n. 2.

7. *karîm* (s.; pl. *kirâm/kurâmâ'*) = Most Noble, noble, generous, liberal, munificent, decent, gracious (act. participle in the scale of *fa'il* from *karuma* [*karam/karâmah*], to be noble/generous. See at 17:23, p. 880, n. 10).

8. *yad'u* (*û*) = he calls, prays, invokes, invites (v. iii. m. s. impfct. from *da'a* [*du'a'*], to call, to summon. See at 17:11, p. 876, n. 3).

9. *burhân* (s.; pl. *barâhîn*) = proof, evidence. See at 21:24, p. 1018, n. 8.

10. i. e., on the Day of Judgement. *hisâb* (pl. *hisâbât*) = calculation, reckoning, accounting, taking of account. See at 21:1, p. 1012, n. 2.

11. *yuflihu* = he succeeds, prospers (v. iii. m. s. impfct. from *'afalaḥa*, form IV of *falaḥa* [*falḥ*], to split. See at 20:69, p. 991, n. 6).

12. *kâfirân* = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufra/kufirân / kufûr*], to disbelieve, to cover. See at 12:87, p. 754, n. 8).

وَقُلْ رَبِّ 118. And say: "My Lord,
 أَغْفِرْ وَأَرْحَمْ forgive¹ and have mercy,²
 وَأَنْتَ خَيْرُ for You are the Best³ of
 الرَّحِيمِينَ those having mercy."⁴

1. اغفر *ighfir* = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafr* /*ghufrân* / *maghfirah*], to forgive. See at 23:109, p. 1101, n. 10).
2. ارحم *irham* = you have mercy, bestow mercy, have compassion (v. ii. m. s. imperative from *rahima* [*rahmah*/*marhamah*], to have mercy. See at 23:109, p. 1101, n. 11).
3. خير *khayr* = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 20:131, p. 1010, n. 2.
4. راحمين *râhimîn* (pl.; acc./gen. of *râhimûn*; s. *râhim*) = those having mercy/compassion (act. participle from *rahima* [*rahmah*/*marhamah*], to have mercy/compassion. See *turhamûna* at 6:16, p. 397, n. 5.

24. SŪRAT AL-NŪR (The Light)

Madinan: 64 'āyahs

This is a Madinan *sūrah*. It is named "The Light" mainly after its 'ayah 35 which says that "Allah is the Light of the heavens and the earth" and also because it contains the light of guidance in building and preserving the character and integrity of the individual, the family and the society. It lays emphasis on healthy and unblemished relationship between man and woman, enjoins them to protect their respective private parts and not to indulge in unlawful sexual enjoyment and, by way of precaution against such pitfalls, to lower their eyes if they come across each other and specially asks women not to expose their beauty to those who are not their husbands and close relations within the prohibited degree. It also asks the believers to respect the privacy of one another and not to enter the house of anyone unless specifically permitted to do so. For the same purpose of building and preserving the character and integrity of the individual, the family and the society it prescribes specific penalties and corrective measures for the offences of *zinā* (adultery and fornication), of calumny and accusation of lack of chastity against a chaste woman and of unfounded accusation of faithlessness by the husband against the wife and *vice-versa*. It also teaches etiquette and manners at home and in society.

As the *sūrah* contains an allusion to the false calumny hurled against 'Umm al-Mu'minīn 'Ā'ishah (Allah be pleased with her) by some hypocrites in the year 5-6 H., it was revealed about that time.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ

1. A *sūrah*¹

أَنْزَلْنَاهَا

which We have sent down²

وَفَرَضْنَاهَا

and have made it incumbent;³

وَأَنْزَلْنَا فِيهَا

and have sent down therein

آيَاتٍ بَيِّنَاتٍ

signs quite clear⁴

لَعَلَّكُمْ تَذَكَّرُونَ

so that you may take heed.⁵

الزَّانِيَةُ

2. The fornicatress

وَالزَّانِي

and the fornicator;

فَأَجْلَدُوا كُلَّ وَاحِدٍ مِّنْهُمَا

flog⁶ each of the two

مِائَةَ جَلْدَةٍ

one hundred lashes.

1. i. e., this *sūrah*.

2. This is said for special emphasis; for all the *surahs* were sent down by Allah. أَنْزَلْنَاهَا = we sent down (v. i. pl. past from 'anzala, form IV of nazala [nuzāl], to come down. See at 22:5, p. 1047, n. 1).

3. i. e., have made its injunctions and prohibitions incumbent. Once again this is for special emphasis; for otherwise all the injunctions of the Qur'ān are incumbent. فَرَضْنَاهَا = we made incumbent, imposed, made obligatory, ordained, supposed, appointed (v. i. pl. past from farada [fard], to decree, to appoint. See farada at 2:197, p. 95, n. 8).

4. i. e., directives and instructions quite clear. بَيِّنَاتٍ bayyināt (f. pl.; sing. bayyinah; m. bayyin) = clear, evident, proofs, indisputable evidences. See at 22:72, p. 1071, n. 3).

5. تَذَكَّرُونَ tadhakkarūna (tatadhakkarūna) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from tadhakkara, form V of dhakara [dhikr/ tadhkār], to remember. See at 23:85, p. 1096, n. 1).

6. اَجْلَدُوا ijlidū = you (all) flog, whip, lash (v. ii. m. pl. imperative from jalada [jald], to flog, whip).

وَلَا تَأْخُذْ And let there not seize¹ you
بِمَرَأَةٍ for them any compassion²
فِي in the matter of
دِينِ اللَّهِ Allah's award³
إِنْ كُنْتُمْ تُؤْمِنُونَ if you use to believe
بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day.
وَلْيَشْهَدْ And let there witness⁴
عَذَابَهُمَا the punishment of the two
طَائِفَةٌ مِنَ الْمُؤْمِنِينَ a number⁵ of the believers.

3. The fornicator
لَا يَنْكِحُ shall not marry⁶
إِلَّا زَانِيَةً except a fornicatress
أَوْ مُشْرِكَةً or a woman polytheist;⁷
وَالزَّانِيَةَ and the fornicatress,
لَا يَنْكِحُهَا there shall not marry her
إِلَّا زَانٍ anyone except a fornicator
أَوْ مُشْرِكٌ or a polytheist;
وَحَرِّمَ ذَلِكَ and unlawful⁸ is made that⁹
عَلَى الْمُؤْمِنِينَ on the believers.

4. And those who accuse¹⁰
الْمُحْصَنَاتِ the chaste women¹¹

1. لَا تَأْخُذْ *lā ta'khudh* = let her not take/seize, she must not take (v. iii. f. s. imperative [prohibition] from *'akhadha* [*'akhdh*], to take. See *'akhadhnā* at 23:64, p. 1091, n. 1).

2. رَأْفَةٍ *ra'fah* = compassion, mercy, pity, kindness.

3. i. e., be not lenient out of pity for the culprits in lessening or avoiding the punishment awarded by Allah. دِين *dīn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 1:4, p. 1, n. 6 and 15:35, p. 815, n. 5.

4. This is for the exposure of the culprits and for prevention of the crime. لِي يَشْهَدْ *li yash-had* = let him witness, bear witness (v. iii. m. s. imperative from *shahida* [*shuhūd*/ *shahādah*], to witness, to testify. See *yash-hadū* at 22:28, p. 1055, n. 5).

5. طَائِفَةٌ *tā'ifah* (f. s.; pl. *ṭawā'if*) = part, portion, group, band, number.

6. يَنْكِحُ *yankihu* = he marries, gets married (v. iii. m. s. impfct. from *nakaha* [*nikāh*], to marry, to get married. See *tankiha* at 2:230, p. 113, n. 11).

7. مُشْرِكَةٌ *mushrikah* (f. s.; pl. *mushrikāt*; m. *mushrik*) = she who sets partners with Allah, a woman polytheist, she who associates, gives share (act. participle from *'ashraka*, form IV of *sharika* [*shirk*/ *sharikah*], to share. See *yushrikūna* at 23:92, p. 1097, n. 11).

8. حَرَّمَ *hurrima* = he or it was forbidden, made unlawful, made inviolable (v. iii. m. s. past passive from *harrama*, form II of *ḥaruma*/ *harima*, to be prohibited. See at 3:50, p. 175, n. 12).

9. i. e., the marrying of a fornicator or a fornicatress by a Muslim woman or man; also the commission of fornication and adultery.

10. i. e., hurl the blame of lack of chastity or of the commission of adultery. يَرْمُونَ *yarmūna* = they throw, hurl, charge, accuse, blame (v. iii. m. pl. impfct. from *ramā* [*ramy*/ *rimāyah*], to throw. See *ramayta* at 8:17, p. 552, n. 10).

11. مُحْصَنَاتٌ *muḥṣanāt* (f. pl.; s. *muḥṣanah*; m. *muḥṣan*) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married, also free and chaste women, maidens. See at 5:5, p. 329, n. 7).

- فَمَنْ يَأْتُوا and then do not come up
بِأَرْبَعَةِ شُهَدَاءَ with four witnesses,¹
فَاجْلِدُوهُمْ flog² them
مُتْرَيْنَ جَلْدَةٍ eighty lashes
وَلَا تَقْبَلُوا لَهُمْ and never accept³ of them
شَهَادَةً أَبَدًا any testimony⁴ ever.
وَأُولَئِكَ هُمُ And such persons, they are
الْفَاسِقُونَ the defiantly sinful.⁵
- إِلَّا الَّذِينَ 5. Except those who
تَابُوا مِنْ بَعْدِ ذَلِكَ repent⁶ after that
وَأَصْلَحُوا and make amends,⁷
فَإِنَّ اللَّهَ غَفُورٌ then Allah indeed is Oft-
رَحِيمٌ Forgiving, Most Merciful.
- وَالَّذِينَ يَرْمُونَ 6. And those who accuse⁸
أَزْوَاجَهُمْ their wives⁹
وَلَمْ يَكُنْ لَهُمْ and do not have for them
شُهَدَاءُ إِلَّا أَنْفُسُهُمْ witnesses except themselves,
فَشَهَادَةُ then the testimony of
أَحَدِهِمْ the one of them¹⁰ shall be to
أَرْبَعِ شَهَادَاتٍ بِاللَّهِ testify four times by Allah
إِنَّهُ لَمَنْ that he indeed is of
الصَّادِقِينَ the truthful.¹¹

1. شهداء *shuhadâ'* (pl.; s. شاهد *shahîd*) = witnesses, martyrs. See at 6:150, p. 456, n. 4.
2. اجلدوا *ijlîdû* = you (all) flog, whip, lash (v. ii. m. pl. imperative from *jalada* [jald], to flog, whip. See at 24:2, p. 1105, n. 6).
3. لا تقبلوا *lâ taqbalû* = you (all) do not accept, receive, approve (v. ii. m. pl. imperative from *qabila* [qabûl/qubûl], to accept. See *taqbala* at 9:54, p. 600, n. 9).
4. i. e., that person is to be regarded as untrustworthy and without any credibility. شهادة *shahâdah* = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 23:92, p. 1097, n. 9.
5. فاسقون *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 9:84, p. 614, n. 3).
6. تابوا *tâbû* = they returned, turned in repentance (v. iii. m. pl. past from *tâba* [tawb/ tawbah / matâb]. Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 16:119, p. 868, n. 11).
7. i. e., by strictly carrying out the injunctions of *shar'i'ah* and by doing good deeds. أصلحوا *'aslahû* = rectified, made good, made amends, reformed (v. iii. m. pl. past from *'aslahâ*, form IV of *ṣalahâ*. [ṣalâh/ sulûh/ maslahah], to be good, proper. See at 16:119, p. 868, n. 12).
8. i. e., hurl the blame of lack of chastity or of the commission of adultery. يرمون *yarmûna* = they throw, hurl, charge, accuse, blame (v. iii. m. pl. impfct. from *ramâ* [ramy/rimâyah], to throw. See at 24:4, p. 1106, n. 10).
9. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for either husband or wife. Here the sense of wives is indicated by the context. See at 23:6, p. 1076, n. 5.
10. i. e., the sole one of such husbands.
11. صادقين *sâdiqîn* (pl.; acc./gen. of *sâdiqûn*; s. *sâdiq*) = truthful, those who speak the truth (active participle from *sadaqa* [sadaq/ sidq], to speak the truth. See at 21:38, p. 1022, n. 8).

وَالْخَمْسَةَ أَثَرًا	7. And the fifth, ¹ that
لَعْنَتُ اللَّهِ عَلَيْهِ	the curse ² of Allah be on him
إِنْ كَانَ مِنَ الْكَاذِبِينَ	if he is of the liars. ³
﴿٧﴾	
وَيَدْرَأُ عَنْهَا	8. And it shall ward ⁴ off her
الْعَذَابَ	the punishment ⁵
أَنْ تَشْهَدَ	that she testify ⁶
أَرْبَعَ شَهَادَاتٍ بِاللَّهِ	four times by Allah
إِنَّهُ لَمِنَ الْكَاذِبِينَ	that he indeed is of the liars.
﴿٨﴾	
وَالْخَمْسَةَ أَثَرًا	9. And the fifth, ⁷ that
غَضَبَ اللَّهِ عَلَيْهَا	the wrath ⁸ of Allah be on her
إِنْ كَانَ مِنَ الصَّادِقِينَ	if he is of the truthful.
﴿٩﴾	
وَلَوْ لَا	10. And were not
فَضْلُ اللَّهِ عَلَيْكَ	the grace of Allah on you
وَرَحْمَتُهُ	and His mercy ⁹ —
وَأَنَّ اللَّهَ	and that Allah is
تَوَّابٌ حَكِيمٌ	Most Forgiving, All-Wise.
﴿١٠﴾	
Section (Rukû') 2	
إِنَّ الَّذِينَ	11. Verily those who
جَاءُوا بِالْإِفْكِ	came up with the calumny ¹⁰

1. i. e., the fifth time. The accusing husband without witnesses in support of his accusation is to swear five times in all.

2. i. e., exclusion from Allah's mercy and paradise. لَعْنَةُ la'nah (s.; pl. la'nât) = curse, banishment from mercy, damnation, imprecation. See at 15:35, p. 814, n. 8.

3. كَاذِبِينَ kâdhibîn (pl.; acc./gen. of kâdhibân, sing. كَاذِبٌ kâdhīb) = those that lie, liars, untruthful (active participle from kadhaba [kidhb/ kadhīb/ kadhbah/ kidhbah], to lie. See at 16:39, p. 840, n. 9).

4. يَدْرَأُ yadra'u = he or it averts, wards off, repulses, repels (v. iii. m. s. impfct. from dara'a [dar'], to reject, to ward off).

5. i. e., the punishment for the offence proved by the husband's swearing five times as mentioned above.

6. تَشْهَدُ tash-hada (u) = she testifies, bears witness, witnesses (v. iii. f. s. impfct. from shahida [shuhād/ shahâdah], to witness, to testify. The final letter takes fathah because of the particle 'an coming before the verb. See li yash-had at 24:2, p. 1106, n. 4).

7. i. e., the fifth time. Like the husband, the accused wife also is to swear five times in her defence.

8. غَضَبٌ ghaḍab = wrath, fury, anger, indignation. See at 20:81, p. 995, n. 5.

9. The conclusion of the conditional clause is kept silent for greater effectiveness, which is that: were not Allah's grace and mercy on you would have been destroyed.

10. This and the succeeding eight 'âyahs up to 'ayah 20 relate to the calumny and libel against 'Umm al-Mu'minîn 'Â'ishah (Allah be please with her) spread by some hypocrites after the conclusion of the campaign against Banû al-Mustaliq in 6. H. The leading part in the affair was played by 'Abd Allah ibn Ubayy ibn Salûl (see Bukhârî, no. 4749). See for the story of the calumny as narrated by 'Umm al-Mu'minîn 'Â'ishah herself in Bukhârî, no. 4750. اِفْكٌ ifk (s.; pl. 'afâ'ik) = calumny, slander, libel, falsehood, lie. See yu'fakûna at 10:34, p. 650, n. 5.

عُصْبَةٌ مِنْكُمْ are a group¹ of you.
لَا تَحْسِبُوهُ شَرًّا لَكُمْ Think it not² bad³ for you.
بَلْ هُوَ خَيْرٌ لَكُمْ Nay, it is good for you.
لِكُلِّ امْرِئٍ مِنْهُمْ Each person of them shall have
مَا أَكْتَسَبَ مِنْ الْإِنِّ what he acquired⁴ of the sin,⁵
وَالَّذِي تَوَلَّى and the one who assumed⁶ the
كِبْرَهُ مِنْهُمْ major role⁷ in it among them,
لَهُ عَذَابٌ his shall be a punishment
عَظِيمٌ very grave.

لَوْلَا 12. Why did there not,
إِذْ سَمِعْتُمُوهُ when you heard⁸ it,
ظَنَ الْمُؤْمِنُونَ think⁹ the believing men and
وَالْمُؤْمِنَاتُ the believing women
بِأَنْفُسِهِمْ خَيْرًا by themselves¹⁰ beneficially¹¹
وَقَالُوا هَذَا and say: "This is a
إِفْكٌ مُبِينٌ calumny¹⁰ quite obvious."¹¹

لَوْلَا جَاءُوا 13. Why did they not bring
عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ on it four witnesses?¹²
فَإِذْ لَمْ يَأْتُوا So when they did not bring
بِالشُّهَدَاءِ the witnesses,
فَأُولَئِكَ عِنْدَ اللَّهِ they are in Allah's sight

1. عصبه 'usbah (s.; pl. عصب 'ushab) = group, troop, union, band. See at 12:14, p. 726, n. 6.
2. لَا تَحْسِبُوا لَا tahsibû = do not think, consider, deem, regard, suppose (v. ii. m. pl. imperative [prohibition] from ḥasiba [ḥisbân/maḥsabāh], to deem, to regard. See ḥasibtum at 23:115., p. 1103, n. 1).
3. شر sharr (pl. أشرار ash-râr) = bad, worse, worst, evil, wicked, mischievous. See at 22:72, p. 1071, n. 9.
4. اكتسب iktasaba = he acquired, earned (v. iii. m. s. past in from VIII of kasaba [kasb], to gain. See iktasabû 4:32, p. 354, n. 9).
5. اثم ithm (pl. 'âthâm) = guilt, crime, offence, sin, sinning. See at 7:33, p. 476, n. 9.
6. تولى tawallâ = he took over, took charge, undertook, assumed; also, turned away, desisted (v. iii. m. s. past in form V of waliya, to be near. See at 7:93, p. 502, n. 4).
7. كبر kibr = bigness, magnitude, pride, arrogance, leading part, major role.
8. سمعتم sami'tum = you (all) heard, listened, paid attention (v. ii. pl. past from sami'a [sam' /sanâ' /sanâ'ah /masma'], to hear. See at 4:140, p. 306, n. 8).
9. ظن zanna = he thought, supposed, believed, presumed (v. iii. m. s. past from ظن zann, to think, to suppose. See at 21:87, p. 1036, n. 6).
10. i. e., on the basis of their estimation of themselves, considering that if they themselves were not likely to commit the offence alleged, it was all the more unlikely for the 'Umm al-Mu'minin to do so (Ibn Kathîr, VI, 26)
11. i. e., favourably. خير khayr = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 3:118, p. 1104, n. 3.
12. اِفْك ifk (s.; pl. 'afâ'ik) = calumny, slander, libel, falsehood, lie. See at 24:11, p. 1108, n. 10.
13. مبين mubîn = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from 'abâna, form IV of bâna [bayn/bayân], to be clear, evident. See at 21:54, p. 1027, n. 6).
14. شهداء shuhadâ' (pl.; s. شَهِيد shahîd) = witnesses, martyrs. See at 24:4, p. 1107, n. 1.

هُمْ الْكَذِبُونَ ^{١٣} the ones telling lies.¹

وَلَوْلَا 14. And were not
فَضَّلَ اللَّهُ عَلَيْكُمْ the grace² of Allah on you
وَرَحْمَتُهُ and His mercy
فِي الدُّنْيَا وَالْآخِرَةِ in this world and the hereafter
لَسَكُنَّ there would have afflicted³ you
فِي مَا أَفَضْتُمْ فِيهِ for what you have detailed⁴
عَذَابٌ عَظِيمٌ ^{١٤} a punishment very grave.

إِذْ تَلَقَّوْنَهُ 15. As you received⁵ it
بِأَلْسِنَتِكُمْ with your tongues⁶
وَقَوْلُونَ بِأَفْوَاهِكُمْ and said with your mouths⁷
مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ what you had no knowledge of;
وَتَحْسَبُونَهُ هَيِّنًا and you deemed⁸ it trifling⁹
وَهُوَ عِنْدَ اللَّهِ very grave.¹⁰
عَظِيمٌ ^{١٥}

وَلَوْلَا 16. Why did you not,
إِذْ سَمِعْتُمُوهُ قُلْتُمْ when you heard¹¹ it, say:
مَا يَكُونُ لَنَا "It behoves us not
أَنْ نَتَكَلَّمَ بِهَا that we talk¹² about it.

1. كاذِبُونَ *kādhībūn* (pl.; sing. كاذِب *kādhīb*) = those that lie, liars, untruthful (active participle from *kadhaba* [kidhb/ *kadhib*/ *kadhbah*/ *kidhbah*], to lie. See at 23:90, p. 1093, n. 1).

2. فَضْل *fadl* (pl. *fuḍūl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 17:87, p. 901, n. 7.

3. مَسَّ *masa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass*/ *masās*, to feel, to touch. See at 21:83, p. 1035, n. 4).

4. أَفْضَيْتُمْ *afaḍtum* = you (all) emerged, moved out with force, streamed, overflowed, became prolix, spoke in detail (v. ii. m. pl. past in form IV of *fāḍa* [fayḍ/fayḍān], to overflow, inundate. See at 2:198, p. 96, n. 9).

5. تَلَقَّوْنَهُ *talaqqawnu* = you received, accepted (v. ii. m. pl. past from *talaqqā*, form V of *laqiya* [liqā' /luqyān /luqan /luqy /luqyah] to meet with, to come across. See *talaqqā* at 2:37, p. 19, n. 12).

6. i. e., you uttered it. أَلْسِنَةٌ *'alsinah* (pl.; sing. لِسَان *lisān*) = tongues, languages. See at 3:78, p. 186, n. 3.

7. i. e., you spread it from mouth to mouth. أَفْوَاهٌ *'afwāh* (pl.; sing. فُوهة *fūhah*) = mouths, vents. See at 18:5, p. 911, n. 10.

8. تَحْسَبُونَ *taḥsabūna* = you think, consider, deem, regard, suppose (v. ii. m. pl. impfct. from *ḥasiba* [ḥisbān/ *maḥsabah*], to deem, to regard. See *lā taḥsabū* at 24:11, p. 1109, n. 2).

9. هَيِّنٌ *hayyin* = easy, simply, insignificant, of little difficulty or import, trifling. See at 19:21, p. 955, n. 8.

10. عَظِيمٌ *'aẓim* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 19:37, p. 960, n. 1).

11. سَمِعْتُمْ *sami'tum* = you (all) heard, listened, paid attention (v. ii. pl. past from *sami'a* [sam' /samā' /samā'ah /masma'], to hear. See at 24:12, p. 1109, n. 8).

12. نَتَكَلَّمُ *natakallamu* = we speak, converse, talk (v. i. pl. impfct. from *takallama*, form V of *kalama* (*kalm*), to wound. The final letter takes *fathah* because of the particle 'an coming before the verb. See *lā tukallimū* at 23:108, p. 1101, n. 7).

سُبْحَانَكَ Sacrosanct¹ are You;
هَذَا بَشَرٌ عَظِيمٌ this is a slander² most grave."

﴿١٦﴾

يَعِظُكُمُ اللَّهُ 17. Allah exhorts³ you
أَنْ تَعُودُوا lest you should relapse⁴
إِلَيْهِ أَبَدًا into the like of it ever;

﴿١٧﴾ إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.

وَيُبَيِّنُ اللَّهُ 18. And Allah makes clear⁵
لَكُمْ الْآيَاتِ to you the signs.

وَاللَّهُ عَلِيمٌ And Allah is All-Knowing,
﴿١٨﴾ حَكِيمٌ All-Wise.

إِنَّ الَّذِينَ يُحِبُّونَ 19. Verily those who love⁶
أَنْ تَشِيعَ that there should spread⁷
الْفِتْنَةُ the scandal⁸

فِي الَّذِينَ آمَنُوا about those who believe,
لَهُمْ عَذَابٌ theirs shall be a punishment
أَلِيمٌ most painful⁹

فِي الدُّنْيَا وَالْآخِرَةِ in this world and the hereafter;
وَاللَّهُ يَعْلَمُ and Allah knows¹⁰

﴿١٩﴾ وَأَنْتُمْ لَا تَعْلَمُونَ while you do not know.

﴿٢٠﴾ وَلَوْ لَا 20. And were not

1. سُبْحَانَ *Subhân* is derived from *sabbaha*, form II of *sabaha* [*sabih/sibâhah*], to swim. In its form II the verb means to praise, to sing the glory. *Subhân* means Free from and High above all kinds of undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 23:91, p. 1097, n. 6.

2. بُهْتَان *buhtân* = slander, defamation, libel, calumny. See at 4:156, p. 314, n. 7.

3. يَعِظُ *ya'izu* = he admonishes, exhorts, advises (v. iii. m. s. impfct. from *wa'aza* (*wa'iz*) = to admonish, to preach. See at 16:90, p. 858, n. 1).

4. تَعُودُوا *ta'ûdu(na)* = you (all) come back, return, repeat, relapse (v. ii. m. pl. impfct from *'âdu* [*'awd/'awdah*], to return. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 8:19, p. 553, n. 6).

5. يُبَيِّنُ *yubayyinu* = he makes clear, elucidates, explains, clarifies (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *yubayyina* at 16:39, p. 840, n. 7).

6. يُحِبُّونَ *yuhibbûna* = they love, adore, like (v. iii. m. pl. impfct. from *habba* [*hubb*], to love, to like. See at 9:108, p. 624, n. 10).

7. تَشِيعُ *tashî'a(u)* = she spreads, becomes known, is divulged, is circulated, is publicised (v. iii. f. s. impfct. from *shâ'a* [شَاعَ / شَاعَ *shay'/shuyû*], to spread, to be divulged. The final letter takes *fathah* because of the particle *'an* coming before the verb).

8. فَاحِشَةٍ *fâhishah* s.; (pl. فَوَاحِش *fawâhish*) = vile deed, grave sin, monstrosity, atrocity, scandal, adultery, fornication, lewdness. See at 17:32, p. 883, n. 4.

9. أَلِيمٌ *'alîm* = agonizing, anguishing, excruciating, most painful. See at 17:10, p. 876, n. 2.

10. i. e., Allah knows what you express and what you conceal and keep in your minds.

فَضَّلَ اللَّهُ عَلَيْكُمْ Allah's grace on you
وَرَحْمَتُهُ and His mercy¹ –

وَأَنَّ اللَّهَ رَءُوفٌ and that Allah is Most Kind,²

رَحِيمٌ Most Merciful.³

Section (Rukû') 3

۞ 21. O you who believe,

لَا تَتَّبِعُوا do not follow⁴

خُطُوتَ الشَّيْطَانِ the footsteps⁵ of Satan.⁶

وَمَنْ يَتَّبِعْ And whoever follows⁷

خُطُوتَ الشَّيْطَانِ the footsteps of Satan,

فَإِنَّهُ يَأْمُرُ he indeed bids⁸

بِالْفَحْشَاءِ to the vile deeds⁹

وَالْمُنْكَرِ and the disapproved.¹⁰

وَلَوْلَا And were not

فَضَّلَ اللَّهُ عَلَيْكُمْ Allah's grace on you

وَرَحْمَتُهُ and His mercy,

مَا زَكَّيْكُمْ pure¹¹ would not have been

مِنْكُمْ مِنْ أَحَدٍ أَبَدًا of you anyone ever;

وَلَكِنَّ اللَّهَ يُزَكِّيْكُمْ but Allah purifies¹²

مَنْ يَشَاءُ whoever He will;

وَاللَّهُ سَمِيعٌ and Allah is All-Hearing,

عَلِيمٌ All-Knowing.

1. The conclusion of the conditional clause is kept silent for better effectiveness, which is that if Allah's grace and mercy were not on you, you would have been duly punished or destroyed.

2. رءوف *ra'ûf* = most kind, most compassionate, most affectionate (active participle in the scale of *fa'ûl* from *ra'afa* /*ra'ufa* [*ra'fah*/ *ra'âfah*], to show mercy. See at 9:128, p. 634, n. 8).

3. So He forbears and pardons you even if you commit many wrongs.

4. لَا تَتَّبِعُوا *lâ + tattabi'û* = you (all) do not follow, obey, pursue (v. ii. m. pl. imperative [prohibition] from *ittaba'a*, form VIII of *tabi'a* [*taba*/'*tabâ*'ah], to follow. See at 6:142, p. 452, n. 4).

5. خُطُوتَات *khufuwât* (sing. *khufwah*) = footsteps, steps. See at 6:142, p. 452, n. 5).

6. i. e., do not follow Satan's dictates, suggestions, actions and examples.

7. يَتَّبِع *yattabi'(u)* = he follows, obeys, pursues (v. iii. m. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba*/'*tabâ*'ah], to follow. The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See at 4:115, p. 295, n. 9).

8. يَأْمُرُ *ya'muru* = he commands, orders, bids, enjoins (v. iii. m. s. impfct. from '*amara* ['*amr*], to order, to command. See at 19:55, p. 964, n. 7).

9. فَحْشَاء *fahshâ'* = vile deeds, sins, atrocious crimes, adultery, fornication. See at 16:90, p. 857, n. 12).

10. i. e., deeds disapproved by the Qur'ân and *sunnah*. مُنْكَر *munkar* (pl. مُنْكَرَات *munkarât*) = detested, disapproved, disavowal (passive participle from '*ankara*, form IV of '*nakira* [*nakar*/'*nukr*/'*nukûr*/'*nakîr*], not to know, to deny. See at 22:41, p. 1061, n. 4).

11. زَكَّى *zakâ* = he became pure/ just/ righteous/ good, grew (v. iii. m. s. past from *zakâ'*, to be pure, to grow. See *tazakkâ* at 20:76, p. 993, n. 10).

12. i. e., from sins and faults. يُزَكِّي *yuzakkî* = he purifies, vindicates, declares just, increases (v. iii. m. s. impfct. from *zakkâ*, from II of *zakâ* [*zakâ'*], to grow, be pure, just. See at 2:174, p. 82, n. 4. See also n. 11 above).

- لَا يَأْتِلَ 22. And there shall not swear¹
أُولُوا الْفَضْلِ the possessors of surplus²
مِنْكُمْ وَالسَّعَةِ among you and of affluence³
أَنْ يُؤْتُوا أُولَى الْقُرْبَى against giving near relations⁴
وَالْمَسْكِينِ and the poor
وَالْمُهَاجِرِينَ and the emigrants
فِي سَبِيلِ اللَّهِ in the way of Allah.
وَلْيَعْفُوا And let them excuse⁵
وَلْيَصْفَحُوا and overlook.⁶
أَلَا تَحِبُّونَ أَنْ Do you not like that
يَغْفِرَ اللَّهُ لَكُمْ Allah should forgive you?
وَاللَّهُ غَفُورٌ And Allah is Most Forgiving,
رَحِيمٌ Most Merciful.
- إِنَّ الَّذِينَ يَرْمُونَ 23. Verily those who slander⁷
الْمُحْصَنَاتِ the chaste women⁸—
الْفَاحِشَاتِ الْمُؤْمِنَاتِ unmindful⁹ and believing —
لَيَسُوْنَ فِي الدُّنْيَا shall be cursed¹⁰ in this world
وَالْآخِرَةِ and the hereafter
وَلَهُمْ and they shall have
عَذَابٌ عَظِيمٌ a punishment very grave.
- يَوْمَ 24. On the day

1. The 'āyah has immediate reference to 'Abū Bakr (Allah be pleased with him) who used to pay *sadaqah* to one of his relatives but swore not to pay him any more because he had participated in spreading the slander (See *Bukhārī*, n. 4757); but the instruction is general and it stresses that personal consideration should never influence the distribution of benevolent gifts. يَأْتِلُ *ya'tali* = let him not swear, he must not swear (v. iii. m. s. imperative from *i'talā*, form VIII of '*aliya* ['*aly*]).

2. فضل *faḍl* (pl. *fuḍ'ul*) = grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 24:14, p. 1110, n. 2.

3. سعة *sa'ah* = plenitude, amplitude, abundance, affluence, roominess, spaciousness. See at 4:130, p. 302, n. 3.

4. أُولَى الْقُرْبَى *'ulī al-qurbā* (acc./gen. of '*ulū al-qurbā*) = near relations, those close by. See '*ulī qurbā* at 9:113, p. 627, n. 5.

5. ليغفوا *li-ya'fū* = let them waive, excuse, efface (v. iii. m. pl. impfct. from '*afā* ['*afw/afā*], to be effaced. See *ya'fūna* at 2:237, p. 120, n. 4).

6. ليصفحوا *li-yaṣfaḥū* = let them forbear, leave alone, overlook, pass over (v. iii. m. pl. impfct. from *ṣafaḥa* [*ṣafḥ*], to forbear, overlook, broaden, flatten. See *isfah* at 15:85, p. 824, n. 12).

7. يرمون *yarmūna* = they throw, hurl, accuse, blame (v. iii. m. pl. impfct. from *ramā* [*ramy/rimāyah*], to throw. See at 24:6, p. 1107, n. 18).

8. محصنات *muḥsanāt* (f. pl.; s. *muḥsanah*; m. *muḥsan*) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married; also free and chaste women, maidens. See at 24:3, p. 1106, n. 11).

9. i. e., those who do not have in mind anything of the sort of things alleged against them. غافلات *ghāfilāt* (f. pl.; s. *ghāfilah*; m. *ghāfil*) = unmindful, negligent, heedless, inattentive, unaware (act. participle from *ghafala* [*ghaflah/ghufāl*], to neglect, to ignore. See *ghāfilin* at 23:17, p. 1078, n. 12).

10. لعنوا *lu'inū* = they were cursed, banished from mercy, condemned, damned (v. iii. m. pl. past passive from *la'ana* [*la'n*], to curse. See at 5:78, p. 368, n. 8).

تَشْهَدُ عَلَيْهِمْ
أَلْسِنَتُهُمْ وَأَيْدِيهِمْ
وَأَرْجُلُهُمْ
بِمَا كَانُوا يَعْمَلُونَ



يَوْمَئِذٍ
يُؤْفِقُ اللَّهُ
رَبِّهِمْ الْحَقَّ
وَيَعْلَمُونَ
أَنَّ اللَّهَ هُوَ
الْحَقُّ الْمُبِينُ



أُعْيِبَتْ
لِلْخَبِيثِينَ
وَالْخَبِيثُونَ
لِلْخَبِيثَاتِ
وَالطَّيِّبَاتِ
لِلطَّيِّبِينَ
وَالطَّيِّبُونَ
لِلطَّيِّبَاتِ
أُولَئِكَ مَبْرُوءُونَ
يَمَّا يَقُولُونَ
لَهُمْ مَغْفِرَةٌ
وَرَزَقٌ كَرِيمٌ



there will testify¹ against them
their tongues² and their hands
and their legs³
about what they use to do.

25. On that day
Allah will give them in full⁴
their due award;⁵
and they will know
that Allah, He is
the Truth Most Evident.⁶

26. Bad women⁷
are for bad men⁸
and bad men
are for bad women;
and the good women⁹
are for good men¹⁰
and good men
are for good women.
They are innocent¹¹
of what they say.
Theirs is forgiveness and
a provision most generous.¹²

1. تشهد *tash-hada* (u) = she testifies, bears witness, witnesses (v. iii. f. s. impfct. from *shahida* [shuhûd/ shahâdah], to witness, to testify. See *tash-hada* at 24:8, p. 1108, n. 6).

2. ألسنة *'alsinah* (pl.; sing. لسان *lisân*) = tongues, languages. See at 24:15, p. 1110, n. 6.

3. أرجل *arjul* (pl.; s. رجل *rijl*) = legs, feet. See at 7:195, p. 541, n. 5.

4. يوفى *yuwaffi* = he gives in full, fulfils, lives up to (v. iii. m. s. impfct. form *waffâ*, form II of *wafâ* [wafâ'] to redeem, fulfil, live up to. See at 4:173, p. 322, n. 6).

5. دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 24:2, p. 1106, n. 3.

6. مبين *mubîn* = Most Evident, open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [bayn/bayân], to be clear, evident. See at 21:54, p. 1027, n. 6).

7. خبيثات *khabîthât* (f.; pl.; s. *khabîthah*; m. *kabîth*) = bad, evil, vicious, noxious, malignant. See *khabîthah* at 14:26, p. 797, n. 1.

8. خبيثين *khabîthîn* (pl.; acc/gen. of *khabîthûn*; s. *khabîth*) = bad, evil, vicious, noxious, malignant. See *khabîth* at 5:100, p. 379, n. 8.

9. طيبات *ṭayyibât* (f.; pl.; sing. *ṭayyibah*, m. *ṭayyib*) = good women, good things, agreeable things, pleasant things (things lawful and salutary). See at 23:51, p. 1088, n. 5.

10. طيبون *ṭayyibûn* (pl.; s. *ṭayyib*) = good men, nice men, agreeable men. See *ṭayyib* at 16:114, p. 867, n. 2. See also n. 9 above.

11. مبرءون *mubarra'ûn* = (pl.; s. *mubarra'*) = innocent ones, the ones free from blemish or guilt, absolved of blame, exculpated/ acquitted/ cleared of guilt (passive participle from *barra'a*, form II of *bari'a* [barâ'ah], to be free, cleared. See *'ubari'u* at 12:53, p. 742, n. 3).

12. i. e., in the hereafter. كريم *karîm* (s.; pl. *kirâm/kuramâ'*) = Most Noble, noble, generous, liberal, munificent (act. participle in the scale of *fa'il* from *karuma* [*karam/karâmah*], to be noble/generous. See at 23:116, p. 1103, n. 7).

Section (Rukû') 4

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا 27. O you who believe,
لَا تَدْخُلُوْا بِيٰتٍ
غَيْرِ بُيُوْتِكُمْ other than yours
حَتّٰى تَسْتَفِزَّوْا till you sought permission²
وَسَلِّمُوْا and tendered greetings³
عَنْ اٰهْلِهَا on the inmates⁴ thereof.
ذٰلِكُمْ خَيْرٌ لَّكُمْ That is the better for you
لَعَلَّكُمْ تَذَكَّرُوْنَ so that you may take heed.⁵

فَاِنْ لَّمْ تَجِدُوْا 28. Then if you do not find⁶
فِيْهَا اَحَدًا therein anyone
فَلَا تَدْخُلُوْهَا do not enter these
حَتّٰى يُؤْذَنَ لَكُمْ till leave is given⁷ for you.
وَاِنْ قِيْلَ لَكُمْ And if it is said to you
اَرْجِعُوْا فَاَرْجِعُوْا "Go back",⁸ then return,
هُوَ اَزْكٰى لَكُمْ it is the purer⁹ for you.
وَاللّٰهُ يَمَّا تَعْمَلُوْنَ And Allah is of what you do
عَلِيْمٌ All-Knowing.

لَيْسَ عَلَيْكُمْ 29. There is not on you
جُنَاحٌ اَنْ تَدْخُلُوْا any sin¹⁰ that you enter
بُيُوْتًا غَيْرَ مَسْكُوْنَةٍ houses not inhabited¹¹

1. لا تدخلوا *lâ tadkhukû* = you (all) do not enter (v. ii. m. pl. imperative [prohibition] from *dakhala* [dukhâl], to enter. See at 12:67, p. 747, n. 1).

2. تستافوا *tasta'nisû(na)* = you (all) seek permission, ask for leave, acquaint yourselves, familiarise yourselves (v. ii. m. pl. impfct. from *ista'nasa*, form X of '*anisa*'/anusa ['uns], to be sociable, friendly. The terminal *nûn* is dropped because of a hidden '*an*' in *hattâ* coming before the verb. See 'anastu at 20:10, p. 978, n. 2).

3. تسلموا *tusallimû(na)* = you (all) give up, surrender, submit, pay up, deliver, greet, salute (v. iii. m. pl. impfct. from *sallama*, form II of *salima* [salâmah/salâm], to be safe, to be faultless. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb which is governed by a hidden '*an*' in *hattâ* before it. See *yusallimû* at 4:65, p. 270, n. 3).

4. أهل *'ahl* (s.; pl. أهول *'ahlûn*/أهل *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner. See at 19:55, p. 964, n. 8.

5. تذكرون *tadhakkarûna* (tata²dhakkarûna) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [dhikr/ tadhkâr], to remember. See at 24:1, p. 1105, n. 5).

6. تجدوا *tajidû(na)* = you (all) get, find, obtain, come across, meet with (v. ii. m. pl. impfct. from *wajada* [wujûd], to find. The terminal *nûn* is dropped on account of the particle *lam* coming before the verb. See at 2:283, p. 150, n. 2).

7. يؤذن *yu'dhana(nu)* = he is given leave, permission (v. iii. m. s. impfct. passive from '*adhina*' [idhn], to allow, to listen. The final letter takes *fathah* for the reason stated at n. 3 above. See at 9:90, p. 616, n. 3).

8. ارجعوا *irji'û* = you (all) come/go back, return, (v. ii. m. pl. imperative from *raja'a* (rujâ'), to return, go back. See at 23:99, p. 1099, n. 3).

9. i. e., in conduct. أزكى *'azkâ* = purest/purest (relative of *zakîy*). See at 18:19, p. 917, n. 4.

10. جناح *junâh* = sin, misdemeanour, impropriety. See at 4:102, p. 290, n. 1.

11. مسكونة *maskûnah* (f. s.) = inhabited, settled (passive participle from *sakana* [sukûn], to be still. See 'askannâ at 23:1318, p. 1079, n. 3).

فِيهَا مَتَاعٌ كَرِيمٌ wherein you have needs;¹
 وَاللَّهُ يَعْلَمُ and Allah knows
 مَا تَبْدُونَ what you express²
 وَمَا تَكْتُمُونَ and what you conceal.³

قُلْ لِلْمُؤْمِنِينَ 30. Say to the believers that
 يَغْضُوا مِنْ أَبْصَارِهِمْ they lower⁴ their glances and
 وَيَحْفَظُوا فُرُوجَهُمْ guard their private parts.⁵
 ذَلِكَ أَزْكَى لَهُمْ That is the purer⁶ for them.
 إِنَّ اللَّهَ خَبِيرٌ Verily Allah is All-Aware
 بِمَا يَصْنَعُونَ of what they do.⁷

وَقُلْ لِلْمُؤْمِنَاتِ 31. And say to the believing
 يَغْضُضْنَ women that they lower⁸
 مِنْ أَبْصَارِهِنَّ their glances
 وَيَحْفَظْنَ فُرُوجَهُنَّ and guard their private parts;
 وَلَا يَبْدِينَ and that they show⁹ not
 زِينَتَهُنَّ their adornment¹⁰
 إِلَّا مَا ظَهَرَ مِنْهَا except what appears of it;¹¹
 وَلْيَضْرِبْنَ and they shall cast¹²
 بِخُضْرَتِهِنَّ their head-coverings¹³
 عَلَى جُيُوبِهِنَّ over their bosoms;¹⁴
 وَلَا يَبْدِينَ nor shall they show

1. i. e., a house not occupied by anyone but meant for general use. متاع *matâ'* (pl. 'amti'ah) = goods, wares, baggage, equipment, gear, necessities of life, needs, utensils, enjoyment. See at 21:111, p. 1043, n. 5.
2. تَبْدُونَ *tubdûna* = you (all) disclose, express, declare, reveal (v. ii. m. pl. impfct. from 'abdâ, form IV of *badâ* [*budûww/badâ'*] to appear, to come to light. See at 5:99, p. 379, n. 5).
3. تَكْتُمُونَ *taktumûna* = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [*katm / kitmân*], to hide, conceal. See at 21:110, p. 1043, n. 2).
4. i. e., refrain from casting glances at women not within the "prohibited degree" for them. يَغْضُوا *yaghuḍḍû(na)* = they lower, cast down, lessen, diminish, detract (v. iii. m. pl. impfct. from *ghadda* [*ghadd/ghaddâdah*], to lower, to cast down).
5. i. e., do not engage in unlawful sexual intercourse.
6. i. e., in conduct. أَزْكَى *'azkâ* = purest/purest (relative of *zakiy*). See at 24:28, p. 1115, n. 9.
7. يَصْنَعُونَ *yasna'ûna* = they do, make, perform (v. iii. m. pl. impfct. from *sana'a* [*san' / sun' / sanî'*], to do, to make. See at 16:112, p. 866, n. 8).
8. يَغْضُضْنَ *yaghuḍḍna* = they (fem.) lower, cast down (v. iii. f. pl. impfct. from *ghadda*, See n. 4 above).
9. يَبْدِينَ *yubdîna* = they (fem.) show, expose, disclose, express (v. iii. f. pl. impfct. from 'abdâ, form IV of *badâ*. See n. 2 above).
10. i. e., their beauty. زِينَة *zînah* = adornment, embellishment, ornament, finery, grandeur, decoration. See at 20:87, p. 997, n. 3.
11. i. e., what comes to view naturally without any intention to show and attract attention.
12. لِيَضْرِبْنَ *li yaḍribna* = let them (fem.) cast, strike, beat, hit (v. iii. f. pl. imperative from *ḍaraba* [*ḍarb*], to beat. See *ḍuriba* at 22:73, p. 1071, n. 12).
13. خُمُر *khumur* (pl.; s. *khimâr*) = coverings for heads, scarves.
14. جُيُوب *juyûb* (pl.; s. *jayb*) = bosoms, breasts, pockets, cavities.

زِينَتَهُنَّ their adornment
 إِلَّا لِبُعُولَتِهِنَّ except to their husbands¹
 أَوْ آبَائِهِنَّ أَوْ
 أَبْنَاءَهُنَّ or their fathers² or
 أَبْنَاءَهُنَّ or their sons³ or
 أَبْنَاءَهُنَّ or their husbands' fathers
 أَبْنَاءَهُنَّ or their sons³ or
 أَبْنَاءَهُنَّ or their husbands' sons⁴
 أَوْ إِخْوَانَهُنَّ or their brothers⁵
 أَوْ إِخْوَانَهُنَّ or their brothers' sons
 أَوْ بَنِي أَخَوَاتِهِنَّ or sons⁶ of their sisters⁷
 أَوْ نِسَائِهِنَّ أَوْ مَا
 مَلَكَتْ أَيْمَانُهُنَّ or their womenfolk⁸ or whom
 أَوْ التَّائِعِينَ their right hands⁹ own¹⁰
 أَوْ التَّائِعِينَ or their attendants¹¹
 غَيْرَ أُولِي الْإِرْبَةِ not having sexual urge,¹²
 مِنَ الرِّجَالِ of men,
 أَوْ الْأَطْفَالِ الَّذِينَ
 لَمْ يَرْبُوا وَاعْلَمُوا have not become aware¹⁴ of
 عَوْرَاتِ النِّسَاءِ women's private parts.¹⁵
 وَلَا يَضْرِبْنَ And they shall not strike
 بِأَرْجُلِهِنَّ with their feet
 لَعَلَّكُمْ so that it is known
 مَا يَخْفِيْنَ what they hide¹⁶
 مِنْ زِينَتِهِنَّ of their adornment.
 وَتَوَلَّوْا إِلَى اللَّهِ And ask Allah's forgiveness

1. بَعُولَةٌ *bu'ūlah* (pl.; sing. *ba'ʿl*) = husbands. It is to be noted that while the word *zawj* means either husband or wife, *ba'ʿl* means specifically husband, i.e., the male partner. See at 2:228, p. 112, n. 5.

2. آبَاءٌ *'abā'* (pl.; s. *'ab*) = fathers, ancestors, forefathers. In Arabic "fathers" include grandfathers and great-grandfathers.

3. أَبْنَاءٌ *'abnā'* (pl.; s. *ibn*) = sons. "Sons" (*a'bnā'*) include grandsons, great-grandsons howsoever downward in descent.

4. i. e., by other wives.

5. i. e., the women's brothers. The pronoun in the Arabic is for women. إِخْوَانٌ *'ikhwān* (pl.; sing. *ʾakh*) = brothers. See at 3:156, p. 217, n. 1.

6. بَنِي *bani(n)* is acc./gen. form of *banūn*, pl. of *ibn*, son, the final *nūn* being dropped for the genitive construction.

7. أَخَوَاتٌ *'akhawāt* (pl.; s. *'ukht*) = sisters.

8. i. e., other Muslim women, not non-Muslim women.

9. أَيْمَانٌ *'aymān* (pl.; s. *yamīn*) = right hands, oaths. See at 16:91, p. 858, n. 6.

10. i. e., slaves. مَلَكَتْ *malakat* = she owned, possessed, held (v. iii. f. s. past from *malaka* [malk /mulk/ milk], to possess. See at 23:6, p. 1076, n. 6).

11. تَائِعِينَ *tābi'īn* (pl.; acc./gen. of *tābi'ūn*; s. *tābi'*) = followers, successors dependants, attendants, servants, (act. participle from *taba'a* [taba'/tabā'ah], to follow, to come after.

12. إِرْبَةٌ *'irbah* = urge, sexual urge, desire, skill.

13. مِفْلٌ *fifl* (s.; pl. *'afāl*) = infant, baby, child. See at 22:5, p. 1046, n. 10.

14. يَظْهَرُوا *yazharū(na)* = they become visible, overcome, (followed by *'alā*) have knowledge of, are aware of (v. iii. m. pl. impfct. from *zahara* [zuhār], to be visible, clear. The terminal *nūn* is dropped because of the particle *lam* coming before the verb. See at 18:97, p. 945, n. 8).

15. عَوْرَاتٌ *'awrāt* (pl.; s. *'awrah*) = private parts, genitals, sexual organs, weak spots, defects.

16. يَخْفِيْنَ *yukhfina* = they (fem.) hide, conceal (v. iii. f. pl. impfct. from *'akhfā'*, form IV of *khafiya* [khafā'/ khifāh/khufyah], to be hidden. See *'ukhfī* at 20:15, p. 979, n. 3).

جَمِيعًا all of you,
 أَيُّهَا الْمُؤْمِنُونَ O you the believers,
 لَعَلَّكُمْ تَفْلَحُونَ that you may succeed.¹
 ﴿٣١﴾
 وَأَنْكِحُوا 32. And marry²
 الْآلَيْنِ مِنْكُمْ the spouseless ones³ of you
 وَالصَّالِحِينَ and the right and fit ones⁴
 مِنْ عِبَادِكُمْ of your slaves⁵
 وَإِمَائِكُمْ and slave-maids.⁶
 إِنْ يَكُونُوا فُقَرَاءَ If they be poor
 يُغْنِهِمُ اللَّهُ Allah will make them rich⁷
 مِنْ فَضْلِهِ out of His bounty.
 وَاللَّهُ وَاسِعٌ And Allah is All-Abounding,⁸
 عَلِيمٌ ﴿٣٢﴾ All-Knowing.
 وَلْيَسْتَغْفِرِ 33. And let there remain chaste⁹
 الَّذِينَ لَا يَجِدُونَ those who cannot find¹⁰
 نِكَاحًا a marriage
 حَتَّى يَغْنِيَهُمُ اللَّهُ till Allah enriches them
 مِنْ فَضْلِهِ out of His bounty.
 وَالَّذِينَ يَبْتَغُونَ And those who seek¹¹
 الْكِتَابَ وَمَا the writing¹² from among those
 مَلَكَتْ أَيْمَانُكُمْ whom your right hands own

1. تَفْلَحُونَ *tufliḥûna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from 'aflaḥa, form IV of *falaḥa* [*falḥ*], to split. See at 22:77, p. 1073, n. 9).
2. أَنْكِحُوا *'ankihû* = you (all) give in marriage, marry (v. ii. m. pl. imperative from 'ankaḥa, form IV of *nakaḥa* [*nikāḥ*], to marry, to get married. See *yankihû* at 24:3, p. 1106, n. 6).
3. أَيْمَانِ *'ayāmā* (pl.); s. 'ayyim = widow/widower, spouseless ones.
4. الصَّالِحِينَ *ṣāliḥîn* (pl.; acc/gen. of *ṣāliḥûn*; s. *ṣāliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *ṣalaḥa* [*ṣalāḥ/ṣulūḥ/maṣlaḥah*], to be good, right, proper. See at 21:86, p. 1036, n. 5).
5. عِبَادِ *'ibād* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 23:109, p. 1101, n. 7).
6. إِمَاءِ *'imā* (pl.; s. 'amah) = slave-maids, maid servants.
7. يَغْنِي *yughnî* = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from 'ughnā, form IV of *ghaniya* [*ghinan/ghanā*'], to be free from want, to be rich. See at 19:42, p. 961, n. 5).
8. i.e., in His grace and favour. وَاسِعٌ *wāsi'* = wide, vast, extensive, far-reaching, All-Reaching, All-Abounding (in mercy, grace, generosity); active participle from *wasī'a/wasu'a* [*wasā'ah*], to be wide. See at 5:54, p. 357, n. 11).
9. لْيَسْتَغْفِرِ *li yasta'fif* = he should be abstemious, should refrain, let him abstain, let him keep himself chaste (v. iii. m. s. imperative from *ista'ffa*, form X of 'affa [*'iffah/afāf*], to refrain, to abstain. See at 4:6, p. 239, n. 6).
10. i.e., the means for marrying. يَجِدُونَ *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujād*], to find. See at 9:91, p. 616, n. 8).
11. يَبْتَغُونَ *yabtaghûna* = they seek, desire, wish (v. iii. m. pl. impfct. from *ibtaghā*, form VIII of *baghā* [*bughā*'], to seek, desire. See at 17:57, p. 891, n. 1).
12. i.e., a deed for emancipation. كِتَاب *kitāb* = writing, writ, prescript, book, document, deed, contract. See at 15:4, p. 808, n. 4.

فَكَتُبُوهُمْ give them a deed¹
 إِن عِلِمْتُمْ فِيهِمْ خَيْرًا if you know in them any good²
 وَأَوْثِقُوا لَهُم مِّنَ the wealth of Allah³ which
 مَالِ اللَّهِ الَّذِي He gave you.⁴
 وَلَا تُكْرِهُوا فَتِيْنَكُمْ And compel not⁵ your maids
 عَلَى الْبَغَاءِ into prostitution⁶
 إِن رَّادْنَ if they desire
 تَحْصُنَا to remain chaste⁷
 لِنَبْتَغُوا in order that you seek⁸
 عَرَضَ the ephemeral thing⁹
 مِنَ الدُّنْيَا of this worldly life.
 وَمَنْ يُكْرِهْهُمْ And whoever compels them,
 فَإِنَّ اللَّهَ then verily Allah is,
 مِنْ بَعْدِ إِكْرَاهِهِمْ after their being compelled,¹⁰
 عَفُوٌّ Most Forgiving,
 رَّحِيمٌ Most Merciful.¹¹

وَلَقَدْ 34. And We have indeed
 أَنْزَلْنَا إِلَيْكُمْ sent down¹² to you
 آيَاتٍ مُّبَيِّنَاتٍ signs that make clear¹³
 وَمَثَلًا لِّلَّذِينَ and an instance of those who
 خَلَوْا مِن قَبْلِكُمْ passed away¹⁴ before you,

1. كَاتَبُوا *kâtubû* = you (all) exchange a writing, mutually write down, give a deed (v. ii. m. pl. imperative from *kâtaba*, form II of *kataba* [katb/kitbah/kitâbah], to write, record. See *katabnâ* at 5:45, p. 351, n. 10).
2. i. e., good conduct and ability to earn.
3. All the wealth is given by Allah Alone.
4. i. e., financially help them.
5. لَا تُكْرِهُوا *lâ tukrihû* = do not compel, coerce, force, constrain (v. ii. m. pl. imperative [prohibition] from 'akraha, form IV of *kariha* [karh/ kurh/ karâhah/ karâhiyah], to detest. See *tukrihu* at 10:99, p. 672, n. 7).
6. بَغَاءٌ *bighâ* = prostitution.
7. تَحْصُنُ *taḥṣṣun* = to safeguard/ secure/ protect/ oneself, to remain chaste (verbal noun in form V of *ḥaṣṣana* [ḥaṣṣanah], to be fortified, to be chase. See *muḥṣanât* at 24:23, p. 1113, n. 8).
8. تَبْتَغُوا *tabtaghû*[na] = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [bughâ]), to seek, to desire. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See at 17:66, p. 894, n. 13).
9. i. e., paltry worldly gains. عَرَضٌ 'arad = incidental, ephemeral, transitory, unstable. See at 4:94, p. 284, n. 11.
10. إِكْرَاهٌ 'ikrâh = compulsion, coercion, use of force (verbal noun in form IV of *kariha* [kurh/ karh/ karâhah / karâhiyah], to detest. See at 2:256, p. 132, n. 1).
11. i. e., especially to those who are thus compelled to sacrifice their chastity.
12. أَنْزَلْنَا 'anzalnâ = we sent down (v. i. pl. past from 'anzala, form IV of *nazala* [nuzûl], to come down. See at 24:1, p. 1105, n. 1).
13. i. e., the 'âyahs of the Qur'ân. مَبَيِّنَاتٍ *mubayyinat* (pl.; s. مَبَيِّنَةٌ *mubayyinah*) manifest, that which makes clear (active participle, f., from *bayyana*, form II of *bâna* [bayân], to be clear. See *mubayyinah* at 4:19, p. 247, n. 5).
14. خَلَوْا *khalaw* = they retired into privacy, secluded themselves, were alone, became vacant, passed away (v. iii. m. pl. past from *khalâ* [khalû/ khalâ]), to be empty. See at 10:102, p. 673, n. 10).

وَمَوْعِظَةٍ and an admonition¹

لِّلْمُتَّقِينَ for the godfearing.²

Section (Rukû') 5

35. Allah is the Light

السَّمَوَاتِ وَالْأَرْضِ of the heavens and the earth.

مِثْلُ نُورِهِ The parable of His Light is

كَشِكْوَةٍ فِيهَا مِصْبَاحٌ like a niche³ wherein is a lamp,⁴

الْمِصْبَاحُ فِي زُجَاجَةٍ and the lamp is in a glass,⁵

الزُّجَاجَةُ كَأَنَّهَا and the glass is as if it is

كَوْكَبٌ دُرِّيٌّ a star⁶ shining bright,⁷

يُوقَدُ مِنْ شَجَرَةٍ lit⁸ from a tree

مُبْرَكَةٍ full of blessings⁹ —

زَيْتُونَةٍ an olive tree¹⁰ —

لَا شَرْقِيَّةٌ neither of the east¹¹

وَلَا غَرْبِيَّةٌ nor of the west,¹²

يَكَادُ زَيْتُهَا يُضِيءُ its oil¹³ almost illuminating,¹⁴

وَلَوْ لَمْ تَمْسَسْهُ even if there touches¹⁵ it not

نَارٌ any fire.

نُورٌ عَلَى نُورٍ A Light upon Light.

يَهْدِي اللَّهُ لِنُورِهِ Allah guides to His Light

مَنْ يَشَاءُ whom He will.

وَيَضْرِبُ اللَّهُ And Allah strikes

1. مَوْعِظَةٍ *maw'izah* (pl. مَوَاعِظُ *mawâ'iz*) = admonition, exhortation, counsel. See at 16:125, p. 870, n. 11.

2. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqâyah*], to guard, to protect. See at 21:48, p. 1026, n. 4).

3. مِشْكَاةٌ *mishkâh* (s.; pl. *mishkâwât*) = niche (for a lamp).

4. مِصْبَاحٌ *miṣbâḥ* (s.; pl. *masâbîḥ*) = lamp, light.

5. زُجَاجَةٍ *zujâjah* (s.; pl. *zujâjât*) = glass, bottle.

6. كَوْكَبٌ *kawkab* (s.; pl. *kawâkib*) = star. See at 12:4, p. 723, n. 3.

7. دُرِّيٌّ *durrîy* = shining bright, glittering, emitting light.

8. يُوقَدُ *yûqadu* = it is enkindled, lit, ignited (v. iii. m. s. impfct. passive from *'awqada*, form IV of *waqada* [*waqd/waqad/wuqud*], to burn, to take fire. See *istawqada* at 2:17, p. 9, n. 9).

9. مُبْرَكَةٍ *mubâarakah* (f.; mas. *mubâarak*) = blessed, full of blessings (passive participle from *bâraka*, form III of *baraka*, to kneel down. See *mubâarak* at 23:29, p. 1083, n. 2).

10. زَيْتُونَةٍ *zaytûnah* (s.; pl. *zaytûnât*) = olive, olive tree. See *zaytûn* at 6:99, p. 433, n. 7.

11. شَرْقِيَّةٌ *sharqîyyah* (f.; s.; pl. *sharqîyyât*; m. *sharqî*) = of the east, belonging to the east, eastern, oriental. See *sharqî* at 19:16, p. 954, n. 5.

12. غَرْبِيَّةٌ *gharbîyyah* (f. s.; pl. *gharbîyyât*; m. *gharbî*) = of the west, belonging to the west, western, occidental. See *gharabat* at 18:17, p. 915, n. 8.

13. يَمْسَسُ *zayt* (s.; pl. *zuyât*) = oil.

14. يُضِيءُ *yudî'u* = he or it gives light, radiates, shines, glows, illuminates (v. iii. m. s. impfct. from *'adâ'a*, form IV of *dâ'a* [*daw*], to shine, radiate. See *'adâ'a* at 2:20, p. 10, n. 14).

15. تَمْسَسُ *tamsas* (*tamassu*) = she or it touches, afflicts, affects (v. iii. f. s. impfct. from *massa* [*mass/ masis*], to feel, to touch. The final letter is vowelless because of the particle *lam* coming before it. See *yamsas* at 19:107, p. 675, n. 4).

الْأَنشَلَ لِلنَّاسِ the instances¹ for men.

وَاللَّهُ بِكُلِّ شَيْءٍ And Allah is of everything

عَلِيمٌ All-Knowing.

فِي بُيُوتٍ 36. In houses²

أَذِنَ اللَّهُ Allah has permitted³

أَنْ تُرْفَعَ to be raised,⁴

وَيَذْكَرَ فِيهَا and therein is mentioned⁵

أَسْمُهُ His Name.

يُسَبِّحُ لَهُ There declare His sanctity⁶

فِيهَا بِالْأَصْدُورِ in there by the mornings⁷

وَالْأَصَالِ and the evenings,⁸

رِجَالٍ 37. Men whom

لَا تُلْهِهِمْ there distracts⁹ them not

يَتَدَبَّرُونَ وَلَا يَبِيعُ any trading nor any selling¹⁰

عَنِ ذِكْرِ اللَّهِ from the remembrance of Allah

وَأِقَامِ الصَّلَاةِ and performance of prayers

وَأِتَاءِ الزَّكَاةِ and payment¹¹ of zakâh.

يَخَافُونَ يَوْمًا They fear a day

نَتَقَلَّبُ فِيهِ wherein shall be overturned¹²

الْقُلُوبِ the hearts

وَالْأَبْصَارِ and the eyes.¹²

1. أمثال 'amthâl (pl.; s. mathal/mithl) = likenesses, similarities, parables, instances similitudes. See mathal at 16:112, p. 865, n. 12).

2. i. e., this light (nâr) obtains in the houses erected for the worship of Allah Alone — mosques.

3. أذن 'adhina = he permitted, gave leave, allowed (v. iii. m. s. past from 'idhn, to allow, to permit, to listen. See at 20:109, p. 1003, n. 3).

4. ترفع turfa'a(u) = she or it is raised, erected, elevated, lifted up (v. iii. f. s. impfct. passive from rafa'a [raf], to raise, to lift up. See rafa'nâ at 19:56, p. 965, n. 2).

5. يذكر yudhkaru = he is remembered, recalled, mentioned (v. iii. m. s. impfct. passive from dhakara [dhikr/tadhkâr], to remember, to mention. See yadhkuru at 21:60, p. 1028, n. 11).

6. يسبح yusabbiḥu = he proclaims the sanctity, glorifies, praises (v. iii. m. s. impfct. from sabaha, form II of sabaha [sabl/sibâḥah], to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. See nusabbiḥu at 20:33, p. 982, n. 2).

7. غدو ghudûw = morning. See at 18:28, p. 921, n. 4.

8. أصال 'aṣâl (pl.; s. 'aṣîl) = afternoons, evenings. See at 13:15, p. 770, n. 7.

9. تلهي tulhî = she or it distracts, deflects, attracts, beguiles, diverts (v. iii. f. s. impfct. from 'alhâ, form IV of lahâ [lahw], to amuse, to trifle away. See yulhî at 15:3, p. 807, n. 9).

10. بيع bay' (pl. buyû/buyû'ât) = selling or buying, trading, bargain. See at 14:31, p. 798, n. 13.

11. آتاء 'itâ' = to give/ pay/bring (verbal noun in form IV of 'atâ [ityân/ aty/ ma'tâh], to come. See yu'tî at 3:79, p. 186, n. 8).

12. تتقلب tataqallabu = she is overturned, is turned over (v. iii. f. s. impfct. from taqallaba, form V of qalaba [qalb], to turn around. See yuqallabu at 18:42, p. 926, n. 10).

لِيَجْزِيَ اللَّهُ 38. That Allah may reward¹
أَحْسَنَ them for the best² of
مَا عَمِلُوا what they do
وَيَزِيدَهُمْ and may give them more³
مِنْ فَضْلِهِ out of His bounty.
وَاللَّهُ يَرْزُقُ And Allah bestows⁴ upon
مَنْ يَشَاءُ whom He will
بِغَيْرِ حِسَابٍ without calculation.

وَالَّذِينَ كَفَرُوا 39. And those who disbelieve,
أَعْمَلُهُمْ their deeds are
كَرَّابٍ يَقِيعُو like a mirage⁵ in a desert⁶
يَحْسَبُهُ الظَّمْثَانُ which the thirsty⁷ thinks⁸
مَاءً is water
حَتَّىٰ إِذَا جَاءَهُ تَوَجَّهَ شَيْئًا he finds⁹ it is nothing
وَوَجَدَ اللَّهَ عِنْدَهُ but he finds Allah by him;
فَوَفَّاهُ so He pays him fully¹⁰
حِسَابَهُ his account;
وَاللَّهُ and Allah is
سَرِيعُ الْحِسَابِ quick¹¹ in accounting.
أَوْ كَظُلُمٍ 40. Or like darkness¹²

1. *yajziya*(zi) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [jazâ], to reward. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 14:51, p. 805, n.8).

2. *'ahsan* = better, fairer/fairer, more/most handsome, more/most befitting, best. Elative of *hasan*, good, beautiful. See at 17:53, p.889, n. 10.

3. *yazîda*(u) = he increases, augments, adds to, gives more (v. iii. m. s. impfct. from *zâda* [zayd/ziyâdah], to be more. The final letter takes *fathah* because the verb is conjunctive to the previous verb governed by a hidden 'an. See *yazidu* at 19:76, p. 970, n. 14).

4. *yarzuqu* = he provides, provides with the means of subsistence, bestows (v. iii. m. s. impfct. from *razaqa*[razq], to provide, bestow. See at 2:212, p. 102, n. 3).

5. *sarâb*= mirage, phantom.

6. *qî'ah* (pl.; s. *qâ'*) = desert, vast and dry lands without vegetation.

7. *zam'an* = thirsty.

8. *yahsabu* = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *hasiba* [hisbân/ mahsabah], to deem, to regard. See *hasibum* at 23:115,, p. 1103, n. 1).

9. *yajid*(u) = he finds, gets, comes across (v. iii. m. s. past from *wajadu* [wujûd], to find. The last letter is vowelless because of the particle *lam* coming before the verb. See at 4:123, p. 298, n.

10. *waffâ* = he paid in full, fulfilled (v. iii. m. s. impfct. in form II of *wafâ* [wafâ'/wafy], to be perfect, to fulfil. See *nuwaffi* at 11:15, p. 683, n. 1).

11. *sarî'* = prompt, expeditious, quick, speedy, rapid, swift. See at 14:51, p. 805, n. 10.

12. i. e., their deeds are like darkness. *zulmât* (pl.; s. *zulmah*) = darkness. layers of darkness. See at 21:87, p. 1036, n. 8.

فِي بَحْرِ لَيْلٍ in a sea of fathomless depth¹
 يَغْشَاهُ مَوْجٌ overwhelming² it waves³
 مِنْ فَوْقِهِ مَوْجٌ upon them waves
 مِنْ فَوْقِهِ مَحَابٌ above which are clouds⁴ –
 ظَلُمْتُ layers of darkness,
 بَعْضُهَا some of them being
 فَوْقَ بَعْضٍ over the others;
 إِذَا أَخْرَجَ يَدَهُ if he stretches out⁵ his hand
 لَمْ يَكْذِبْهَا he is not about to⁶ see it.
 وَنَ And anyone for whom
 لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا Allah sets⁷ not any light,
 فَالَهُ مِنْ نُورٍ he cannot have any light.

Section (Rukû') 6

أَلَمْ تَرَ أَنَّ اللَّهَ 41. Do you not see that Allah,
 بَسَّطَ لَهُ there proclaim His sanctity⁸
 مَنْ فِي السَّمَوَاتِ those⁹ who are in the heavens
 وَالْأَرْضِ وَالطَّيْرِ and the earth, and the birds¹⁰
 صَفَّتْ with wings outspread?¹¹
 كُلُّ قَدْ عَلِمَ Everyone just knows his
 صَلَاتَهُ وَتَسْبِيحَهُ prayers and his glorification.¹²
 وَاللَّهُ عَلِيمٌ And Allah is All-Knowing
 بِمَا يَفْعَلُونَ of what they do.

1. لَيْلٍ *lujjîy* = of fathomless depth, of tremendous depth.

2. يَغْشَاهُ *yaghshâ* = he covers, overcomes, overwhelms (v. iii. m. s. impfct. from *ghashiya* [ghashy/ghishâwah], to cover. See at 3:154, p. 215, n. 9).

3. مَوْجٌ *mawj* (s.; pl. *amwâj*) = waves, ripples, surges. See at 11:43, p. 693, n. 6.

4. مَحَابٌ *sahâb* = clouds. See at 7:57, p. 488, n. 6.

5. أَخْرَجَ *'akhraja* = he ousted, dislodged, brought out [here stretched out], made [someone] set out, produced (v. iii. m. s. past in form IV of *kharaja* [kharâj], to go out, to leave. See at 14:32, p. 799, n. 2).

6. يَكْذِبُ *yakad* (*yakâdu*) = he is about to, almost (v. iii. m. s. impfct. from *kâda* [kawd], to be about to. The final letter is vowelless because of the particle *lam* coming before the verb, and hence the medial 'alif is dropped to avoid the junction of two vowelless letters. See *takâdu* at 19:90, p. 973, n. 9).

7. يَجْعَلُ *yaj'al(u)* = he sets, makes, places, puts, appoints (v. iii. m. pl. impfct. from *ja'ala* [ja'al] to make, to put. The final letter is vowelless because of the reason stated at n. 6 above. See *yaj'ala* at 22:53, p. 1064, n. 6).

8. يَبْسُطُ *yusabbihu* = he proclaims the sanctity, glorifies, praises (v. iii. m. s. impfct. from *sabbaha*, form II of *sabaha* [sabḥ/sibâḥah], to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. See at 24:36, p. 1121, n. 6).

9. Note the word *man* which is used for living beings.

10. طَيْرٌ *tayr* (coll. n.; pl. *ṭuyâr*) = bird. See at 21:79, p. 1034, n. 2.

11. صَفَّاتٌ *ṣaffât* (f.; pl.; s. *ṣaffah*; m. *ṣaff*) = those ranged in ranks, lined up, outstretching the wings (act. participle from *saffa* [saff], to set in a row, line up, classify, range, compose).

12. تَسْبِيحٌ *tasbîḥ* = glorification (verbal noun in form II of *sabaha* [sabḥ/sibâḥah], to swim. See at 17:44, p. 887, n. 1).

وَلِلّٰهِ	42. And to Allah belongs
مُلْكُ السَّمٰوٰتِ	the dominion ¹ of the heavens
وَالْاَرْضِ	and the earth.
وَلِلّٰهِ	And to Allah
الْمَصِيْرُ ﴿٤٢﴾	is the destination. ²
اَلَا تَرٰ	43. Do you not see
اَنَّ اللّٰهَ يُرْسِیْ مَحَابِلَ	that Allah drives ³ the clouds
ثُمَّ یُوَلِّفُ بَیْنَهُنَّ	and then combines ⁴ them ,
ثُمَّ یَجْعَلُهُنَّ رُكَّامًا	then He sets them as a pile. ⁵
فَرٰی الْوَدَقَ	Then you see the rains ⁶
یَخْرُجْنَ مِنْ خَلَالِهِ	coming out their midst;
وِیْرِثُ	and He sends down ⁷
مِنَ السَّمَاءِ	from the sky
مِنْ جِبَالٍ	mountain-like clouds ⁸
فِیْهَا مِنْ بَرَدٍ	wherein is hail ⁹
فَیَصِیْبُ بِهٖ	and He strikes ¹⁰ therewith
مَنْ یَّشَآءُ	whom He will
وِیَصْرِفُهُ	and diverts ¹¹ it
عَنْ مَنْ یَّشَآءُ	from whom He will.
یَكَادُ سَنَا بَرْقُهُ	The flash ¹² of its lightning ¹³
یَذْهَبُ بِالْاَبْصَارِ	almost takes away the sights.
﴿٤٣﴾	

1. i. e., the heavens and the earth and all that is in them are His possession and are under His control and direction. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 12:101, p. 759, n.1.

2. i. e., everyone will have to return to Him for rendering an account. مَصِیْر *maṣīr* = destination, place at which one arrives, destiny. See at 22:72, p. 1071, n. 11).

3. یُرْسِیْ *yuzjī* = he drives, pushes, urges on, presses on (v. iii. m. s. impfct. from 'azjā, form IV of *zajā* [zajw], to drive, to press on. See at 17:66, p. 894, n. 11).

4. یُوَلِّفُ *yu'allifu* = he unites, joins, combines, puts together, composes, tames, habituates (v. iii. m. s. impfct. from 'allafa, form II of 'alifa ['alf], to be acquainted. See 'allafa at 8:63, p. 570, n. 7).

5. رُكَّامٍ *rukām* = pile, heap, pile of clouds. See *yarkumu* at 8:37, p. 560, n. 1.

6. وَدَقٍ *wadq* (pl.; s. *wadqah*) = rains.

7. یُرِثُ *yunazzilu* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [nuzāl], to come down. See at 16:101, p. 862, n. 1).

8. جِبَالٍ *jibāl* (pl.; s. *jabal*) = mountains, mountain-like clouds, heavy and huge clouds. See at 20:105, p. 1002, n. 3.

9. بَرَدٍ *barad* = hail, hailstone.

10. یَصِیْبُ *yusību* = he or it hits, reaches, afflicts, bestows, strikes, makes to fall to (v. iii. m. s. impfct. from 'asāba, form IV of *ṣāba* [ṣawb / ṣaybūbah], to hit the mark, to be right. See at 13:13, p. 769, n. 3).

11. یَصْرِفُ *yaṣrifu* = he diverts, turns away, averts, disburses (v. iii. m. s. impfct. from *ṣarafa*, [ṣarf], to turn away. See *taṣrif* at 12:33, p. 734, n. 3).

12. سَنَا *sanā* = flash, brightness, glare.

13. بَرَقٍ *barq* (pl. *burūq*) = lightning. See at 13:12, p. 768, n. 11.

يَقْلِبُ اللَّهُ

44. Allah rolls over¹

الَّيْلَ وَالنَّهَارَ

the night and the day.

إِنَّ فِي ذَلِكَ لَعِبْرَةً

Verily therein is a lesson²

لِأُولِي الْأَبْصَارِ ﴿١١﴾

for the possessors of insight.³

وَاللَّهُ خَلَقَ

45. And Allah has created

كُلَّ دَابَّةٍ

every moving creature⁴

مِّن مَّاءٍ

from water.

فَمِنْهُمْ مَّنْ

So of them are those that

يَمْشِي عَلَى بَطْنِهِ

move⁵ on their bellies;⁶

وَمِنْهُمْ مَّنْ

and of them are those

يَمْشِي عَلَى رِجْلَيْنِ

that move on two legs,⁷

وَمِنْهُمْ مَّنْ

and of them are those

يَمْشِي عَلَى أَرْبَعٍ

that move on four.⁸

يَخْلُقُ اللَّهُ مَا يَشَاءُ

Allah creates whatever He will.

إِنَّ اللَّهَ عَلَىٰ

Verily Allah is over

كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢﴾

everything All-Capable.

﴿١٠﴾

لَقَدْ أَرْسَلْنَا

46. We have indeed sent down⁹

عَايَاتٍ مُّبِينَاتٍ

signs that make clear.¹⁰

وَاللَّهُ يَهْدِي

And Allah guides

مَنْ يَشَاءُ

whom He will

إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٣﴾

to a way¹¹ straight and right.¹²

﴿١١﴾

1. يقلب *yuqallibu* = rolls over, he upturns, turns up and down, inverts, overturns, turns about, turns (v. iii. m. s. impfct. from *qallaba*, form II of *qalaba* [qalb], to turn around. See at 18:42, p. 926, n. 10).

2. عِبْرَةٌ *'ibrah* (pl. عِبَر *'ibar*) = lesson, example, warning, advice. See at 23:21, p. 1079, n. 15.

3. أَبْصَار *'abshâr* (sing. بَصَر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 23:78, p. 1094, n. 9).

4. دَابَّة *dâbbah* (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 16:49, p. 843, n. 8.

5. يَمْشِي *yamshî* = he or it moves, walks, goes on foot, proceeds (v. iii. m. s. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk. See *yamshûna* at 20:128, p. 1008, n. 10).

6. بَطْن (s.; pl. *buṭûn*) = belly, stomach, abdomen, womb, inner part. See *butân* at 23:21, p. 1080, n. 2.

7. رِجْلَيْن *rijlayn* (acc./gen. of *rijlân*, dual of رَجْل *rijl*) = two legs, two feet. See *'arjul* at 24:24, p. 1114, n. 3.

8. i. e., four legs – quadruped animals.

9. أَرْسَلْنَا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [nuzûl], to come down. See at 24:34, p. 1119, n. 12).

10. i. e., the *'âyahs* of the Qur'ân. مَبَيِّنَات *mubayyinât* (pl.; s. مَبَيِّنَة *mubayyinah*) manifest, that which makes clear (active participle, f., from *bayyana*, form II of *bâna* [bayân], to be clear. See at 24:34, p. 1119, n. 13).

11. صِرَاط *ṣirât* = way, path, road. See at 23:73, p. 1093, n. 5.

12. i. e. Islam, the religion of monotheism and absolute submission to Allah Alone. مُسْتَقِيم *mustaqîm* = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [qawmah/qiyâm], to stand up, to get up). See at 23:73, p. 1093, n. 6).

وَيَقُولُونَ 47. And they say:

ءَامَنَّا بِاللَّهِ "We believe in Allah

وَبِالرَّسُولِ and in the Messenger,

وَأَطَعْنَا and we obey."¹

ثُمَّ يَتَوَلَّوْنَ Then there turn away²

فَرِيقٌ مِنْهُمْ a section³ of them

مِّنْ بَعْدِ ذَلِكَ after that.

وَمَا أُولَٰئِكَ And such ones are not

بِالْمُؤْمِنِينَ the believers.

وَإِذَا دُعُوا 48. And when they are called⁴

إِلَى اللَّهِ وَرَسُولِهِ to Allah and His Messenger

لِيَحْكُمَ that he might adjudicate⁵

بَيْنَهُمْ between them,⁶

إِذَا فَرِيقٌ مِنْهُمْ lo, a section of them

مُعْرِضُونَ turn away.⁷

وَلَوْ كُنْهُمْ 49. And if there be for them

الْقَوِيُّ the right,⁸

يَأْتُوا إِلَيْهِ they come to him

مُذْعِبِينَ making submission.⁹

أَفِي قُلُوبِهِمْ 50. Is there in their hearts¹⁰

1. The 'āyah speaks about the hypocrites (*munāfiqūn*). أَطَعْنَا *aṭa'na* = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *ṭā'a* [*ṭaw'*] to obey. See at 5:7, p. 332, n. 3).

2. يَتَوَلَّى *yatawallā* = he turns away, desists, takes as friend, takes charge (v. iii. m. s. impfct. from *tawallā*, form V of *waliya* [*walā'*/*waly*] to come near. See at 7:196, p. 542, n. 3).

3. فَرِيقٌ *fariq* (pl. فُرُق *furūq*, اَفْرِيقَةُ *afriqah*) = section, group, faction, party, band. See at 16:54, p. 844, n. 12).

4. دُعُوا *du'ū* = they were summoned, called, invited (v. iii. m. pl. past passive form *da'd* [*du'd*], to call. See at 2:282, p. 148, n. 9).

5. i. e., according to the Qur'ān and the guidance received by him from Allah. يَحْكُم *yahkuma(u)* = he adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 12:80, p. 752, n. 5).

6. i. e., in the cases arising between them.

7. مُعْرِضُونَ *mu'riḍūn* (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 23:71, p. 1092, n. 8).

8. i. e., if they are sure about the justice of their claim and about a decision in their favour according to the Qur'ān and *sunnah*.

9. مُذْعِبِينَ *mudh'inīn* (pl.; acc./gen. of *mudh'inīn*; s. *mudh'in*) = those who make submission, submissive, obedient, pliable (act. participle from *'adh'ana*, from IV of *dha'ina* [*dha'an*], to yield, to submit).

10. قُلُوبٌ *qulūb* (sing. قَلْبٌ *qalb*) = hearts, minds. See at 17:51, p. 888, n. 13.

مَرَضٌ a disease,¹
 أَمْ يَرْتَابُوا or do they entertain doubts²
 أَمْ يَخَافُونَ أَنْ or do they fear³ that
 يَحِيفَ اللَّهُ Allah will deal unjustly⁴
 عَلَيْهِمْ against them,
 وَرَسُولُهُ and His Messenger?
 بَلْ أُولَئِكَ هُمْ Nay, they are the ones
 الظَّالِمُونَ doing wrong.⁵

Section (Rukû') 7

إِنَّمَا كَانَ قَوْلَ 51. It is but the saying of
 الْمُؤْمِنِينَ the believers,
 إِذَا دُعُوا when they are called⁶
 إِلَى اللَّهِ وَرَسُولِهِ to Allah and His Messenger
 لِيَحْكُمَ that he may adjudicate⁷
 بَيْنَهُمْ أَن يَقُولُوا between them, that they say:
 سَمِعْنَا وَأَطَعْنَا "We hear⁸ and obey";⁹
 وَأُولَئِكَ هُمْ and such ones, they are
 الْمُفْلِحُونَ the successful.¹⁰

وَمَنْ يُطِيعِ 52. And whoever obeys
 اللَّهَ وَرَسُولَهُ Allah and His Messenger,
 وَيَخْشَ اللَّهَ and fears¹¹ Allah

1. i. e., disease of unbelief and hypocrisy. مرض *marad* (pl. 'amrād) = disease, sickness, ailment, illness, malady. See at 22:53, p. 1064, n. 8.
2. ارتابوا *irtābū* = they entertained doubts, were sceptical, were in doubt, suspected, had misgivings (v. iii. m. pl. past from *irtāba* (رتاب *irtiyāb*), form VIII of *rāba* (rayb), to doubt, to suspect. See *irtabtum* at 5:106, p. 382, n. 11).
3. يخافون *yakhāfūna* = they fear, dread (v. iii. m. pl. impfct. from *khāfa* [khawf/ makhāfah/ khīfah], to fear. See at 17:57, p. 891, n. 4).
4. يحيف *yahīfa(u)* = he deals unjustly, wrongs, injures, harms (v. iii. m. s. impfct. from *hāfa* [hayf], to deal unjustly, to wrong).
5. ظالمون *zālimūn* (pl.; sing. ظالم *zālim*) = transgressors, wrong-doers, unjust persons (active participle from *zalama* [zalm/zulm], to do wrong. See at 19:138, p. 960, n. 4).
6. دعوا *du'ā* = they were summoned, called, invited (v. iii. m. pl. past passive form *da'ā* [du'ā], to call. See at 24:48, p. 1126, n. 94).
7. يحكم *yahkuma(u)* = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *hakama* [hukm], to pass judgement. The final letter takes *fathah* because of a hidden 'an in li (of motivation) coming before the verb. See at 24:48, p. 1126, n. 5).
8. سمعنا *sami'nā* = we listened, heard, paid attention (v. i. pl. past from *sami'a* [sam' /samā' /samā'ah /masma'], to hear. See at 21:60, p. 1028, n. 9).
9. أطعنا *ata'nā* = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *tā'a* [taw'] to obey. See at 24:47, p. 1126, n. 1).
10. مفلحون *muflihūn* (sing. *muflih*), successful ones, those who attain Allah's pleasure and reward; act. participle from 'aflaha, form IV of *falaha* [falh] = to split, cleave. See at 23:102, p. 1100, n. 3).
11. يخش *yakhsha (ā)* = he fears, is afraid of (v. iii. m. s. impfct. from *khashiya* [khashy/ khashyah], to fear. The final *yā* is dropped because the verb is conjunctive to the previous verb (*yuti'*) which is in a conditional clause preceded by *man*. See at 9:18, p. 584, n. 2).

وَيَقِفْهُ and is on his guard¹ against
فَأُولَٰئِكَ Him, such ones,
هُمُ الْفَائِزُونَ they are the winners.²

وَأَقْسَمُوا بِاللَّهِ 53. And they swear³ by Allah
جَهْدًا أَيْمَنِيمُ their earnest⁴ oaths,⁵
لَئِنْ أَمَرْتَهُمْ if you order them
لَيَخْرُجُنَّ they shall go out.⁶

قُلْ لَّا تَقْسِمُوا Say: "Do not swear;
طَاعَةً مَّعْرُوفَةً obedience⁷ is known.⁸

إِنَّ اللَّهَ خَبِيرٌ Verily Allah is All-Aware
بِمَا تَعْمَلُونَ of what you do."

قُلْ أَطِيعُوا اللَّهَ 54. Say: "Obey Allah
وَأَطِيعُوا الرَّسُولَ and obey the Messenger;
فَإِنْ تَوَلَّوْا but if you turn away,⁹
فَإِنَّمَا عَلَيْهُ it is but on him

مَا حُلِّلَ what he is made to carry¹⁰
وَعَلَيْكُمْ and upon you is
مَا حُمِّلْتُمْ what you are made to carry.

وَإِنْ تُطِيعُوهُ And if you obey¹¹ him
تَهْتَدُوا you will receive guidance.

وَمَا عَلَ And there is naught on the
الرَّسُولِ إِلَّا الْبَلَاغُ Messenger but to convey¹²
الْبَيِّنَاتُ in open and clear terms.

1. i. e., by following the injunctions of the Qur'ân and *sunnah*. يَتَّقِي *yattaql(i)* = he fears Allah, protects himself, is on his guard, (v. iii. m. s. impfct. from *ittaqâ*, form VIII of *waqa* [waqy/wiqâyah], to guard, to protect. See *yattaqûna* at 12:57, p. 743, n. 8).

2. فَاِزُونَ *fâ'izûn* (pl.; s. *fâ'iz*) = the successful ones, the victorious, the winners (active participle from *fâza* [fawz], to be successful. See at 23:111, p. 1102, n. 7).

3. اَنَسَمُوا *'aqsamû* = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [qasam], to divide, to apportion. See at 16:38, p. 840, n. 3).

4. جَهْد *jahd* = strain, effort, emphatic, earnest. See at 16:38, p. 840, n. 4.

5. اَيْمَان *'aymân* (pl.; s. يَمِين *yamîn*) = right hands, oaths. See at 24:31, p. 1117, n. 10.

6. i. e., for joining the *jihâd*.

7. i. e., the type of your obedience. طَاعَة *tâ'ah* = obedience. See at 4:81, p. 276, n. 14.

8. مَعْرُوفَة *ma'rûfah* (f.; m. *ma'rûf*) = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharî'ah* (pass. participle from *'arafa* / *'arifa* [ma'rifah / 'irfân], to know, to recognize. See at 22:41, p. 1061, n. 5).

9. تَوَلَّوْا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 21:109, p. 1042, n. 7).

10. حُمِّلَ *hummila* = he was made to carry, loaded, burdened (v. iii. m. s. past passive from *hamala*, form II of *hamala* [haml], to carry. See *hummilnâ* at 20:87, p. 997, n. 1).

11. تُطِيعُوهُ *tuṭī'û(na)* = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from *'atâ'a*, form IV of *tâ'a* [taw'], to obey. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by 'in). See at 3:149, p. 213, n. 1.

12. بَلَاغ *balâgh* (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 21:106, p. 1042, n. 1.

وَعَدَّ اللَّهُ 55. Allah has promised¹
 الَّذِينَ آمَنُوا مِنْكُمْ those who believe of you
 وَعَمِلُوا الصَّالِحَاتِ and do the good deeds² that
 لِيَسْتَخْلِفَنَّهُمْ He shall make them succeed³
 فِي الْأَرْضِ in the land
 كَمَا اسْتَخْلَفَ as He caused to succeed
 الَّذِينَ مِنْ قَبْلِهِمْ those before them,
 وَلِيُعْظِمَهُمْ and shall establish⁴ for them
 دِينَهُمُ their religion which
 ارْتَضَى لَهُمْ He has approved⁵ for them;
 وَلِيُبَدِّلَهُمْ and He shall exchange⁶ for
 مِنْ بَعْدِ خَوْفِهِمْ them, after their fear,⁷
 أَمْنًا security.⁸
 يَسْبُدُونِي They will worship Me and
 لَا يَشْرِكُونِي will not associate⁹ with Me
 شَيْئًا anything.
 وَمَنْ كَفَرَ And whoever disbelieves¹⁰
 بَعْدَ ذَلِكَ after that,
 فَأُولَئِكَ هُمُ such ones, they are
 الْفَاسِقُونَ the defiantly sinful.¹¹

وَأَقِمُوا الصَّلَاةَ 56. And perform the prayers
 وَآتُوا الزَّكَاةَ and pay the zakâh

1. وعد *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 22:72, p. 1071, n. 10).

2. صالحات *ṣāliḥāt* (sing. *ṣāliḥah*) = good deeds/things (approved by the Qur'an and the *sunnah*). See at 22:56, p. 1065, n. 13.

3. يستخلفن *la yastakhliḥanna* = he will surely put/ appoint as successor, make (someone) succeed (v. iii. m. s. impfct. emphatic from *istakhlaḥa*, form X of *khalafa* [*khalaf/khilāfah*], to come after, to follow, to succeed. See *yastakhliḥu* at 11:57, p. 698, n. 8).

4. يمكن *la yumakkinanna* = he shall/will surely establish, place, put in a position, establish firmly, strengthen (v. iii. s. impfct. emphatic from *makkana*, form II of *makana* [*makānah*], to be strong. See *makkannā* at 18:84, p. 941, n. 10).

5. ارتضى *irtadā* = he was pleased with, was satisfied, approved (v. iii. m. s. past in form VIII of *radiya* [*riḍan/ riḍwān/ marḍāh*] to be satisfied. See at 21:28, p. 1019, n. 8).

6. يبدلن *la yubaddilanna* = he shall/will surely exchange, replace, substitute (v. iii. m. s. impfct. emphatic from *baddala*, form II of *badala* [*badal*], to replace. See *baddalnā* at 16:101, p. 861, n. 9).

7. خوف *khawf* = fear, apprehension, dread, threat. See at 16:112, p. 866, n. 8.

8. أمن *'amn* = security, safety, protection, peace.

9. يشركون *yushrikūna* = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 23:92, p. 1097, n. 11).

10. كفر *kafara* = he disbelieved, denied, turned ungrateful, covered (v. iii. m. s. past from *kufr*, to disbelieve, to cover. See at 19:77, p. 971, n. 1).

11. فاسقون *fāsiqūn* (pl.; sing. *fāsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 24:4, p. 1107, n. 5).

وَأَطِيعُوا الرَّسُولَ and obey¹ the Messenger
لَعَلَّكُمْ that you may
رَحْمُونَ ﴿٥﴾ be favoured with mercy.²

لَا تَحْسَبَنَّ 57. Never consider³
الَّذِينَ كَفَرُوا those who disbelieve
مُعْجِزِينَ capable of frustrating⁴
فِي الْأَرْضِ in the land.
وَمَا لَهُمْ النَّارُ Their abode⁵ is the fire,
وَلَيْسَ and evil⁶ indeed is
الْمَصِيرُ ﴿٦﴾ the destination.⁷

Section Rukû' 8

يَا أَيُّهَا الَّذِينَ آمَنُوا 58. O you who believe,
لِيَسْتَزِيدَكُمْ let there seek your leave⁸
الَّذِينَ those whom
مَلَكَتْ أَيْمَانُكُمْ your right hands possess⁹ and
وَالَّذِينَ لَمْ يَبْلُغُوا those who have not attained¹⁰
الْحُلُمَ مِنْكُمْ puberty¹¹ from among you
ثَلَاثَ مَرَّاتٍ three times –
مِنْ قَبْلِ صَلَاةِ الْفَجْرِ before the *fajr* prayer
وَسَبْعِينَ نَضَعُونَ and while you put down¹²
يَا أَبَكُمْ مِنْ الظُّهُورِ your clothes at noontime

1. أَطِيعُوا 'aṭī'û = you (all) obey, be obedient (v. ii. m. pl. imperative from 'aṭā'a, form IV of ṭā'a [ṭaw'], to obey. See at 20:90, p. 998, n. 3).
2. تَرْحَمُونَ turḥamûna = you (all) are shown mercy, graced with mercy, favoured with mercy (v. ii. m. pl. impfct. passive from raḥima [raḥmah / marḥamah], to have mercy. See at 6:155, p. 459, n. 11).
3. لَا تَحْسَبَنَّ lā taḥsabanna = do not reckon, count, think, suppose, assume, consider (v. ii. m. s. imperative emphatic [prohibition] from ḥasiba [ḥasb / ḥisāb / ḥisbān / ḥusbān], to reckon, to count. See at 14:47, p. 804, n. 7).
4. i. e., the plans of Allah and escaping His retribution. مَعْجِزِينَ mu'jizīn (pl.; acc./gen. of mu'jizūn; s. mu'jiz) = those who incapacitate, invalidate, disable, frustrate, weaken, paralyze, cripple (active participle from 'a'jaza, from IV of 'ajaza/'ajiza ['ajz], to be weak, incapable. See at 6:135, p. 448, n. 2).
5. مَأْوًى ma'wan (s.; pl. ma'awīn) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from 'awā ['awiy], to seek shelter. See at 17:47, p. 905, n. 5).
6. بَئْسَ bi's = evil, wretched, bad. See at 18:29, p. 922, n. 8.
7. مَصِيرٍ maṣīr = destination, place at which one arrives, destiny. See at 24:42, p. 1124, n. 2).
8. لِيَسْأَلْهُ li-yasta'dhin = let him seek leave, he must seek permission (v. iii. m. s. imperative from ista'dhana, form X of 'adhina [idhn], to allow. See ysta'dhinûna at 9:93, p. 617, n. 8).
9. i. e., slaves and servants. مَلَكَتْ malakat = she owned, possessed, held (v. iii. f. s. past from malaka [malk / mulk / milk], to possess. See at 24:34, p. 1117, n. 10).
10. يَبْلُغُوا yablughû(na) = they attain, reach, arrive at (v. iii. m. pl. impfct. from balagha [bulāgh], to reach. The terminal nūn is dropped because of the particle lam coming before the verb. See yablughā at 18:82, p. 941, n. 3).
11. حُلُمٍ ḥulum = puberty, sexual maturity.
12. تَضَعُونَ taḍa'ûna = you (all) put down, lay down, place (v. ii. m. pl. impfct. from waḍa'a [waḍ'], to place, to put down. See taḍa'û at 4:102, p. 290, n. 5).

وَمِنْ بَعْدِ and after
 صَلَوةِ الْإِشَاءِ the 'ishâ' prayer —
 ثَلَاثَ عَوْرَاتٍ لَكُمْ three privacy-hours¹ for you.
 لَيْسَ عَلَيْكُمْ There is not upon you
 وَلَا عَلَيْهِمْ nor upon them
 جُنَاحٌ بَعْدَهُنَّ any sin² apart from these,
 طَوِّفُونَ عَلَيْكُمْ going round³ you,
 بَعْضُكُمْ some of you
 عَلَى بَعْضٍ the other.
 كَذَلِكَ يبينُ اللهُ Thus does Allah elucidate⁴
 لَكُمْ الْآيَاتِ for you the signs;⁵
 وَاللَّهُ عَلِيمٌ and Allah is All-Knowing,
 حَكِيمٌ All-Wise.

وَلِإِذَا بَلَغَ 59. And when there attain⁶
 الْأَطْفَالُ مِنْكُمْ the children⁷ among you
 الْحُلُمَ the age of puberty,⁸
 فَلْيَسْتَأْذِنُوا they should seek permission⁹
 كَمَا اسْتَأْذَنَ as did seek permission
 الَّذِينَ مِنْ قَبْلِهِمْ those before them.
 كَذَلِكَ يبينُ اللهُ Thus does Allah elucidate
 لَكُمْ آيَاتِهِ for you the signs;
 وَاللَّهُ عَلِيمٌ and Allah is All-Knowing¹⁰
 حَكِيمٌ All-Wise.¹¹

1. عورات 'awrât (pl.; s. 'awrah) = private parts, genitals, sexual organs, weak spots, defects, times of privacy. See at 24:31, p. 1117, n. 15.

2. جُنَاحٌ junâh = sin, misdemeanour, impropriety. See at 24:28, p. 1115, n. 10.

3. طَوِّفُونَ tawwâfûn (pl.; s. tawwâf) = those going about, going round, roving, itinerant (active participle in the scale of fa'âl from tâfa [tawf/tawâf/tawafân], to go about, to run around. See at 24:27, p. 1054, n. 10).

4. يبين yubayyinu = he makes clear, elucidates, explains, clarifies (v. iii. m. s. impfct. from bayyana, form II of bâna [bayân], to be clear. See at 24:18, p. 1111, n. 5).

5. i. e., the commandments and prohibitions contained in the 'âyahs of the Qur'ân. آيات 'âyât (sing. 'ayah) = signs, miracles, revelations, evidences. See at 23:105, p. 1100, n. 10.

6. بَلَغَ balagha = he or it reached, came to, attained (v. iii. m. s. past from bulûgh, to reach. See at 18:90, p. 943, n. 4).

7. أَطْفَالٌ 'atfâl (pl.; s. ifl) = children, infants, babies. See at 24:31, p. 1117, n. 13.

8. حُلُمٌ hulûm = puberty, sexual maturity. See at 24:58, p. 1130, n. 11.

9. لِيَسْتَأْذِنُوا li-yasta'dhinû = let them seek leave, they must seek permission (v. iii. m. pl. imperative from ista'dhana, from X of 'adhina [idhn], to allow. See li-yasta'dhin at 24:58, p. 1130, n. 8).

10. i. e., of the affairs of His servants and their needs.

11. i. e., in laying down the rules of guidance and conduct.

وَالْقَوَاعِدُ	60. And those past child-
مِنَ النِّسَاءِ	bearing age ¹ of women
الَّتِي لَا يَرْجُونَ	who do not have hope for ²
نِكَاحًا	wedlock, ³
فَلَيْسَ عَلَيْهِنَ	there is not on them
جُنَاحٌ أَنْ يَضَعْنَ	any sin that they put down ⁴
ثِيَابَهُنَّ	their apparels ⁵
غَيْرَ مُتَبَرِّجَاتٍ	without displaying ⁶
بِرِيشَةٍ	the beauty; ⁷
وَأَنْ يَسْتَعْفِفْنَ	but that they abstain ⁸
خَيْرٌ لَهُنَّ	is the best for them.
وَاللَّهُ سَمِيعٌ	And Allah is All-Hearing,
عَلِيمٌ	All-Knowing.
لَيْسَ عَلَى الْأَعْمَى	61. There is not on the blind ⁹
حَرَجٌ	any restriction ¹⁰
وَلَا عَلَى الْأَعْرَجِ	nor upon the lame
حَرَجٌ	any restriction
وَلَا عَلَى الْمَرِيضِ	nor upon the sick ¹²
حَرَجٌ	any restriction;
وَلَا عَلَى أَنْفُسِكُمْ	nor upon yourselves
أَنْ تَأْكُلُوا	that you eat ¹³
مِنْ بُيُوتِكُمْ	from your houses ¹⁴

1. قَوَاعِدُ *qawâ'id* (pl.; s. *qâ'id*) = women past the age of child bearing and marriage.
2. يَرْجُونَ *yarjûna* = they hope, expect, have hope for, look forward to (v. iii. m. (also f.) pl. impfct. from *rajâ* [*rajâ'*/*rajâh*/*marjâh*], to hope, to expect. See at 17:57, p. 891, n. 3).
3. نِكَاحٌ *nikâh* = wedlock, marriage, matrimony.
4. يَضَعْنَ *yaḍa'na* = they put down, lay down, place (v. iii. f. pl. impfct. from *waḍa'a* [*waḍ'*], to place, to put down. See *taḍa'ûna* at 24:58, p. 1130, n. 12).
5. ثِيَابٌ *thiyâb* (pl.; s. *thawb*) = dresses, clothes, garments, apparels. See at 22:19, p. 1052, n. 4.
6. مُتَبَرِّجَاتٍ *mutabarrijât* (f.; pl.; s. *mutabrijah*) = those who display, show, adorn themselves (act. participle from *tabarraja*, from V from *baraja* [*burâj*], to come to view, to rise).
7. رِيشَةٌ *zînah* = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 24:31, p. 1116, n. 10.
8. يَسْتَعْفِفْنَ *yasta'fifna* = they (f.) abstain, refrain, keep themselves chaste (v. iii. f. pl. impfct. from *ista'ffa*, form X of *'affa* [*'iffah*/*'afâf*], to refrain, to abstain. See *li-yasta'fif* at 24:33, p. 1118, n. 9).
9. أَعْمَى *'a'mâ* (s.; pl. *'umy*) = blind. See at 20:124, p. 1007, n. 13.
10. حَرَجٌ *haraj* = restriction, constriction, tightness, difficulty, anguish, uneasiness, sin. See at 22:78, p. 1073, n. 13.
11. أَعْرَجٌ *'a'raj* (s.; pl. *'urj*/*'urjân*) = lame, limping.
12. مَرِيضٌ *marîḍ* (s.; pl. *marḍâ*) = sick, ailing, diseased, unwell, indisposed. See *mardâ* at 9:91, p. 616, n. 7.
13. تَأْكُلُوا *ta'kulû* (*na*) = you (all) eat, consume (v. ii. m. pl. impfct. from *'akala* [*'aklma'*/*'kal*], to eat. The terminal *nân* is dropped because of the particle *'an* coming before the verb. See *ta'kulûna* at 3:49, p. 175, n. 8).
14. بُيُوتٌ *buyût* (pl.; s. *bayt*) = houses, homes. See *bayt* at 4:100, p. 288, n. 1.

أَوْبُيُوتَ آبَائِكُمْ or the houses of your fathers
 أَوْبُيُوتَ أُمَّهَاتِكُمْ or the houses of your mothers
 أَوْبُيُوتَ or the houses of
 إِخْوَانِكُمْ your brothers¹
 أَوْبُيُوتَ or the houses of
 أَخَوَاتِكُمْ your sisters²
 أَوْبُيُوتَ or the houses of
 أَعْمَامِكُمْ your paternal uncles³
 أَوْبُيُوتَ or the houses of
 عَمَّاتِكُمْ your paternal aunts⁴
 أَوْبُيُوتَ or the houses of
 أَخَوَالَكُمْ your maternal uncles⁵
 أَوْبُيُوتَ or the houses of
 خَالَاتِكُمْ your maternal aunts,⁶
 أَوْ مَا مَلَكَتْهُ or what you possess⁷
 مَفَاتِيحُهُ the keys⁸ of
 أَوْ صَدِيقِكُمْ or of your friend.⁹
 لَيْسَ عَلَيْكُمْ There is not on you
 جُنَاحٌ any sin¹⁰
 أَنْ تَأْكُلُوا جَمِيعًا that you eat all together
 أَوْ أَشْتَاتًا or separately.¹¹
 فَإِذَا دَخَلْتُمْ بُيُوتًا So when you enter¹² houses
 فَسَلِّمُوا عَلَى أَنْفُسِكُمْ greet yourselves¹³

1. إخوان *'ikhwân* (pl.; sing. *'akh*) = brothers. See at 3:156, p. 217, n. 1.

2. أخوات *'akhawât* (pl.; s. *'ukht*) = sisters. See at 24:31, p. 1117, n. 7.

3. أعمام *'a'mâm* (pl.; s. *'amm*) = paternal uncles.

4. عمات *'ammât* (pl.; s. *'ammah*) = paternal aunts.

5. أخوال *'akhwâl* (pl.; s. *khâl*) = maternal uncles.

6. خالات *khâlât* (pl.; s. *khâlah*) = maternal aunts.

7. ملككم *malakum* = you possesses, owned, held (v. ii. m. pl. past from *malaka* [*malak* / *mulk* / *milk*], to possess. See *malakat* at 24:58, p. 1130, n. 9).

8. i. e., houses in your charge and care. مفاتيح *mafâtiḥ* (pl.; s. *miftâḥ*) = keys. See at 6:59, p. 414, n. 5.

9. صديق *ṣadiq* (s.; pl. *'asdiqâ'*) = friend.

10. جناح *junâḥ* = sin, misdemeanour, impropriety. See at 24:58, p. 1131, n. 2.

11. أشتات *'ashât* (pl.; s. *shatt*) = separate, scattered, diverse.

12. دخلتم *dakhaltum* = you (all) entered, went in (v. ii. m. pl. past from *dakhala* [*dukhâl*], to enter. See at 4: 23, p. 249, n. 6.

13. i. e., one another.

تَحِيَّاتٍ مِّنْ عِندِ اللَّهِ with a greeting¹ from Allah,
مُبْرَكَةً طَيِّبَةً blessed² and goodly.³
كَذَلِكَ يُبَيِّنُ Thus does Allah make clear⁴
لِللَّهِ لَكُمْ الْآيَاتِ for you the signs
لَعَلَّكُمْ تَعْقِلُونَ that you may understand.⁵



Section (Rukû') 9

إِنَّمَا الْمُؤْمِنُونَ 62. The believers are but
الَّذِينَ آمَنُوا بِاللَّهِ those who believe in Allah
وَرَسُولِهِ and His Messenger;
وَإِذَا كَانُوا مَعَهُ and when they are with him
عَلَىٰ أَمْرٍ جَامِعٍ on an affair⁶ concerning all⁷
لَمْ يَذْهَبُوا حَتَّىٰ they go not away until
يَسْتَأْذِنُوهُ they seek his permission.⁸
إِنَّ الَّذِينَ Verily those who
يَسْتَأْذِنُونَكَ seek your permission,
أُولَٰئِكَ الَّذِينَ they are the ones who
يُؤْمِنُونَ بِاللَّهِ believe in Allah
وَرَسُولِهِ and His Messenger.
فَإِذَا So when
أَسْتَأْذِنُكَ they seek your permission
لِأَمْرِ شَأْنِهِمْ for some affair⁹ of theirs
فَإِذَا give permission¹⁰

1. i. e., saying تَحِيَّاتٍ طَيِّبَةٍ عَلَيْهِمُ *tahīyyah* (s.; pl. *tahīyyāt*) = greeting, salutation. See at 14:23, p. 796, n. 5.

2. مباركة *mubâarakah* (f.; mas. *mubâarak*) = blessed, full of blessings (passive participle from *bâra*, form III of *baraka*, to kneel down. See *mubâarak* at 24:35, p. 1120, n. 9).

3. طيبة *ṭayyibah* (pl. *ṭayyibât*; mas. *ṭayyib*) = good, noble, virtuous, pleasant. See at 9:72, p. 608, n. 11).

4. يبين *yubayyinu* = he makes clear, elucidates, explains, clarifies (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear. See at 24:58, p. 1131, n. 4).

5. تعقلون *ta'qilūna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aqil*], to be endowed with reason. See at 23:80, p. 1095, n. 4).

6. أمر *'amr* (s.; pl. *'awāmīr* / *'umūr*) = order, command, decree / matter, issue, affair. See at 23:27, p. 1082, n. 1.

7. Such as a meeting, a conference, or common undertaking and work. It is reported that the *'āyah* was revealed at the time of digging the ditch (*khandaq*) when the hypocrites used to slip away from work without seeking the Prophet's permission; but the instruction is general and applicable to all situations. جامع *jāmi'* (pl. *jawāmi'*) = one or that which gathers, collects, brings together; collective, of common concern (act. participle from *jama'a* (*jam'*), to gather. See *jama'a* at 20:60, p. 988, n. 12).

8. يستأذنون *yasta'dhinūna* = they seek leave, they seek permission (v. iii. m. pl. impfct. from *ista'dhana*, from X of *'adhina* [*idhn*], to allow. The terminal *nūn* is dropped because of a hidden *'an* in *hattā* coming before the verb. See *yasta'dhinūna* at 9:93, p. 617, n. 8).

9. شأن *sha'n* (s.; pl. *shu'ân*) = situation, condition, state, circumstances, affair, matter. See at 10:61, p. 659, n. 1.

10. تاذن *t'idhan* = give permission/ leave, allow, excuse (v. ii. m. s. imperative from *'adhina* [*'idhn*], to allow, to permit, to listen. See *'adhina* at 24:36, p. 1121, n. 3).

لِمَن شِئْتُمْ for whom you like
 مِنْهُمْ from among them,
 وَاسْتَغْفِرْهُمْ and ask forgiveness¹ for them
 مِنَ اللَّهِ from Allah.
 إِنَّ اللَّهَ Verily Allah is
 غَفُورٌ Most Forgiving,
 رَحِيمٌ Most Merciful.

لَا تَجْعَلُوا 63. Make not²
 دُعَاءَ الرُّسُلِ calling³ the Messenger
 بَيْنَكُمْ as between yourselves
 كَدُّعَاءٍ like the calling of
 بَعْضُكُمْ بِبَعْضٍ one of you the other.⁴
 قَدْ يَعْلَمُ اللَّهُ Allah indeed knows
 الَّذِينَ يَسْلُتُونَ those who slip away⁵
 مِنْكُمْ from among you
 لَوَادًا surreptitiously.⁶
 فَلْيَحْذَرِ الَّذِينَ So let those beware who
 يُخَالِفُونَ عَنْ أَمْرِهِ violate⁷ His order
 أَنْ تُصِيبَهُمْ that there may afflict⁸ them
 فِتْنَةٌ a trial⁹
 أَوْ تُصِيبَهُمْ or there may befall them
 عَذَابٌ أَلِيمٌ a punishment very painful.¹⁰

1. استغفر *istaghfir* = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [ghafr /maghfirah /ghufrân], to forgive. See at 12:97, p. 757, n. 7).

2. لا تجعلوا *lâ taj'alû* = do not make/ set/ appoint (v. ii. m. pl. imperative [prohibition] from *ja'ala* [ja'î], to make, to set. See *lâ taj'al* at 23:94, p. 1098, n. 3).

3. دعاء *du'â* (pl. 'ad'i'yâ') = call, to call, prayer, to pray, invocation, to invoke. See at 2:171, p. 80, n. 11.

4. i. e., do not call him by his name; but call with due respect such as "O Prophet of Allah" and "O Messenger of Allah".

5. يسلون *yatasallalûna* = they slip away, slink away, escape, spread (v. iii. m. pl. impfct. from *sallala*, form II of *salla* [sall], to pull out, to withdraw).

6. لواد *liwadh* = to take shelter, to do surreptitiously/stealthily/secretly.

7. يخالفون *yukhâlifûna* = they oppose, contradict, differ, diverge, break, violate (v. iii. m. pl. impfct. from *khâlafa*, from III of *khalafa* [khalf /khilâfah], to come after, to follow, to succeed. See 'ukhâlifu at 11:88, p. 709, n. 11).

8. تصيب *tusîba(u)* = she or it hits, reaches, afflicts, befalls (v. iii. f. s. impfct. from 'asâba, form IV of *sâba* [shawb / saybûbah], to hit the mark, to be right. The last letter takes *fathah* because of the particle 'an coming before the verb. See *yusîba* at 5:52, p. 356, n. 4).

9. فتنه *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 22:53, p. 1064, n. 7.

10. أليم *'alim* = agonizing, anguishing, excruciating, most painful. See at 24:19, p. 1111, n. 9.

64. O yes, to Allah belongs
 مَا فِي السَّمٰوٰتِ whatever is in the heavens
 وَالْاَرْضِ and the earth.
 قَدْ يَعْلَمُ He indeed knows
 مَا اَنْتَ عَلَيْهِ what state you are on;
 وَيَوْمَ and the day
 يُرْجَعُونَ اِلَيْهِ they will be returned¹ to Him,
 فَيُنَبِّئُهُمْ then He will inform² them
 بِمَا عَمِلُوا of what they did.
 وَاللّٰهُ بِكُلِّ شَيْءٍ And Allah is of everything
 عَلِيْمٌ All-Knowing.

1. يَرْجَعُونَ *yurja'ûna* = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [*rujû*'], to return. See at 19:41, p. 960, n. 11).

2. يُنَبِّئُهُ *yunabbi'u* = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab' / nubû*'], to be prominent. See at 9:105, p. 623, n. 5).

25. SŪRAT AL-FURQĀN (The Distinguishment)

Makkan: 77 'āyahs

This is a Makkan *sūrah* and like other Makkan *sūrahs* it concentrates on the fundamentals of the faith, especially the truth of the Qur'ān and the Messengership of Muḥammad, peace and blessings of Allah be on him, the Resurrection and rewards and punishments. It refers to the doubts and objections raised by the unbelievers against these matters, such as that the Qur'ān was only "tales of the ancients", that it was fabricated by the Prophet with the assistance of some others, that why a man and not an angel should have been Allah's Messenger, that if at all a human being was to be chosen as Allah's Messenger, he should have been from among the rich and influential persons of the community and that the Prophet should have brought Allah before them to prove his claim. The *sūrah* gives proper replies to such objections of the unbelievers. In doing so it also refers to some of the previous Prophets and Messengers and how their respective peoples disbelieved them and were therefore punished, such as the people of Nūḥ, peace be on him, the 'Ād, the Thamūd, the "People of al-Rass", the people of Lūt, peace be on him, and some others.

The *sūrah* is named *al-Furqān* (the Distinguishment) which is another name for the Qur'ān, and by which it is referred in its first 'āyah. It is so called because it distinguishes between the truth and the untruth, belief and unbelief, light and darkness, guidance and error.

سُورَةُ الْفُرْقَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَارَكَ الَّذِي 1. Blessed¹ is He Who

نَزَلَ الْفُرْقَانَ sent down² the *Furqān*³

عَلَى عَبْدِهِ لِيَكُونَ on His servant that he be

لِلْعَالَمِينَ for all the beings⁴

نَذِيرًا a warner.⁵

الَّذِي لَهُ 2. He to Whom belongs

مُلْكُ السَّمَاوَاتِ the dominion of the heavens

وَالْأَرْضِ and the earth;

وَلَمْ يَخْذُلْهُ and He has not taken⁶ a son

وَلَمْ يَكُنْ لَهُ nor is there for Him any

شَرِيكَ فِي الْمُلْكِ partner in the dominion;

1. *tabāraka* = he became blessed, praised,

exalted (v. iii. m. s. past in form VI of *baraka*, to kneel down. See *bāraknâ* at 21: 81, p. 1034, n. 12).

2. This is a positive assertion that the Qur'ān was sent down by Allah. It was no composition of the Prophet's. *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down, to descend. See at 3:3, p. 154, n. 5).

3. *furqān* = Qur'ān, distinguishment, evidence, to separate (verbal noun of *faraqa*). See at 21:48, p. 1026, n. 1.

4. *'ālamîn* (acc./gen. of *'ālamûn*; sing. *'ālam*, i.e., any being or object that points to its Creator) = all beings, creatures. See at 21:107, p. 1042, n. 4).

5. i. e., against Allah's wrath and punishment for sins. *nadhîr* (pl. *nudhûr*) = warner (active participle in the scale of *fa'il* from *nadhara* [*nadhîr/ nudhûr*], to vow, to pledge). See at 22:149, p. 1063, n. 4.

6. *yattakhidh(u)* = he takes, he takes to himself (v. iii. m. s. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhadh*], to take. The final letter is vowelless because of the particle *lam* coming before the verb.

وَعَلَقَ كُلَّ مَوْنٍ while He created¹ everything
فَقَدَرَهُ and then assigned² it
نَقِيرًا an assignment.³

وَاتَّخَذُوا 3. Yet they take up⁴
مِنْ دُونِهِمُ besides Him gods
لَا يَخْلُقُونَ شَيْئًا that create not anything
وَهُمْ يُخْلَقُونَ but they are created;
وَلَا يَمْلِكُونَ nor have they power⁵
لِأَنْفُسِهِمْ to doing themselves
ضَرًّا any harm⁶
وَلَا نَفْعًا or any benefit;⁷
وَلَا يَمْلِكُونَ nor have they power over
مَوْتًا وَلَا حَيَوةً death or life
وَلَا نُشُورًا or resurrection.⁸

وَقَالَ الَّذِينَ 4. And there say those who
كَفَرُوا إِنَّ هَذَا disbelieve: "This is naught
إِلَّا أَفْكٌ أَفْتَرْتَهُ but a lie⁹ he has fabricated¹⁰
وَأَعَانَهُ عَلَيْهِ and there have assisted¹¹ him
قَوْمٌ مَّا خَرُوتُ on it a group of others."
فَقَدْ جَاءُوا So indeed they have commi-
ظُلْمًا وَزُورًا tted an injustice and a lie.¹²

1. خلق *khalāqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 23:91, p. 1097, n. 4).

2. قدر *qaddara* = he determined, decreed, assessed, estimated, evaluated, enabled, assigned, (v. iii. m. s. past in form II of *qadara* [*qadr*], to estimate, to decree, to have power. See *qaddarnâ* at 10:4, p. 637, n. 7).

3. i. e., has given everything its due constitution, shape, capabilities and prospects.

4. اتخذوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 21:24, p. 1018, n. 7).

5. يملكون *yamlikûna* = they possess, hold, dominate, own, have power (v. iii. m. pl. impfct. from *malaka* [*malak/mulk/milk*], to take in possession. See at 19:87, p. 973, n. 4).

6. ضر *darr* = harm, damage, injury. See at 20:89, p. 997, n. 13.

7. نفع *naf'* = benefit, use, usefulness, profit. See at 20:89, p. 997, n. 14.

8. نشور *nushûr* = resurrection. See *yunshirûna* at 21:21, p. 1017, n. 9.

9. This 'ayah refers to the allegation of the unbelievers against the Qur'ân and the Prophet and gives reply to that allegation. افك *ifk* (s.; pl. 'afâ'ik) = calumny, slander, libel, falsehood, lie. See at 24:12, p. 1109, n. 12.

10. افترى *iftarâ* = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past in form VIII of *farâ* [*fârû*], to cut lengthwise. See at 23:38, p. 1085, n. 4).

11. While alleging that the Prophet fabricated the Qur'ân, the unbelievers knew that he was unable to read and write and therefore said at the same time that he was assisted by a group of others. They did not ask themselves the question why a group of other people should have assisted him to compose the Qur'ân and then claim leadership over them. أعان *'a'âna* = he helped, assisted, aided, supported (v. iii. m. s. past in form IV of *'âna* [*'awn*], to assist, help. See *'a'inû* at 18:95, p. 944, n. 10).

12. زور *zûr* = lie, falsehood, untruth. See at 22:30, p. 1056, n. 8.

وَقَالُوا 5. And they say:¹

أَسْطِيزُ الْأَوَّلِينَ "Legends² of the ancients

أَكْتَبَهَا he had them written³

فَعَيَّ ثَمَلًا and then these are dictated⁴

عَلَيْهِ بُكْرَةً to him morning⁵

وَأَصِيلًا and evening."⁶

قُلْ 6. Say:

أَنْزَلَهُ "There has sent it down"⁷

الَّذِي يَعْلَمُ الْغَيْبَ He Who knows the secret⁸

فِي السَّمَوَاتِ وَالْأَرْضِ in the heavens and the earth.

إِنَّهُ كَانَ عَفُورًا Verily He is Most Forgiving,

رَحِيمًا Most Merciful."

وَقَالُوا 7. And they say:

مَا لِهَذَا "What is the matter with this

الرَّسُولِ the Messenger—

يَأْكُلُ الطَّعَامَ he eats⁹ food¹⁰

وَيَسْجِي فِي الْأَسْوَاقِ and walks¹¹ in the markets?

لَوْلَا أَنْزَلَ Why is not there sent down

إِلَيْهِ مَلَكٌ to him an angel

فَيَكُونُ مَعَهُ that he may be with him

نَذِيرٌ a warner?"¹²

1. i. e., the unbelievers say about the Qur'ân.

2. أساطير 'asâfir (pl.; s. 'ustûrah) = legends, myths, fables, tales. See at 23:83, p. 1095, n. 11.

3. This also constitutes an acknowledgement on the unbelievers' part that the Prophet was himself unable to read and write. اكتب *iktataba* = he got written, had something written, recorded, subscribed (v. iii. m. s. past in form VIII of *kataba* [katb/kitbah/kitâbah], to write. See *kâtibû* at 24:33, p. 1119, n. 1).

4. تملی *tumlâ* = she or it is read out, recited, dictated (v. iii. f. s. impfct. passive from 'amlâ, form IV of *malâ* [malw], to run, walk briskly. See 'umli at 7:183, p. 537, n. 2).

5. بكرة *bukrah* (s.; pl. *bukar*) = early morning, tomorrow. See at 25:5, p. 1139, n. 5.

6. أصيل 'aṣīl (s.; pl. 'aṣāl) = late afternoon, evening. See 'aṣāl at 24:36, p. 1121, n. 8.

7. This is a reiteration that Allah sent down the Qur'ân. أنزل 'anzala = he sent down (v. iii. m. s. past in form IV ['inzâl] of *nazala* [nuzâl], to come down, get down. See at 23:24, p. 1081, n. 4).

8. The emphasis on Allah's knowing all secrets is made here to indicate that *waḥy* is an intimate affair between Allah and His Messenger and also that if the latter does anything secretly it is known to Allah and he is accountable to Him. سر *sirr* (s.; pl. أسرار 'asrâr) = secret, hidden thing. See at 20:7, p. 977, n. 6.

9. The unbelievers had a peculiar notion about Allah's Messenger and thought that he should be an extraordinary being or an angel. يأكل *ya'kulu* = he eats, consumes, devours (v. iii. m. s. impfct. from 'akala ['akl/ma'kal], to eat. See at 23:33, p. 1084, n. 5).

10. طعام *ta'am* (s.; pl. أطعمة *aṭ'imah*) = food, diet, meal. See at 12:37, p. 735, n. 7.

11. يمشى *yamshî* = he or it moves, walks, goes on foot, proceeds (v. iii. m. s. impfct. from *mashâ* [mashy], to go on foot, to walk. See at 24:45, p. 1125, n. 5).

12. See 17:92 where also such a demand of the unbelievers is noted. نذير *nadhîr* (pl. *nudhur*) = warner (active participle in the scale of *fa'il* from *nadhara* [nadhîr/ nudhâr], to vow, to pledge). See at 25:1, p. 1137, n. 5.

أَوْ يُلقَىٰٓ إِلَىٰهِ 8. "Or thrown¹ unto him

كَنْزٌ a treasure²

أَوْ يَكُونُ لَهُ جَنَّةٌ or there be for him a garden

يَأْكُلُ مِنْهَا whereof he may eat?"

وَقَالَ الظَّالِمُونَ And the transgressors³ say:

إِنْ تَتَّبِعُونَ إِلَّا "You follow⁴ not but a

رَجُلًا مَّسْحُورًا man bewitched."⁵

أَنْظُرْ كَيْفَ 9. Look, how they

ضَرَبُوا لَكَ الْأَمْثَلَ strike⁶ for you the instances!⁷

فَضَلُّوا Thus they go astray⁸

فَلَا يَسْتَطِيعُونَ and are not able⁹ to find

سَبِيلًا a way.¹⁰

Section (Rukû') 2

بَارَكَ الَّذِي 10. Blessed is He Who,

إِنْ شَاءَ جَعَلَ لَكَ if He wills, may set for you

خَيْرًا مِّنْ ذَلِكَ better than that —

جَنَّاتٍ تَجْرِي gardens flowing¹¹

مِنْ تَحْتِهَا الْأَنْهَارُ below them the rivers

وَيَجْعَلُ لَكَ قُصُورًا and assign to you palaces.¹²

بَلْ كَذَّبُوا 11. Nay, they disbelieve

1. See 17:91-93 for similar pleas on the unbelievers' part. يلقى *yulqâ* = he or it is thrown, cast, flung (v. iii. m. s. impfct. passive from 'alqâ, form IV of laqiya [liqâ'/ luqyân/ luyy /luqyah/ luqan] to meet. See *tulqâ* at 17:39, p. 885, n. 4).

2. كنز *kanz* (s.; pl. *kunûz*) = treasure. See at 18:82, p. 941, n. 1.

3. i. e., the unbelieving the polytheists (note that at 31:13 *shirk* (setting partners with Allah) is called a grave *zulm*). ظالمون *ẓâlimûn* (pl.; sing.

ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *zalama* [zalm/zulm], to do wrong. See at 24:50, p. 1127, n. 5).

4. تتبعون *tattabi'ûna* = you follow, pursue, obey, (v. ii. m. pl. impfct from *ittaba'a*, form VIII of *tabi'a* [taba'/ tabâ'ah], to follow. See at 17:47, p. 888, n. 3).

5. مسحور *mashûr* = bewitched, spell-bound, enchanted, infatuated (passive participle from *saḥara* [siḥr], to bewitch. See at 17:101, p. 906, n. 10).

6. ضربوا *ḍarabû* = they struck, beat, hit (v. iii. m. pl. past from *ḍaraba* [ḍarb], to beat. See at 17:48, p. 888, n. 5).

7. Once saying he is a forger, then saying he has got the Qur'ân written and read unto him by others, again saying he is bewitched!

8. i. e., from the truth. ضلوا *ḍallû* = they went astray, lost the way, strayed (v. iii. m. pl. past from *ḍalla* [ḍalâl/ḍalâlah], to loose one's way. See at 4:167, p. 319, n. 7).

9. لا يستطيعون *lâ+yastaṭi'ûna* = they are not able to, are not capable of, are unable, cannot (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [ta'w], to obey. See at 21:43, p. 1024, n. 5).

10. i. e., to prove their allegation against the Qur'ân and the Prophet. سبيل *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 22:25, p. 1053, n. 14.

11. تجري *tajrî* = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [jary], to flow. See at 22:23, p. 1053, n. 3).

12. قصور *quṣûr* (pl.; قصر *qaṣr*) = palaces, castles.

- بِالسَّاعَةِ^١ the Hour;¹
وَأَعْتَدْنَا and We have made ready²
لِمَن كَذَّبَ for those who disbelieve
بِالسَّاعَةِ سَعِيرًا^٣ the Hour an inferno.³
- إِذَا رَأَوْهُمْ 12. When it will see them
مِنْ مَّكَانٍ بَعِيدٍ from a place far away
سَمِعُوا هَآذَا they will hear⁴ its
تَغَيُّطًا وَزَفِيرًا^٥ fury⁵ and roaring.⁶
- وَإِذَا 13. And when
أُلْقُوا فِيهَا they will be thrown⁷ therein
مَكَانًا ضَيِّقًا to a place constricted,⁸
مُتَّصِينَ being yoked together,⁹
دَعَاؤُهُنَّ لَكَ they will implore¹⁰ therein
ثُبُورًا^{١١} for destruction.¹¹
- لَا نَدْعُوا الْيَوْمَ 14. "Do not pray¹² today
ثُبُورًا وَاحِدًا for a single destruction
وَادْعُوا ثُبُورًا but pray for destruction
كَثِيرًا^{١٣} many."
- قُلْ أَذِلَّةٌ خَيْرٌ 15. Say: "Is that the better,¹³

1. i. e., the Resurrection and Judgement.
2. أَعْتَدْنَا 'a'tadnâ = we prepared, got ready (v. i. pl. past in form IV of 'atada ['atâd], to be ready. See at 18:102, p. 947, n. 1).
3. سَعِير sa'îr = burning blaze, blazing furnace, inferno. See at 17:97, p. 905, n. 7.
4. سَمِعُوا sami'û = they heard, listened, paid attention (v. iii. m. pl. past from sami'a [sam' /samâ' /samâ' ah /masma'], to hear. See at 5:83, p. 371, n. 2).
5. تَغَيُّط taghayyuz = to be angry, furious, raging (verbal noun in form V of ghâza [ghayz], to anger, vex. See yaghîzu at 22:15, p. 1050, n. 13).
6. زَفِير zafir = moaning, sighing, groaning, roaring. See at 11:106, p. 715, n. 9.
7. أُلْقُوا 'ulqû = they were thrown, cast, flung, delivered, submitted (v. iii. m. pl. past passive from 'alqâ, form IV of laqiya [liqâ' /luqyân /luqyâh /luqan], to meet. See 'alqaw at 20:66, p. 990, n. 4).
8. ضَيِّق ḍayyiq = narrow, cramped, restricted, close, constricted. See at 6:125, p. 444, n. 3.
9. مُتَّصِينَ muqarranîn (pl.; acc./genitive of muqarranûn; s. mqarran) = coupled, bound together, joined together, yoked together (passive participle from qarrana, from II of qarana [qarn], to link, to combine, to join, to couple. See at 14:49, p. 805, n. 3).
10. دَعَا da'aw = they called, invoked, prayed, claimed, propagated, implored (v. iii. m. pl. past from da'â [du'â'], to call, to summon. See at 19:91, p. 974, n. 1).
11. i. e., they will ask for being destroyed and annihilated rather than suffering the intolerable anguish. ثُبُور thubûr = destruction, ruin.
12. لَا تَدْعُوا lâ tad'û = you (all) do not pray, invoke, call, implore (v. ii. m. pl. imperative [prohibition] from da'â. See n. 10 above).
13. خَيْر khayr = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 24:12, p. 1109, n. 11.

أَمَجَّةُ الْخُلْدِ¹ or the Garden of Eternity¹
 الَّتِي وَعِدَ² which is promised²
 الْمُتَّقُونَ³ to the godfearing?³
 كَانَتْ لَهُمْ⁴ That shall be for them
 جَزَاءٌ وَمَصِيرًا⁵ a reward⁴ and destination."⁵

لَهُمْ فِيهَا⁶ 16. They shall have therein
 مَا يَشَاءُونَ⁷ whatever they wish,⁶
 خَالِدِينَ⁸ abiding for ever.⁷
 كَانَتْ عَلَى رَبِّكَ⁹ It is upon your Lord
 وَعْدًا مَسْئُولًا¹⁰ a promise accountable.⁸

وَيَوْمَ¹¹ 17. And the day
 يَحْشُرُهُمْ¹² He will rally⁹ them
 وَمَا يَعْبُدُونَ¹³ and all that they worship
 مِنْ دُونِ اللَّهِ¹⁴ besides Allah
 فَيَقُولُ أَنْتُمْ¹⁵ and He will say: "Are you
 أَضَلَلْتُمْ¹⁶ the ones that led astray¹⁰
 عِبَادِي هَؤُلَاءِ¹⁷ these the servants of Mine
 أَمْ هُمْ ضَلُّوا¹⁸ or did they themselves stray
 أَلَسَيْتُمْ¹⁹ from the way?"¹¹

قَالُوا 18. They will say:

1. خلد *khuld* = eternity, endless duration, perpetuity. See at 21:34, p. 1021, n. 7.

2. وعد *wu'ida* = he or it was promised, pledged, given word (v. iii. m. s. past passive from *wa'd*, to make a promise. See *wa'ada* at 24:55, p. 1129, n. 1).

3. متقون *muttaqûn* (sing. *muttaqin*) = godfearing, those who are on their guard, righteous (active participle from *ittaqa* (to be on one's guard), form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect). See at 13:34, p. 779, n. 10.

4. جزاء *jazâ'* = retribution, penalty, repayment, recompense, requital, reward. See at 20:76, p. 993, n. 9).

5. مصير *maṣîr* = destination, place at which one arrives, destiny. See at 24:57, p. 1130, n. 7).

6. يشاءون *yashâ'ûna* = they wish, desire, want (v. iii. m. pl. impfct. from *shâ'a* [*mashî'ah*], to wish. See at 16:32, p. 837, n. 8).

7. خالدین *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 21:8, p. 1014, n. 8).

8. i. e., it will be fulfilled. مسئول *mas'ûl* (s.; p. *mas'ûlûn*) = one or that which is questioned/ asked/ interrogated/ enquired, responsible, accountable, answerable (passive participle from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See at 17:34, p. 884, n. 2).

9. يحشر *yahshuru* = he musters, gathers, collects, assembles, herds, rallies (v. iii. m. s. impfct. from *hashara* [*hashr*], to gather. See at 15:25, p. 812, n. 10).

10. أضللتهم *'aḍlaltum* = you (all) misled, led astray, misguided (v. ii. m. pl. past from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See *yuḍillâna* at 16:125, p. 834, n. 9).

11. سبيل *sabîl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 25:9, p. 1140, n. 10.

سُبْحَانَكَ "Sacrosanct¹ are You.
 مَا كَانَ يَلْبِغِي لَنَا It behoved² us not
 أَنْ نَتَّخِذَ مِنْ دُونِكَ that we take³ besides You
 مِنْ أَوْلِيَاءَ any guardian-friends;
 وَلَكِنْ مَتَّعْتَهُمْ but You made them enjoy⁴
 وَأَبَاءَهُمْ and their fathers
 حَتَّى نَسُوا الَّذِي كَرَّ till they forgot⁵ the recital⁶
 وَكَانُوا قَوْمًا and became a people
 بُرًّا doomed to ruin."⁷

فَقَدْ كَذَّبْتُمْ 19. "So they have cried lies"⁸
 بِمَا تَقُولُونَ to you in what you say.
 فَتَأْسَتْ عَلَيْهِمُ هُنَّ Hence you will not be able⁹
 صَرْفًا وَلَا نَصْرًا to avert¹⁰ nor help.
 وَمَنْ يَظْلِمْ And whoever transgresses¹¹ of
 يَنْكُرْ نَفْسَهُ you We shall make him taste¹²
 عَذَابًا كَبِيرًا a punishment very grave."

وَمَا أَرْسَلْنَا قَبْلَكَ 20. And We sent not before
 مِنْ الْمُرْسَلِينَ you any of the Messengers
 إِلَّا إِنَّهُمْ لَيَأْكُونُ but they indeed ate
 الطَّعَامَ food
 وَيَمْشُونَ and walked
 فِي الْأَسْوَاقِ in the markets.

1. سبحان *Subhân* means Free from and High above all kinds imperfection and blemish. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 24:16, p. 1111, n. 1.
2. يَنْبَغِي *yanbaghî* = he or it behoves, is appropriate, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VIII of *baghâ* [*baghâ*], to seek, to desire. See at 19:92, p. 974, n. 2).
3. نَتَّخِذُ *nattakhidha(u)* = we adopt, take to ourselves, take, assume (v. i. pl. impfct. from *ittakhadha*, form VIII of '*akhadha* [*'akhdh*], to take. The final letter takes *fathah* because of the particle '*an*' coming before the verb. See at 21:17, p. 1016, n. 10).
4. مَتَّعَ *matta'ta* = you made (someone) enjoy,, granted enjoyment, furnished (v. ii. m. s. past from *matta'a*, form II of *mata'a* [*mat' / mut'ah*], to take away. See *matta'nâ* at 21:44, p. 1024, n. 8).
5. نَسُوا *nasû* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See at 7:164, p. 529, n. 12).
6. ذَكَرَ *dhikr* = citation, recollection, remembrance, mention, reminder, recital, scripture (*dhikr* is another name for the Qur'ân. See also 21:50). See at 23:110, p. 1102, n. 3.
7. بَرٌّ *bûr* = wasteland, fallow, allowed to perish, doomed to ruin.
8. كَذَّبُوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb / kadhib / kadhbah / kidhbah*], to lie. See at 23:48, p. 1087, n. 6).
9. تَأْسَتْ عَلَيْهِمْ *tasta'f'ûna* = you are able to, capable of, you can (v. iii. m. pl. impfct. from *ista'â'a*, form X of *tâ'a* [*taw'*], to obey. See *lâ yasta'f'ûna* at 25:9, p. 1140, n. 9).
10. صَرَفَ *şarf* = to avert, to turn away, to spend.
11. i. e., commits *shirk*.
12. نَذَى *nudhiq* (*nudhiqû*) = we make (someone) taste (v. i. pl. impfct. from '*adhâqa*, form IV of *dhâqa* [*dhawq / madhâq*], to taste. The final letter is vowelless { and so the medial *yâ* is dropped) because the verb is conclusion of a conditional clause. See at 22:25, p. 1054, n. 7).

وَجَعَلْنَا بَعْضَكُمْ
لِبَعْضٍ فِتْنَةً
أَتَصْبِرُونَ
وَكَانَ رَبُّكَ
بَصِيرًا ﴿٦﴾

And We make¹ some of you
for the others a trial.²
Will you bear calmly?³
And your Lord is
All-Seeing.⁴

Section (Rukû') 3

PART (Juz') XIX

وَقَالَ الَّذِينَ
لَا يَرْجُونَ
لِقَاءَنَا
لَوْلَا نُزِّلَ
عَلَيْنَا الْمَلَائِكَةُ
أَوْ نَرَىٰ رَبَّنَا
لَقَدْ اِسْتَكْبَرُوا
فِيْ اَنْفُسِهِمْ
وَعَتَوْا
عُنَا كِبَرًا ﴿٧﴾

21. And there say those who
do not look forward⁵ to
meeting⁶ us:
"Why are not there sent down⁷
on us the angels
or we see our Lord?"⁸
They have indeed been haughty⁹
about themselves
and been recalcitrant¹⁰
in extreme insolence.¹¹

يَوْمَ يَرَوْنَ
الْمَلَائِكَةَ
لَا بُشْرَىٰ يَوْمَئِذٍ
لِّلْمُجْرِمِينَ

22. The day they will see
the angels,¹²
no glad tidings that day
will be for the sinful;¹⁴

1. جعلنا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [ja'I], to make, to set. See at 23:13, p. 1077, n. 8).

2. Such as by making some rich some poor, some healthy some unhealthy and the like. *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea (on trial). See at 24:63, p. 1135, n. 9.

3. i. e., be patient and grateful to Allah in all situations? *taşbirûna* = you (all) bear calmly, be patient, persevere (v. ii. m. pl. impfct. from *şabara* [şabr], to be patient. See *taşbiru* at 18:68, p. 936, n. 6).

4. بصير *başîr* = one who sees/observes, sightful, All-Seeing (act. participle in the scale of *fa'il* from *başura/başîra* [başar], to see). See at 20:35, p. 982, n. 5).

5. يَرْجُونَ *yarjûna* = they hope, expect, have hope for, look forward to (v. iii. m. (also f.) pl. impfct. from *rajâ* [rajâ/rajâh/marjâh], to hope, to expect. See at 24:60, p. 1132, n. 2).

6. i. e., on the Day of Judgement. لِقَاء *liqâ'* = meeting, encounter. See at 23:33, p. 1084, n. 2.

7. أُنْزِلَ *'unzila* = he or it was sent down, brought down (v. iii. m. s. past passive from *'anzala*, form IV ['inzâl] of *nazala* [nuzâl], to come down, get down. See at 5:68, p. 364, n. 1).

8. See 17:92.

9. اِسْتَكْبَرُوا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [kubr/ kibar/ kabârah/kabr], to become great, to be older. See at 23:46, p. 1087, n. 2).

10. عَتَوْا *'ataw* = they became insolent, recalcitrant, exceeded the limits (in disobedience) (v. iii. m. pl. past from *'atâ* ['utûw/'utîy/'itîy], to be insolent. See at 7:166, p. 530, n. 4).

11. عَتَوْا *'utûw* = recalcitrance, disobedience, insolence. See n. 10 above.

12. i. e., the Day of Judgement.

13. بُشْرَى *bushrâ* = glad tidings, good news. See at 16:102, p. 862, n. 6.

14. مُجْرِمِينَ *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [jarm], to commit a crime. See at 19:86, p. 973, n. 2).

- وَقِيلُوا and they will say:
حَبْرًا مَحْجُورًا "a ban,¹ banned."²
- وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا 23. And We shall come³ to
مِنْ عَمَلٍ what they performed⁴
فَجَعَلْنَاهُ of any deed
دُفُوفًا and shall render⁵ it
حَبَّاءَ مُتَشَوِّرًا dust particles⁶ scattered.⁷
- أَصْحَابُ الْجَنَّةِ 24. The inmates⁸ of the garden
يَوْمَئِذٍ shall that day
خَيْرٌ مُّسْتَقَرًّا be best in abode⁹
وَأَحْسَنُ مَقِيلًا and fairest in resting place.¹⁰
- وَيَوْمَ تَشَقَّقُ 25. On the day rent asunder
السَّمَاءُ وَالْغَمَمُ will be¹¹ the sky with clouds¹²
وَنَزَّلَ and descended will be
الْمَلَائِكَةُ the angels
نَزِيلًا in a sending down.
- أَلَمْ لَكَ 26. The dominion
يَوْمَئِذٍ الْحَقُّ that day shall by right be
لِلرَّحْمَنِ for the Most Merciful;

1. i. e., instead of any good tidings for the sinful, the angels will say to them that Allah's favour and paradise are banned and prohibited for them. حَبْر = prohibition, ban, interdiction, restriction.
2. محجور *mahjûr* = interdicted, banned, prohibited, precluded, barred, placed under guardianship (passive participle from *hajara* [*hajr/ hijr/ hujr/ hijrân/ hujrân*], to ban, debar, prohibit, interdict).
3. i. e., shall take up for assessment. قدما *qadimna* = we came, arrived, reached (v. i. pl. past from *qadima* [*qudûm/qidmân/maqdam*], to come, to reach. See *yastaqdimûna* at 22:10, p. 1048, n. 8).
4. عملوا '*amilû* = they did, performed, acted, worked (v. iii. m. pl. past from '*amila* ['*amal*], to do, to act. See at 22:23, p. 1053, n. 2).
5. جعلنا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 25:20, p. 1144, n. 1).
6. i. e., any deed, even if apparently good, will be counted worthless because of their lack of belief in Allah and His Messenger ('*imân*) and of sincere devotion ('*ikhlas*). حباء *habâ* ' (s.; pl. '*ahbâ*') = fine dust particles floating in the air.
7. مثور *manthûr* = scattered, cast abroad, dispersed (passive participle from *nathara* [*nathr/nithâr*], to scatter, disperse).
8. أصحاب '*aṣ-ḥâb* (pl.; sing. صاحب *ṣāhib*) = inmates, dwellers, companions, associates, followers, owners. See at 22:51, p. 1036, n. 10).
9. مستقر *mustaqarr* = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 11:6, p. 679, n. 6).
10. مقيلا *maqîl* = resting place (adverb of place from *qâla* [*qayl/qâ'ilah/ qaylûlah/qîl*], to hold a siesta, take a midday nap).
11. تشقق *tashaqqaqu* (originally *tatashaqqaqu*) = she gets split, rent asunder, cleft, ripped, torn (v. iii. f. s. impfct. from *tashaqqqa*, form V of *shaqqa* [*shaqq*], to split, cleave. See *tashaqqu* at 19:90, p. 970, n. 11).
12. غمام *ghamâm* (pl. *ghamâ'im*) = clouds. See at 2:210, p. 101, n. 2.

وَكَانَ يَوْمًا	and it shall be a day
عَلَى الْكَافِرِينَ	on the unbelievers
عَسِيرًا ﴿٦﴾	quite difficult. ¹
وَيَوْمَ	27. And on the day
يَبْصُرُ الظَّالِمُ	the transgressor ² will bite ³
عَلَى يَدَيْهِ يَقُولُ	his hands saying:
يَلَيْتَنِي أَخَذْتُ	"Oh! Would that I had taken ⁴
مَعَ الرَّسُولِ	with the Messenger
سَبِيلًا ﴿٧﴾	a way." ⁵
يَوْنٰقٰى	28. "Woe to me,
لَيْتَنِي لَمْ أَخَذْ	would that I had not taken
فَلَانَا خَلِيلًا ﴿٨﴾	so and so for a friend!" ⁶
لَقَدْ أَضَلَّنِي	29. "He indeed led me astray ⁷
عَنِ الذِّكْرِ	from the recital ⁸
بَعْدَ إِذْ جَاءَنِي	after it had come to me;
وَكَاثِلُ الشَّيْطَانِ	and Satan is
لِلْإِنْسَانِ خَدُولًا ﴿٩﴾	for man an arch betrayer." ⁹
وَقَالَ الرَّسُولُ	30. And the Messenger will
يَرْبِّ	say: " O my Lord,

1. عسير 'asîr = very difficult, hard, harsh, tough (act. participle in the intensive scale of fa'il from 'asura/asira ['usr/'usur/'asar], to be difficult, hard. See 'usr at 18:74, p. 938, n. 2).

2. i. e., the unbelieving polytheist (note that at 31:13 shirk (setting partners with Allah) is called a grave zulm). ظالم ḡālim (s.; pl. ḡālimân) = unjust person, transgressor, wrong-doer (act. participle from ḡalama [ḡalm/ḡulm], to do wrong. See ḡālimân at 25:8, p. 1140, n. 3).

3. i. e., in grief and repentance. يعض ya'adḡu = he bites, grabs with the teeth (v. iii. m. s. impfct. from 'adḡa ['adḡ/'adḡḡ], to bite. See 'adḡa at 3:119, p. 203, n. 5).

4. اتخذت ittakhadhtu = I took, took up, adopted (v. i. s. past from ittakhadha, form VIII of 'akhadha ['akhdh], to take. See ittakhadhat at 19:16, p. 954, n. 6).

5. i. e., a way of belief and life, Islam. سبيل sabîl (pl. subul/asbilah) = way, path, road, means, course. See at 25:17, p. 1142, n. 11.

6. خليل khalîl (s.; pl. 'akhillâ/khullân) = friend, intimate friend. See at 17:73, p. 897, n. 7.

7. أضل 'aḡalla = he led astray, let go astray, misled (v. iii. m. s. past in from IV of ḡalla [ḡalâl ḡalâlah], to go astray. See at 4:88, p. 280, n. 8).

8. i. e., the guidance contained in the scripture sent down by Allah. ذكر dhikr = citation, recollection, remembrance, mention, reminder, recital, scripture (dhikr is another name for the Qur'ân. See also 21:50). See at 25:15, p. 1143, n. 6.

9. خذول khadhûl = one who leaves in the lurch, deserts, betrays, forsakes (act. participle in the intensive scale of fa'ûl from khadhala [khadhhl/khidhlân], to leave, forsake. See yakhdhul at 3:160, p. 218, n. 13).

إِنْ قَوْمِي اتَّخَذُوا
هَذَا الْقُرْآنَ
مَهْجُورًا ٣٦

verily my people took¹
this Qur'ân
as a thing to be avoided.²

وَكَذَلِكَ جَعَلْنَا
لِكُلِّ نَبِيٍّ عَدُوًّا
مِنَ الْمُجْرِمِينَ
وَكَفَىٰ بِرَبِّكَ
هَادِيًا وَنَصِيرًا ٣٧

31. And thus We set
for every Prophet an enemy³
from among the sinful;⁴
and Sufficient⁵ is your Lord
as a guide⁶ and as a helper.⁷

وَقَالَ الَّذِينَ
كَفَرُوا
لَوْلَا نُزِّلَ
عَلَيْهِ الْقُرْآنُ
جُمْلَةً وَاحِدَةً
كَذَٰلِكَ
لِنُثَبِّتَ
بِهِ قُودَكَ
وَرَتَّلْنَاهُ
تَرْتِيلًا ٣٨

32. And there will say those
who disbelieve:
"Why is not there sent down"⁸
on him the Qur'ân
as a whole?⁹
This is so
that We may make firm¹⁰
thereby your heart;
and We have recited¹¹ it
in a regular order.

وَلَا يَأْتُونَكَ
بِمِثْلِ

33. And they come not to
you with any similitude

1. اتَّخَذُوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of '*akhadha* [*'akhdh*], to take. See at 25:3, p. 1138, n. 4).

2. مهجور *mahjûr* = abandoned, deserted, forsaken, out of use, obsolete, avoided (passive participle from *hajara* [*hajr/hijrân*], to emigrate, to give up, to avoid. See *tahjurûna* at 23:67, p. 1091, n. 10).

3. This is a consolation to the Prophet as well as an assurance of Allah's help. عَدُوٌّ *'adûw* (s.; pl. أَعْدَاءُ *'a'dâ*) = foe, enemy, adversary. See at 20:123, p. 1007, n. 3.

4. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 25:22, p. 1144, n. 14).

5. كَفَىٰ *kafî* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 21:47, p. 1025, n. 14).

6. هَادٍ *hâdî* (هَادِي *hâdî*) = a guide, one who shows the way, leader (act. participle from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 13:33, p. 779, n. 7).

7. نَصِيرٍ *naşîr* = (s.; pl. نَصَرَاءُ *nuşarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'il* from *naşara* [*naşr/ nuşâr*], to help. See at 22:78, p. 1074, n. 7).

8. نَزَلَ *nuzzila* = he or it was sent down, descended (v. iii. m. s. past passive from *nazzala*, form II of *nazala* [*nuzâl*], to come down. See at 16:44, p. 842, n.6).

9. جُمْلَةً *jumlah* (s.; pl. *jumal*) = whole, totality, group, sum, sentence, whole-sale.

10. نَثَبْتِ *nuthabbita* (u) = we make firm, stabilize, fasten, establish (v. i. pl. impfct. from *thabbata*, form II of *thabata* [*thabât/ thubût*], to be firm, fixed. The final latter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See *nuthabbitu* at 11:120, p. 720, n. 10).

11. It is emphasized that Allah sent down the Qur'ân in instalments; the Prophet had no hand over it. رَتَّلْنَا *rattalnâ* = we recited, phrased (v. i. pl. past from *rattala*, form II of *ratila* [*rataf*], to be regular, well-ordered).

إِلَّا جِئْنَاكَ
بِالْحَقِّ
وَأَمْسَنَ تَفْسِيرًا ۝۳۳

but We bring you
the truth
and the best explanation.¹

الَّذِينَ يَمْشُرُونَ
عَلَىٰ وُجُوهِهِمْ
إِلَىٰ جَهَنَّمَ
أُولَٰئِكَ
سَرَّ مَكَانًا
وَأَضَلُّ
سَبِيلًا ۝۳۴

34. Those who will be herded²
upon their faces⁴
towards hell,
they will be
the worst⁴ in position⁵
and the worst astray⁶
in way.⁷

Section (Rukû') 4

وَلَقَدْ آتَيْنَا
مُوسَىٰ الْكِتَابَ
وَجَعَلْنَا مَعَهُ
أَخَاهُ هَارُونَ
وَزِيرًا ۝۳۵

35. And indeed We gave
Mûsâ the Book
and appointed⁸ with him
his brother Hârûn
as an assistant.⁹

فَقُلْنَا أَذْهَبَ إِلَى
الْقَوْمِ الَّذِينَ
كَذَّبُوا بِآيَاتِنَا
فَدَمَرْنَاهُمْ ۝۳۶

36. And We said: "Go to
the people who have
disbelieved¹⁰ in Our signs.¹¹
Then We demolished¹² them

1. تفسير *tafsîr* = explanation, elucidation, interpretation, expounding, commentary (verbal noun in form II of *fasara* [fars], to clarify).

2. يَجْمَعُونَ *yuhsharûna* = they are gathered, collected, assembled, mustered, herded (v. iii. m. pl. impfct. passive from *hashara* [hashr], to gather. See at 8:36, p. 559, n. 9).

3. i. e., they will be dragged on their faces. وجوه

wujûh (sing. وجه *wajh*) = faces, countenances, aspects. See at 23:104, p. 1100, n. 8).

4. شر *sharr* (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked, mischievous. See at 24:11, p. 1109, n. 3.

5. مكان *makân* (s.; pl. *amkinah/amâkin*) = place, site, location, position, standing, rank. See at 19:75, p. 970, n. 11.

6. أضل *'adallu* = further astray, worst astray, more misguided (relative of ضال *dâll*). See at 7:179, p. 535, n. 10.

7. سبيل *sabîl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 25:17, p. 1142, n. 11.

8. جعلنا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [ja'l], to make, to set. See at 25:23, p. 1145, n. 5).

9. وزير *wazîr* (s.; pl. *wuzarâ'*) = minister, assistant, helper (act. participle in the scale of *fa'il* from *wazara* [wizr], to carry a burden, to take upon oneself. See at 20:29, p. 981, n. 10).

10. كذبوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [kidhb /kadhîb /kadhbah /kidhbah], to lie. See at 25:19, p. 1143, n. 8).

11. The Pharaoh and his people disbelieved in the miracles and signs provided through Mûsâ and Hârûn, peace be on them, and denied Allah's Lordship and right to be worshipped Alone (*rubûbiyyah* and *'ulâhiyyah*). آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 23:58, p. 1089, n. 11.

12. i. e., as they disbelieved and rejected the signs of Allah they were destroyed. دمرونا *dammarnâ* = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara*, to perish. See at 17:16, p. 878, n. 7).



in a complete demolition.¹



37. And the people of Nûh,



when they disbelieved



the Messengers,



We drowned² them



and made them for men



a sign,³



and We made ready⁴



for the transgressors⁵



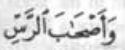
a punishment very painful.⁶



38. And the 'Âd



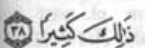
and the Thamûd and



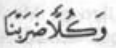
the inhabitants⁷ of al-Rass⁸



and generations⁹ between



that many.



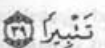
39. And each We struck¹⁰



for it the instances;¹¹ and each



We annihilated¹²



an annihilation.¹³

1. تدمير *tadmîr* = destruction, demolition, annihilation (verbal noun in form II of *damara*, to perish. See at 17:16, p. 878, n. 9).

2. أغرقنا *'aghraqnâ* = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [gharaq], to be drowned. See at 21:77, p. 1033, n. 3).

3. i. e., a warning and a reminder.

4. i. e., in addition to their being drowned, there is ready for the unbelievers and polytheists a very painful punishment in the hereafter. أعدنا

'a'tadnâ = we prepared, got ready (v. i. pl. past in form IV of *'atada* ['atâd], to be ready. See at 25:11, p. 1141, n. 2).

5. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*).

ظالمين *ẓâlimîn* (acc./gen. of *ẓâlimân*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [zulm], to transgress, do wrong. See at 22:71, p. 1070, n. 9).

6. أليم *'alim* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'il* from *'alima* ['alam], to be in pain, to feel pain). See at 24:63, p. 1135, n. 10.

7. أصحاب *as-hâb* (pl.; sing. صاحب *ṣâhib*) = inmates, dwellers, companions, associates, followers, owners. See at 25:24, p. 1145, n. 8).

8. They were an idolatrous people. There are various suggestions regarding the identification of al-Rass (See Al-Bayḏâwî, II, 141).

9. قرون *qurûn* (pl.; s. *qarn*) = generations, centuries, horns. See at 23:42, p. 1086, n. 2.

10. ضربنا *ḍarabnâ* = we struck, hit, beat (v. i. pl. past from *ḍaraba* [ḍarb], to beat. at 18:11, p. 913, n. 5).

11. i. e., evidences and arguments. أمثال *'amthâl* (pl.; s. *mathal*/mithl) = likenesses, similarities, parables, instances, similitudes. See at 24:36, p. 1121, n. 1).

12. تبهرنا *tabbarnâ* = we annihilated, destroyed (v. i. pl. past from *tabbara*, form II of *tabara* [tabr], to destroy. See *yutabbirû* at 17:7, p. 875, n. 1).

13. تبيد *tatbîr* = to destroy/ annihilate/ruin (verbal noun in form II of *tabara*. See n. 12. above).

وَلَقَدْ أَنزَلْنَا 40. And indeed they have
عَلَى الْقَرْيَةِ come upon the habitation¹
الَّتِي أُمِطِرَتْ on which was rained²
مَطَرًا سَوًّا a rain³ of evil.⁴
أَفَلَمْ يَكُونُوا Have they not had
بَرَوْنَهَا seen it.
بَلْ كَانُوا Nay, they do not use
لَا يَرْجِعُونَ نُشُورًا to expect⁵ resurrection.⁶



وَإِذَا رَأَوْكَ 41. And when they see you
إِنْ يَتَّخِذُونَكَ they take⁷ you not
إِلَّا هُزُورًا but in mockery:⁸
أَهَذَا الَّذِي "Is this the one whom
بَعَثَ اللَّهُ Allah has sent⁹
رَسُولًا as a Messenger?"

إِنْ كَادَ 42. "Indeed he almost
لَيُضِلَّنَا had led us astray¹⁰
عَنِ الْهَيْئَةِ from our deities¹¹
لَوْلَا أَن صَبَرْنَا had we not persevered¹²
عَلَيْهَا on them."
وَسَوْفَ يَعْلَمُونَ And they will know
حِينَ يَرَوْنَ when they see

1. قرية *qaryah* (s.; pl. قَرْيَاتٍ *quran*) = habitation, town, village, hamlet. See at 22:48, p. 1063, n. 1.
2. أمطرت *'umṭirat* = she or it was rained, showered, poured (v. iii. f. s. past passive from *'amṭara*, form IV of *maṭara*, to rain. See *'amṭarnā* at 15:74, p. 822, n. 10).
3. مطر *maṭar* (s.; pl. أمطار *'amṭār*) = rain. See at 4:102, p. 290, n. 3.
4. The allusion is to the habitat of the people of Prophet Lût, peace be on him, by the Dead Sea who were destroyed by a rain of stones and whose ruins are still visible. The Makkans passed by that place during their trade journeys and saw the ruins. Still they did not reflect on these. سوء *saw'* = to be bad, evil, foul, wicked. See at 21:74, p. 1032, n. 6.
5. يرجون *yarjûna* = they hope, expect, have hope for, look forward to (v. iii. m. (also f.) pl. impfct. from *rajâ* [*rajâ*/'*rajâh*/'*marjâh*], to hope, to expect. See at 25:21, p. 1144, n. 5).
6. ينشرون *nushûr* = resurrection. See at 25:2, p. 1138, n. 8.
7. يتخذون *yattakhidhûna* = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. *ittakhadhâ*, form VIII of *akhadha* [*akhadh*], to take. See at 21:36, p. 1022, n. 1).
8. همزوا *huzû* = they mock at him saying: "Is this...". *huzuwan* (مزى *huzu'*) = in jest, in mockery, in ridicule, as a laughing stock. See at 21:36, p. 1022, n. 2.
9. They said so because the Prophet was very much one of them and because they thought that a Messenger should be someone extraordinary and not even a human being. بعث *ba'atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'ath*, to send, to raise. See at 17:94, p. 903, n. 11).
10. يضل *yudillu* = he lets go astray, leads astray, misguides, deludes (v. iii. m. s. impfct. from *'adalla*, form IV of *dalala* [*dalâl*/'*dalâlah*], to go astray. See *yudilla* at 22:9, p. 1048, n. 3).
11. آلهة *'âlîhah* (pl.; s. 'ilâh) = gods, deities, objects of worship. See at 19:81, p. 971, n. 11.
12. صبرنا *ṣabarnâ* = we bore with patience, persevered, endured (v. i. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 14:21, p. 794, n. 8).

الْعَذَابِ the punishment¹

مَنْ أَضَلُّ who is the worst astray²

سَبِيلًا in the way.³

أَرَأَيْتَ مَنِ 43. Do you see the one who
أَخَذَ إِلَهَهُ هَوَاهُ takes⁴ as his god his whims?⁵
أَفَأَنْتَ تَكُونُ Will you then be
عَلَيْهِ وَكَيلًا over him a guardian-trustee?⁶

أَمْ تَحْسَبُ 44. Or do you think⁷

أَنْ أَكْثَرُهُمْ that most of them

يَسْمَعُونَ do hear⁸

أَوْ يَفْقَهُونَ or do undersand?⁹

إِنْ هُمْ إِلَّا They are naught but

كَالْأَنْعَامِ like cattle.¹⁰

بَلْ هُمْ أَضَلُّ Nay, they are worse astray

سَبِيلًا in the way.

Section (Rukû') 5

أَلَمْ تَرَ إِلَى رَبِّكَ 45. Do you not see your Lord

كَيْفَ مَدَّ الظِّلَّ how He stretches¹¹ the shade?¹²

وَلَوْ شَاءَ And if He willed,

لَجَعَلَهُ سَاكِنًا He could make it still.¹³

1. i. e., in the hereafter.

2. أضل 'adallu = further astray, worst astray, more misguided (elative of ضال dâll). See at 25:34, p. 1148, n. 6.

3. i. e., way of belief and conduct. سبيل sabil (pl. subul/asbilah) = way, path, road, means, course. See at 25:34, p. 1148, n. 7.

4. اتخذ ittakhadha = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha ['akhdh], to take. See at 21:26, p. 1019, n. 1).

5. i. e., follows the dictates of his own desires and not the guidance coming from Allah through His Messenger. هوى hawan (s.; pl. 'ahwâ') = affection, desire, craving, whims. See at 20:16, p. 979, n. 9.

6. وكيل wakîl (s.; pl. wukalâ') = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of fa'il from wakala [waki /wukûl], to entrust. See at 17:86, p. 901, n. 5).

7. تحسب tahsabu = you think, suppose, consider (v. ii. m. s. impfct. from hasiba [hisbân/ mahsabah/ mahsibah], to consider, to deem. See at 18:18, p. 916, n. 2).

8. i. e., hear the word of Allah with attention and intention to understand. يسمعون yasma'ûna = they listen, hear, pay attention (v. iii. m. pl. impfct. from sami'a [sam' /samâ' / samâ'ah /masma'], to hear. See at 22:46, p. 1062, n. 9).

9. يفقهون ya'qilûna = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from 'aqala ['aqf], to understand, to have intelligence. See at 22:46, p. 1062, n. 8).

10. أنعام 'an'âm (pl.; s. نعم na'am) = grazing livestock (sheep, cattle, camels, goats). See at 23:21, p. 1079, n. 14.

11. مد madda = he laid out, stretched, spread out, extended, lengthened, prolonged (v. iii. m. s. past from madd, to extend. See at 13:3, p. 764, n. 8).

12. ظل zill (s.; pl. zilâl/zulûl/'azlâl) = shade, shadow, shelter. See at 13:35, p. 780, n. 4.

13. ساكن sâkin = still, stationery, sedentary, at rest (act. participle from sakana [sukûn], to be still. See maskûnah at 24:29, p. 1115, n. 11).

ثُمَّ جَعَلْنَا الشَّمْسَ 1
عَلَىٰ دَلِيلٍ 2
15

Then We made¹ the sun
over it an indicator.²

ثُمَّ قَبَضْنَاهُ إِلَيْنَا 46. Then We grip³ it to Us,
قَبْضًا يَسِيرًا 5
16

gripping⁴ gently.⁵

وَهُوَ الَّذِي 47. And He it is Who
جَعَلَ لَكُمُ اللَّيْلَ
لِيَسَ 6
وَالنَّوْمَ سُبَاتًا 7
وَجَعَلَ النَّهَارَ
نُشُورًا 8
17

sets for you the night
as a covering,⁶
and sleep as a pause;⁷
and He makes the day
a restoration to life.⁸

وَهُوَ الَّذِي 48. And He it is Who
أَرْسَلَ الرِّيحَ 9
بُشْرًا بَيِّنَةً 11
رَحْمَةً 12
وَأَنْزَلْنَا 11
مِنَ السَّمَاءِ
مَاءً طَهُورًا 14
18

despatches⁹ the winds¹⁰
as glad tidings¹¹ in advance
of His mercy.¹²
And We send down¹¹
from the sky
water¹⁴ clean and pure.¹⁵

لِنُعْطِيَ 49. That We may give life¹⁶
بِهِ بَلَدَةً مَيِّتَةً 17

thereby to a dead land¹⁷

1. جعلنا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [ja'l], to make, to set. See at 25:35, p. 1148, n. 8).
2. دليل *dalil* (s.; pl. *'adillah/dalâ'il*) = indicator, indication, guide, evidence, proof, directory, sign.
3. قبضنا *qabaḍnâ* = we grasped, seized, held, gripped (v. i. s. past from *qabaḍa* [qabḍ], to seize. See *qabaḍtu* at 20:96, p. 999, n. 9).
4. قبضة *qabḍah* (s.; pl. *qabḍât*) = seizure, grasp, gripping, handful.
5. يسير *yasîr* = easy, gently, simple, insignificant.
6. i. e., with its darkness, to facilitate sleeping, resting and refreshing ليلى *libâs* (pl. *albisah*) = clothing, apparel, costume, garment, dress, covering. See at 22:23, p. 1053, n. 8.
7. سبات *subât* = lethargy, slumber, inactivity, sleep, cessation, pause.
8. نشور *nushûr* = resurrection, coming to life again, restoration to life. See at 25:40, p. 1150, n. 8.
9. أرسل *'arsala* = he sent out, despatched discharged (v. iii. s. past in form IV of *rasila* [rasal], to be long and flowing. See at 9:33, p. 580, n. 8).
10. رياح *riyâḥ* (pl.; s. ريح *riḥ*) = winds. See at 15:22, p. 812, n. 1.
11. i. e., of the coming of clouds and rains. بشرى *bushrâ* = glad tidings, good news. See at 25:22, p. 1144, n. 13.
12. i. e., His mercy of sending down the rains.
13. أنزلنا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [nuzâl], to come down. See at 24:46, p. 1125, n. 9).
14. i. e., rain water as well as snow collecting on mountains and causing the flow of water and rivers.
15. طهور *tahûr* = cleansing, clean, purging, pure.
16. نعطى *nuḥyiya* (*nuhyî*) = we give life, revivify, save life, (v. i. pl. impfct. from *'ahyâ*, form IV of *hayiya* [ḥayah], to live. The final letter takes *fatḥah* because of a hidden 'an in *li* of motivation coming before the verb. See *nuhyî* at 15:22, p. 812, n. 5).
17. بلدة *balдах* = land, place, town, city, village, rural community.

وَشَقِّیْهِ and give it as drink¹
مِمَّا خَلَقْنَا to those that We create of
أَنْعَامًا وَأَنْسَیْ animals² and human beings³
كَثِيرًا a great many.

وَلَقَدْ 50. And indeed
صَرَفْنَاهُ We have distributed⁴ it
بَيْنَهُمْ among them
يَذْكُرُوا that they may take heed,⁵
فَأَبَى أَكْثَرُ النَّاسِ but there decline⁶ most men
إِلَّا كُفُورًا except to disbelieve.⁷

وَلَوْ شَاءَ 51. And had We willed
لَبَعَثْنَا We would have sent out⁸
فِي كُلِّ قَرْيَةٍ in every habitation⁹
نَذِيرًا a warner.¹⁰

فَلَا تَطِيع 52. So do not obey¹¹
الْكَافِرِينَ the unbelievers
وَجَاهِدْهُمْ and strive¹² with them
بِهِ by means of it
جَاهِدًا كَبِيرًا a great striving.

1. نَسَى *nusqiya(î)* = we give drink, make (someone) drink, water, irrigate (v. i. pl. impfct. from 'asqâ, form IV of saqâ [sag], to give a drink. The final letter takes *fathah* because the verb is conjunctive to the previous verb which is governed by a hidden 'an in *li* of motivation coming before it. See at 16:66, p. 848, n. 1).

2. أَنْعَام *'an'âm* (pl.; s. نَم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 25:44, p. 1151, n. 10.

3. أَنْسَى *'anâsî* = people, human beings.

4. i. e. given in specific quantities to different lands and peoples. صَرَفْنَا *sharrafnâ* = we spelt out, set out in detail, explained, elucidated, inflected, distributed, circulated, caused to flow, disposed of (v. i. pl. past from *sarrafa*, form II of *sharafa* [sharf], to turn, to turn away. See at 20:113, p. 1004, n. 3).

5. يَذْكُرُوا *yadhdkarrû(na)* [originally *yata dhakkarûna*] = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [dhikr /tadhkâr], to remember, to mention. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See at 17:41, p. 886, n. 1).

6. أَبَى *'abâ* = he declined, refused, turned down (v. iii. m. s. past from 'ibâ/'ibâ'ah, to refuse, to decline. See at 20:116, p. 1005, n. 2).

7. كُفُر *kufûr* = to disbelieve, to be an infidel.

8. بَعَثْنَا *ba'athnâ* = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [ba'th], to raise, resurrect. See at 18:12, p. 913, n. 7).

9. قَرْيَةٍ *qaryah* (s.; pl. قُرَى *quran*) = habitation, town, village, hamlet. See at 25:40, p. 1150, n. 1.

10. نَذِير *nadhîr* (pl. *nudhur*) = warner (active participle in the scale of *fa'il* from *nadhara* [nadhîr/ nudhûr], to vow, to pledge). See at 25:7, p. 1139, n. 12.

11. لَا تَطِيع *lâ tuṭi'* = do not obey, follow, abide by, comply with (v. ii. m. s. imperative (prohibition) from 'aṭâ'a, form IV of ṭâ'a [ṭaw'], to obey. See at 18:28, p. 921, n. 9).

12. جَاهِد *jâhid* = fight, wage war, struggle hard, strive (v. ii. m. s. imperative from *jâhada* form III of *jahada* [jahd], to strive. See at 9:73, p. 609, n. 4).

53. And He it is Who
 let loose¹ the two seas –
 this one sweet³ and tasty⁴
 and this one salty⁴ and bitter⁵
 – and He set between the two
 a barrier⁶
 and a preclusion⁷ precluded.⁸

54. And He it is Who
 created out of water⁹
 the human being
 and made him
 a relation by blood¹⁰
 and a relation by marriage.¹¹
 And your Lord is
 Omnipotent.

55. And they worship¹²
 besides Allah
 that which benefits¹³ them not
 nor harms¹⁴ them;
 and the unbeliever is
 against his lord an abetter.¹⁵

1. مرج *maraja* = he let loose, jumbled (v. iii. m. s. past from *marj/murâj*, to let loose, to jumble).
2. عذب *'adhb* (s.; p; 'idhâb) = sweet, pleasant.
3. فُرَات *furât* = tasty, sweet.
4. ملح *milh* (s.; pl. 'amlâh) = salt, salty, saline.
5. Such as the two seas near Bahrayn. The description applies also to the rivers meeting the seas. أجاج *'ujâj* = bitter, salty water.
6. i. e., an invisible barrier. بَرْزَخ *barzakh* (s.; pl. *barâzikh*) = barrier, bar, gap, partition. See at 23:100, p. 1099, n. 8.
7. حَجْر *hijr* = prohibition, ban, interdiction, restriction, preclusion. See at 25:22, p. 1145, n. 1.
8. مَحْجُور *mahjûr* = interdicted, banned, prohibited, precluded, barred, placed under guardianship (passive participle from *hajaru* [*hajr/ hijr/ hujr/ hirân/ hujrân*], to ban, debar, prohibit, interdict. See at 25:22, p. 1145, n. 2).
9. i. e., initially. Also in respect of the process of procreation and the relative elements of the human body.
10. نَسَب *nasab* (s.; pl. 'ansâb) = relationship by blood, pedigree, lineage, descent, kinship, affinity. See 'ansâb at 23:101, p. 1099, n. 12.
11. The emphasis is on the process of continuation through father and mother and the two aspects of relationships. صِهْر *ṣihr* (s.; pl. 'aṣhâr) = relationship by marriage, son-in-law, brother-in-law (sister's husband).
12. يَعْبُدُونَ *ya'budûna* = they worship, serve (v. iii. m. pl. impfct. from 'abada [*'ibâdah/ 'ubûdah/ 'ubûdiyah*], to worship. See at 22:71, p. 1070, n. 5).
13. يَنْفَع *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 22:12, p. 1049, n. 9).
14. يَضُرُّ *yaḍurru* = he harms, damages, hurts, (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See at 22:12, p. 1049, n. 8).
15. i. e., of Satan in setting partners with Allah. ظَهَرَ *ẓahîr* = helper, assistant, one who backs, supports, abetter (act. participle in the scale of *fa'il* from *ẓahara* [*ẓuhâr*], to appear, to overcome. See at 17:88, p. 902, n. 1).

وَمَا أَرْسَلْنَاكَ 56. And We sent you out¹ not

إِلَّا مُبَشِّرًا but as a giver of good tidings²

وَنَذِيرًا and as a warner.³

قُلْ مَا أَسْأَلُكُمْ 57. Say: "I do not ask of you

عَلَيْهِ مِنْ أَجْرِ for it any remuneration⁴

إِلَّا مَنْ شَاءَ except that whoever wishes

أَنْ يَتَّخِذَ he may take⁵

إِلَىٰ رَبِّهِ سَبِيلًا towards his Lord a way.⁶

وَتَوَكَّلْ 58. And rely⁷

عَلَىٰ الْحَيِّ الَّذِي on the Ever-Living Who

لَا يَمُوتُ dies not;

وَسَبِّحْ بِحَمْدِهِ and glorify⁸ with His praise.

وَكَفَىٰ بِهِ And Sufficient⁹ is He

بِذُنُوبِ عِبَادِهِ of the sins¹⁰ of His servants

خَيْرًا as One All-Aware.

الَّذِي خَلَقَ 59. He Who created

السَّمَوَاتِ وَالْأَرْضَ the heavens and the earth

وَمَا بَيْنَهُمَا and all that is between them

فِي سِتَّةِ أَيَّامٍ in six days.

ثُمَّ اسْتَوَىٰ Moreover He took position¹¹

1. أرسلنا 'arsalnâ = we sent out, sent, despatched, discharged (v. i. pl. past from 'arsala, form IV of rasila [rasal], to be long and flowing. See at 23:123, p. 1080, n. 7).

2. i. e., of Allah's forgiveness and reward for the righteous. مبشر mubashshir (s.; pl. mubashshirîn) = deliverer of good tidings, harbinger of good news (active participle from bashshara, form II of bashara/bashira [bishr/bushr], to rejoice, be happy. See at 17:105, p. 908, n. 1).

3. i. e., against Allah's displeasure and retribution for the unbeliever and sinful. نذير nadhîr (pl. nudhûr) = warner (active participle in the scale of fa'il from nadhara [nadhîr/ nudhûr], to vow, to pledge). See at 25:51, p. 1153, n. 10.

4. أجر 'ajr (pl. 'ujûr) = reward, recompense, remuneration, due. See at 18:30, p. 922, n. 12).

5. يتخذ yattakhidha(u) = he takes, he takes to himself (v. iii. m. s. impfct. from ittakhadha, form VIII of akhadha [akhdh], to take. The final letter takes fathah because of the particle 'an coming before the verb. See at 19:92, p. 974, n. 3).

6. i. e., the way of belief and monotheism — Islam. سبيل sabîl (pl. subul/asbilah) = way, path, road, means, course. See at 25:34, p. 1148, n. 7.

7. توكّل tawakkal = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from tawakkala, form V of wakala [waki/ wukûl], to entrust. See at 11:123, p. 721, n. 7).

8. i. e., glorify and proclaim the sanctity of Allah. سبّح sabbiḥ = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from sabbaha, form II of sabaha [sabḥ/ sibāḥah] to swim, to float. See at 20:130, p. 1009, n. 6).

9. كفى kafâ = he suffices, is sufficient, is enough (v. iii. m. s. past from kifāyah, to be enough. See at 25:31, p. 1147, n. 5).

10. ذنوب dhunûb (pl.; sing. dhanb) = sins, offences, crimes. See at 14:10, p. 790, n. 4.

11. i. e., in such manner as befits the Sublimity of Allah. استوى istawâ = he became even (i. e., took position), straight, equal, regular, upright (v. iii. m. s. past in form VIII of sawiya [siwan], to be equal. See at 20:5, p. 977, n. 2).

عَلَى الْعَرْشِ on the Throne.¹
 الرَّحْمَنُ The Most Merciful;
 فَسْأَلْ بِهِ so ask Him about it
 خَيْرًا as the One All-Aware.

وَإِذَا قِيلَ لَهُمْ 60. And if it is said to them:

اسْجُدُوا "Prostrate yourselves"²
 لِلرَّحْمَنِ to the Most Merciful",
 قَالُوا وَمَا they say: "And what is
 الرَّحْمَنُ the Most Merciful?
 أَنَسْجُدُ Shall we prostrate ourselves
 لِمَا تَأْمُرُنَا to what you order³ us?"

وَزَادَهُمْ And it increases⁴ them in
 نُفُورًا aversion.^{5*}

Section (Rukû') 6

نَبَارَكَ الَّذِي 61. Blessed⁶ is He Who
 جَعَلَ فِي السَّمَاءِ has set⁷ in the sky
 بُرُوجًا constellations⁸
 وَجَعَلَ فِيهَا and has placed therein
 سِرَاجًا an incandescent light⁹
 وَقَمَرًا مِّنْهَا and a moon illuminationg.¹⁰

1. عرش 'arsh = throne. See at 23:86, p. 1096, n. 2.

2. اسجدوا usjudû = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from sajada [sujûd], to prostrate oneself. See at 20:116, p. 1005, n. 1)..

3. تأمر ta'muru = you order, command, bid, enjoin (v. ii. m. s. impfct. from 'amara ['amr], to order, to command. See ya'muru at 24:21, p. 1112, n. 8).

4. زاد zâda = he increased, grew, became more, added, enlarged, (v. iii. m. s. past from zayd/ ziyâdah, to be more. See at 7:69, p. 492, n. 9).

5. i. e., going away from believing. نفور nufûr = aversion, distaste, dislike, estrangement, bolting away (of animals). See at 17:46, p. 887, n. 12.

* One should prostrate oneself before Allah on reading this 'âyah.

6. تبارك tabâraka = he became blessed, praised, exalted (v. iii. m. s. past in form VI of baraka, to kneel down. See at 25: 1, p. 1137, n. 1).

7. جعل ja'ala = he made/set/ put/ placed/ appointed (v. iii. s. past from ja'l, to make, to put. See at 20: 53, p. 986, n. 8).

8. بُرُوج burûj (pl.; s. برج burj) = towers, castles, signs of zodiac, constellations. See at 15:16, p. 810, n. 8.

9. i. e., the sun. سراج sirâj (s.; pl. suruj) = lamp, light, incandescent light.

10. منير munîr = he or that which gives light, enlightening, of enlightenment, radiant, illuminating, brilliant, shining (active participle from 'anâra, form IV of nâra [nûr], to give light. See at 22:8, p. 1047, n. 12).

- وَهُوَ الَّذِي 62. And He it is Who has
جَعَلَ اللَّيْلَ وَالنَّهَارَ set the night and the day
خَلْفَةً لِّمَن in succession¹ for such as
أَرَادَ أَنْ يَذَّكَّرَ intends² to take heed³
أَوْ أَرَادَ شُكْرًا or intends to be grateful.⁴
﴿١٦﴾
- وَعِبَادُ 63. And the servants⁵ of
الرَّحْمَنِ الَّذِينَ the Most Merciful are those
يَمْشُونَ عَلَى الْأَرْضِ who walk⁶ on the earth
هَوْنًا وَإِذَا modestly⁷ and when
خَاطَبَهُم there address⁸ them
الْجَاهِلُونَ the ignorant ones
﴿١٧﴾ قَالُوا سَلَامًا they say: "Peace".⁹
- وَالَّذِينَ 64. And those who
يَبْتَغُونَ pass the night¹⁰
لِرَبِّهِمْ for their Lord
سُجَّدًا prostrating themselves
وَقِيَامًا and standing.¹¹ ﴿١٨﴾
- وَالَّذِينَ يَقُولُونَ 65. And those who say:
رَبَّنَا اصْرِفْ عَنَّا "Our Lord, divert¹⁴ from us
عَذَابَ جَهَنَّمَ the punishment of hell

1. خلفه *khilfah* = that which follows something and replaces it, in succession, dissimilarity.
2. أراد *'arâda* = he intended, desired, willed (v. iii. m. s. past. in form IV of *râda* [rawd], to walk about. See at 13:11, p. 768, n. 6).
3. يذكر *yadh dhakkara* (u) (originally يذكر *yatadhakkara*) = he bears in mind, learns a lesson, takes heed (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [dhikr/tadhkâr], to remember. The final letter takes *fathah* because of the particle 'an coming before the verb. See at 14:52, p. 806, n. 1).
4. شكر *shukûr* = thankfulness, gratefulness, to be grateful.
5. i. e., the true and sincere servants. عباد *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 24:32, p. 1118, n. 5).
6. يمشون *yamshûna* = they walk, go on foot, proceed, move along (v. iii. m. pl. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk. See 20:128, p. 1008, n. 10).
7. i. e., without pride and arrogance. هون *hawn* = to be easy, of little importance. *hawnan*, gently, modestly, imperceptibly.
8. خاطب *khâtaba* = he addressed, spoke, directed his words to (v. iii. m. s. past in form III of *khaṭaba* [khuṭbah/ khaṭâbah], to make a speech. See *lâ tukhâtib* at 23:27, p. 1082, n. 8).
9. i. e., they return the rude and offensive talk of the ignorant ones with gentle and inoffensive words avoiding trouble and allowing for peace and amity. سلام *salâm* = soundness, peace, peacefulness, safety, security. See at 21:69, p. 1030, n. 10.
10. يبتغون *yabîtûna* = they pass the night, stay at night, put up for the night, become at night, continue (v. iii. m. pl. impfct. from *bâta* [bayt /bayât /mabît / mabât /baytâh], to be in the night, not to finish. See *yubayyitûna* at 4:108, p. 292, n. 7).
11. i. e., in praying.
12. اصرف *isrif* = turn away, divert, keep away, direct (v. ii. m. s. imperative from *ṣarafa* [sarf], to turn, turn away. See *yusrifu* at 24:43, p. 1124, n. 11).

إِنَّ عَذَابَهَا كَانَ **Verily its punishment is**
عَرَامًا **inalienable.**¹

إِنَّهَا سَاءَتْ **66. Verily evil it is**
مُسْتَقَرًّا **as a settling place**²
وَمَقَامًا **and as an abode.**³

وَالَّذِينَ **67. And those who,**
إِذَا أَنْفَقُوا **when they spend,**⁴
لَمْ يُسْرِفُوا **do not be wasteful**⁵
وَلَمْ يَقْتَرُوا **nor be niggardly**⁶
وَكَانَ **but is**
بَيْنَ ذَلِكَ **between that**
قَوَامًا **balanced.**⁷

وَالَّذِينَ **68. And those who do not**
لَا يَدْعُونَ مَعَ اللَّهِ **invoke**⁸ **along with Allah**
إِلَهًا آخَرَ وَلَا **another god, nor**
يَقْتُلُونَ النَّفْسَ الَّتِي **kill the individual**⁹ **which**
حَرَّمَ اللَّهُ **Allah has made inviolate,**¹⁰
إِلَّا بِالْحَقِّ **except by way of justice;**¹¹
وَلَا يَزْنُونَ **nor do they commit adultery.**¹²
وَمَنْ يَفْعَلْ ذَلِكَ **And whoever does that**
يَلْقَ أَثَامًا **shall meet**¹³ **punishment.**¹⁴

1. غرام *gharâm* = inseparable, inalienable.
2. مستقر *mustaqarr* = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 25:23, p. 1145, n. 9).
3. مقام *muqâm* = habitat, abode, raised, erected.
4. أنفقوا *'anfaqu* = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See at 13:22, p. 773, n. 13).
5. يفسروا *yusrifû(na)* = they commit an excess, be extravagant/wasteful (v. iii. m. pl. impfct. from *'asrafa*, form IV of *sarafa*/ *sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See *'asrafa* at 20:127, p. 1008, n. 5).
6. يقتروا *yaqturû(na)* = they be niggardly/ stingy/ tightfisted (v. iii. m. pl. impfct. from *qataru* [*qatr/qutûr*], to be stingy, niggardly. The terminal *nûn* is dropped for the reason stated at n. 5 above. See *qatûr* at 17:100, p. 906, n. 6).
7. قوام *qawâm* = an upright posture, balanced.
8. يدعون *yad'ûna* = they invoke, call, call upon, invite, summon, pray (v. iii. m. pl. impfct. from *da'â* [*du'â*], to call, to summon. See at 18:28, p. 921, n.3).
9. نفس *nafs* (s.; pl. *nufûs/ 'anfus*) = living being, person, individual, nature, self. See at 18:74, p. 938, n. 6.
10. حرم *harrama* = he prohibited, made unlawful, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *haruma/ harima* , to be prohibited. See at 17:33, p. 883, n. 6).
11. حق *haqq* = right, truth, liability, justification, just cause. See at 15:85, p. 824, n. 10.
12. يزنون *yaznûna* = they commit adultery/fornication (v. iii. m. pl. impfct. from *zanû* [*zinan/zinâ'*], to commit adultery/fornication).
13. يلقى *yalqa(â)* = he encounters, meets, comes across, finds (v. iii. m. s. impfct. from *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See *yalqawna* at 9:77, p. 611, n. 3).
14. أثام *athâm* = sin, punishment for sin.

يُصْعَفْ لَهُ 69. Doubled will be¹ for him
الْعَذَابُ the punishment
يَوْمَ الْقِيَمَةِ on the Day of Judgement
وَيُخْلَدُ فِيهِ and he will perpetuate² in it
مُهَانًا disgraced.³

1. يضاعف *yudâ'af(u)* = he or it is doubled, redoubled, compounded, multiplied (v. iii. m. s. impfct. passive from *dâ'afa*, form III of *da'afa* [*daʔf*], to double. The final letter is vowelless because the verb is conclusion of a conditional clause. See at 11:20, p. 685, n. 5).

2. يخلد *yakhhlud (u)* = he remains forever, perpetuates, is everlasting (v. iii. m. s. impfct. from *khalada* [*khulûd*], to remain for ever. The final letter is vowelless because the verb is conjunctive to the conclusion of a conditional clause. See *khâlîdûn* at 25:16, p. 1142, n. 7).

3. مهان *muhân* = one who is disgraced, humiliated, despised (pass. participle from *'ahâna*, form IV of *hâna* [*haww/ hawân/ mahânah*], to be despised. See *muhîn* at 22:57, p. 1066, n. 3).

4. تاب *tâba* = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb/ tawbah / matâb*]). Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 20:122, p. 1006, n. 14).

5. يبدل *yubbaddilu* = he exchanges, changes, alters, replaces, substitutes (v. iii. m. s. impfct. from *baddala*, form II of *badala* [*badal*], to replace. See *la+yubbaddilanna* at 24:55, p. 1129, n. 6).

6. i. e., forgiveness and rewards. حسنات *ḥasanât* (pl.; s. حسنة *ḥasanah*) = good things, good deeds, advantages. See at 11:114, p. 718, n. 9.

7. يتوب *yatûbu* = he forgives, he turns to, he returns (v. iii. m. s. impct from *tâba*. [*tawb, tawbah / matâb*], to turn. See n. 4 above.

8. ماتاب *matâb* = repentance, return in repentance (verbal noun of *tâba*. See ns. 7 and 4 above.

9. يشهدون *yashhadûna* = they witness, bear witness, testify (v. iii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at 21:161, p. 1029, n. 2).

10. زور *zûr* = lie, falsehood, untruth. See at 25:4, p. 1138, n. 11.

11. لغو *laghw* = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 19:62, p. 966, n. 11.

إِلَّا مَن تَابَ 70. Except those that repent⁴
وَأَمَنَ وَ
بِمَعَالِمِ اللَّهِ do deeds right and proper,
فَأُولَٰئِكَ then such ones,
بِإِذْنِ اللَّهِ Allah will exchange⁵
سَيِّئَاتِهِمْ بِحَسَنَاتٍ their sins for good things,⁶
وَكَانَ اللَّهُ غَفُورًا and Allah is Most Forgiving,
رَحِيمًا Most Merciful.

وَمَن تَابَ 71. And whoever repents
وَعَمِلَ صَالِحًا and acts rightly,
فَإِنَّهُ يُؤْتِبُ إِلَى اللَّهِ he indeed returns⁷ to Allah
مَتَابًا in repentance.⁸

وَالَّذِينَ 72. And who
لَا يَشْهَدُونَ الزُّورَ do not testify⁹ falsely¹⁰ and
وَإِذَا مَرُّوا بِاللَّغْوِ if they pass by a vanity¹¹

﴿٧٢﴾ مَرُّوْا كِرَامًا they pass by as nobles.¹

وَالَّذِينَ 73. And who,

إِذَا ذُكِّرُوا when they are reminded²

بَايَاتِ رَبِّهِمْ of the signs of their Lord,

لَمْ يَخِرُّوْا عَلَيْهَا fall³ not over them

﴿٧٣﴾ صُمًّا وَعُمْيَانًا as deaf⁴ and blind.⁵

وَالَّذِينَ يَقُولُونَ 74. And who say:

رَبَّنَا هَبْ لَنَا "Our Lord, bestow⁶ on us

مِنْ أَزْوَاجِنَا of our consorts

وَذُرِّيَّتِنَا and our offsprings

فَرَّةَ أَعْيُنٍ a delight⁷ to eyes

وَجْعَلْنَا and make us

لِلْمُنْفِقِينَ for the righteous⁸

﴿٧٤﴾ إِمَامًا a model.⁹

أُولَئِكَ 75. Such ones

يُجْزَوْنَ will be rewarded¹⁰ with

الْعُزْفَةَ the highest chamber¹¹

بِمَا صَبَرُوا for that they endure¹²

وَيُلْقَوْنَ فِيهَا and they will be met¹³ therein

﴿٧٥﴾ نَحِيَّةً وَسَلَامًا with a greeting and peace.

1. i. e., with dignity and without being distracted or paying attention to it. كِرَامٍ *kirâm* (pl.; s. *karîm*) = nobles, dignified persons, distinguished ones.

2. ذُكِّرُوا *dhukkirû* = they were reminded (v. iii. m. pl. past passive from *dhakara* [*dhikr/tadhkâr*], to remember. See at 6:43, p. 408, n. 2).

3. يَخِرُّوْا *yakhirrû*(na) = they collapse, fall down, fall, drop (v. iii. m. pl. impfct. from *kharra* [*kharr / khurûr*], to fall down. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See *yakhirrûna* at 17:107, p. 908, n. 7).

4. صُمِّمَ *ṣumm* (pl.; sing. *aṣamm*) deaf. See at 21:45, p. 1025, n. 4.

5. عُمِيَانَ *'umyân* (pl.; s. *'a'mâ*) = blind. See *'a'mâ* at 24:61, p. 1132, n. 9.

6. هَبْ *hab* = you bestow, give, grant, donate (v. ii. m. s. imperative from *wahaba* [*wahb*], to grant. See at 19:3, p. 951, n. 7).

7. فَرَّةَ *qurrah* = delight, freshness, coolness.

8. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqâyah*], to guard, to protect. See at 24:34, p. 1120, n. 2).

9. إِمَامٍ *imâm* (pl. *a'imma*) = leader, guide, model, highway, guide (in the sense of book of guidance/deeds, record), record. See at 17:71, p. 896, n. 7.

10. يُجْزَوْنَ *yujzawna* = they are repaid, requited, rewarded, recompensed (v. iii. m. pl. impfct. passive from *jazâ* [*jazâ*], to recompense. See *yujzâ* at 7:180, p. 536, n. 6).

11. i. e., in paradise. غُرْفَةٍ *ghurfah* (s.; pl. *ghuraf*) = upstairs chamber, highest compartment, ward.

12. i. e., for the sake of Islam. صَبَرُوا *ṣabarû* = they bore with patience, persevered, endured (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 16:110, p. 865, n. 5).

13. يُلْقَوْنَ *yulaqqawna* = they are received, are made to meet, are met with (v. iii. m. pl. impfct. passive from *laqqâ*, form II of *laqiya* [*liqâ/luqyân*], to meet. See *talaqqawna* at 24:15, 1110, n. 5).

خَالِدِينَ فِيهَا 76. Abiding for ever¹ therein.

حَسَنَتْ Excellent² it is

مُسْتَقَرًّا as a settling place³

وَمَقَامًا and as an abode.⁴

قُلْ مَا يَكُونُ 77. Say: "There bothers⁵ not

يَكُونُ for you My Lord

لَوْ لَا were it not

دُعَاؤُكُمْ for your invocation;⁶ for

فَقَدْ كَذَّبْتُمْ you have just disbelieved,⁷

فَسَوْفَ يَكُونُ and it shall be

لِرَامَا an obligation.⁸

1. خَالِدِينَ *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [khulâd], to live for ever. See at 25:16, p. 1142, n. 7).

2. حَسَنَتْ *hasunat* = she or it became good, excellent, nice, lovely (v. iii. fd. s. past from *haszuna* [husn], to be handsome).

3. 2. مُسْتَقَرًّا *mustaqarr* = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [qarâr], to settle down, to abide. See at 25:66, p. 1158, n. 2).

4. مَقَامًا *muqâm* = habitat, abode, raised, erected. See at 25:66, p. 1158, n. 3.

5. يَبْأُ *ya'ba'u* = he cares, bothers, is concerned (v. iii. m. s. impfct. from 'aba'a [ab], to care, to be concerned).

6. i. e., you are in need of Allah's care and help; Allah is not in need of anyone or anything.

7. The address is to the unbelievers. كَذَّبْتُمْ *kadhhabtum* = you (all) called lies to, disbelieved (v. ii. m. pl. past from *kadhhaba*, form II of *kadhaba* [kidhb /kadhîb], to lie. See at 6:57, p. 413, n. 8).

8. i. e., their disbelief will remain as an obligation and will entail punishment. لِرَامَا *lizâm* = necessary, requisite, incumbent, obligatory. See at 20:129, p. 1009, n. 3.

26. SŪRAT AL-SHU'ARĀ' (The Poets)

Makkan: 227 'āyahs

This is also a Makkan *sūrah* and like other Makkan *surahs* it deals with the fundamentals of the faith, more specifically with monotheism (*tawhīd*), the Messengership (*risālah*) of Muahmmad, peace and blessings of Allah be on him, and Resurrection. It opens with a reference to the Qur'ān and the attitude of the unbelievers who turned away from it in spite of its being a clear guidance to the truth. Reference is then made, by way of illustrating the attitude of the unbelievers of all times and the theme of monotheism, to some of the previous Messengers and how they were received by their respective unbelieving peoples. In this context the accounts of Mūsā and Hārūn, peace be on them, in relation to their mission to the Pharaoh and his people, of Ibrāhīm, peace be on him, and his efforts to bring his people to the worship of Allah Alone, and of the missions and efforts of Nūh, Hūd, Šāliḥ, Lūṭ and Shu'ayb, peace be on them, are given one by one, pointing out the way of Allah's dealing with the unbelieving and disobedient peoples and the fates respectively of the godfearing and the sinful on the day of Judgement. Towards the end the *sūrah* gives replies to the allegations of the unbelievers that the Qur'ān was a work of *satans* or a composition of a Prophet's. It emphatically asserts: "Verily it is a sent-down by the Lord of all beings. There brought it down the Faithful Spirit (Jibrīl), ..." and that the poets "wander in every vale" and say what they do not do ('āyahs 224-226). It is with reference to this that the *sūrah* is named *al-Shu'arā'* (the Poets).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
طسّر 1. *Tā - Sîn - Mîm*.¹

تِلْكَ آيَاتُ 2. These are the signs²

الْكِتَابِ الْمُبِينِ of the Book open and clear.³

لَعَلَّكَ 3. Perhaps you

بَدِيعٌ نَفْسَكَ are killing⁴ yourself in grief

أَلَّا يَكُونُوا that they do not become

مُؤْمِنِينَ believers.

إِنْ شَاءَ 4. If We will,

نُنَزِّلُ عَلَيْهِمْ We can send down⁶ on them

1. Allah Alone knows the meaning and significance of these disjointed letters. See at 2:1, p. 4, n. 1.

2. آيات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 25:36, p. 1148, n. 11.

3. مبين *mubīn* = open and clear, glaringly obvious, manifest, stark, that which makes clear, clarifies (act. participle from *'abāna*, form IV of *bāna* [bayn/bayān], to be clear, evident. See at 22:49, p. 1063, n. 3).

4. The address is to the Prophet, peace and blessings of Allah be on him, who was extremely grieved on account of the unbelieving Makkans' not believing in the message he delivered to them.

بائع *bākhi* = one who kills or ruins oneself (with grief or anger. Active participle from *bakha'a* [bakh'], to kill oneself with grief or anger. See at 18:6, p. 912, n. 1).

5. نُنَزِّلُ *nunazzil(u)* = we send down, cause to descend (v. i. pl. impfct. from *nazzala*, form II of *nazala* [nuzāl], to come down. The final letter is vowelless because the verb is in a conditional clause preceded by 'in. See *nunazzilu* at 17:82, p. 900, n. 1).

مِّنَ السَّمَاءِ آيَةً¹ from the heaven a sign¹
فَطَلَّتْ أَعْنَاقُهُمْ² so that there stay² their necks³
لَهَا خُضُوعِينَ⁴ to it humbly submissive.⁴

وَمَا يَأْتِيهِمْ⁵ 5. And there comes not to
مِّنْ ذِكْرٍ them any recital⁵
مِنَ الرَّحْمَنِ from the Most Merciful
مُحَدَّثٍ anew⁶

لَا كَانُوا but they use to
عَنْهُ مُعْرِضِينَ⁷ turn away⁷ from it.

فَقَدْ كَذَّبُوا⁸ 6. Thus they have disbelieved.⁸
فَسَيَأْتِيهِمْ So there shall come to them
أَنْبَاءُ مَا كَانُوا the tidings⁹ of what they use
بِهِ يَسْتَهْزِئُونَ¹⁰ to mock¹⁰ at.

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ 7. Do they not see the earth,
كِرَامَاتِنَا how many We grow¹¹
فِيهَا مِن كُلِّ ذِي كَرَمٍ therein of every noble sort?¹²

إِنِّي فِي ذَلِكَ لَآيَةٌ 8. Surely therein is a sign;
وَمَا كَانَ أَكْثَرُهُمْ but most of them are not
مُؤْمِنِينَ believers.

1. i. e., a miracle of the sort they demand.

2. *zallat* = she or it became, continued to be, stayed (v. iii. f. s. past from *zalla* [zall/zulâl]), to be, to continue. See *zallû* at 15:14, p. 810, n. 2).

3. أَعْنَاقُ 'a'nâq (pl.; s. عنق 'unuq) = necks. See at 13:5, p. 765, n. 12.

4. Allah does not force His servants to believe. He has given them understanding and limited free-will to test them. *khâqî'in* (pl.; acc./gen/ of *khâqî'ân*; s. *khâqî'*) = humbly submissive, obedient, pliant, subject, yielding (act. participle from *khaqa'a* [*khudû*], to submit, defer, yield).

5. i. e., the scripture sent down by Allah. *dhikr* = citation, recollection, remembrance, mention, reminder, recital, scripture (*dhikr* is another name for the Qur'ân. See also 21:50). See at 25:29, p. 1146, n. 8.

6. مُحَدَّثٍ *muḥdath* = fresh, new, anew (passive participle from 'aḥdutha [to bring about, to cause to happen], form IV of ḥadatha/ḥadutha [ḥudûth/ḥadûthah], to happen, to be new. See at 21:1, p. 1012, n. 6.

7. مُعْرِضِينَ *mu'ridîn* (acc./gen. of *mu'ridân*; sing. *mu'rid*) = those turning away, averting, falling back (active participle from 'a'raḍa, form IV of 'aruda [عرض 'arḍ], to be broad, wide, to appear. See at 15:82, p. 824, n. 1).

8. كَذَّبُوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 25:36, p. 1148, n. 10).

9. i. e., the reality. أَنْبَاءُ 'anbâ' (pl.; s. نَبَأ 'naba') = news, tidings. See at 20:99, p. 1000, n. 12.

10. i. e., the retribution they mock at. يَسْتَهْزِئُونَ *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfet. from *istahza'a*, from X of *haza'a* [haz' / huz' / huzu' / huzû'/mahza'ah], to mock, to make fun. See at 16:24, p. 838, n. 8).

11. أَنْبَتْنَا 'anbatnâ = we caused to grow, produced, sprouted, grew, germinated (v. i. pl. past from 'anbata, form IV of *nabata* [nabt], to grow, to sprout. See at 15:9, p. 811, n. 7).

12. i. e., of trees, plants and fruits. زَوْج *zawj* (pl. أزواج 'azwâj) = wife, husband, spouse, one of a pair, consort, kind, sort. See at 22:5, p. 1047, n. 5.

وَلَا رَيْكَ 9. And verily your Lord is
لَهُوَ الْعَزِيزُ the All-Mighty,¹
الرَّحِيمُ the Most Merciful.

Section (Rukû') 2

وَإِذْ نَادَى رَبُّكَ 10. And when your Lord called²
مُوسَى أَنْتَ Mûsâ [saying] that you go to
الْقَوْمَ الظَّالِمِينَ the transgressing³ people —

قَوْمُ 11. The people
فِرْعَوْنَ of the Pharaoh.

أَلَا يَتَّقُونَ 11 Will they not fear Allah?⁴

قَالَ رَبِّ 12. He said: "My Lord,
إِنِّي أَخَافُ أَنْ indeed I fear⁵ that
يُكَذِّبُونِ they will disbelieve⁶ me."

وَضَيْقُ صَدْرِي 13. "And uneasy⁷ is my heart
وَلَا يَنْطَلِقُ لِسَايَ and my tongue flows⁸ not.
فَأَرْسِلْ إِلَى هَارُونَ" So send for Hârûn."

وَهُمْ عَلَى 14. "And they have against me
ذَنْبٌ an offence.⁹

1. *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 14:20, p. 794, n. 1.

2. *nâdâ* = he called out, called, summoned, cried out, (v. iii. m. s. past in form III of *nadâ* [*nadw*], to call. See at 21:89, p. 1036, n. 1).

3. i. e., the polytheistic people (note that at 31:13 *shirk* (setting partners with Allah) is called a grave *zulm*). *ظالمين* *ẓālimîn* (acc./gen. of *ẓālimân*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *zalama* [*zulm*], to transgress, do wrong. See at 25:37, p. 1149, n. 5).

4. *yattaqûna* = they are on their guard, protect themselves (by strictly carrying out the injunctions of Allah), fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See at 20:113, p. 1004, n. 5).

5. *'akhâfu* = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 19:45, p. 962, n. 1).

6. *yukadhdhibûni* (originally *yukadhdhibûna + nî*) *yukadhdhibûna* = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhdhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *yukadhdhibûna* at 6:33, p. 403, n. 11).

7. *yaḍḥiqu* = he or it is straitened, depressed, dejected, uneasy, becomes narrow (v. iii. m. s. impfct. from *dâqa* [*ḍayq/ḍiq*], to be narrow. See at 15:97, p. 826, n. 8).

8. i. e., does not speak fluently. Mûsâ, peace be on him, had initially stammering in his speech. *يَنْتَلِقُ* *yanṭaliqu* = he or it departs, takes off, sets out, is free, flows (v. iii. m. s. impfct. from *intalaqa*, form VII of *ṭalaqa/ṭaluqa* [*ṭalāq/ṭalāqah*] to be free/divorced, to be happy. See *intalaqa* at 18:77, p. 939, n. 1).

9. The allusion is to his having previously killed a copt in course of a quarrel (see 28:15). *ذَنْبٌ* *dhanb* (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See *dhunûb* at 14:10, p. 790, n. 4.

فَأَخَافُ So I fear¹

أَنْ يَقْتُلُونِ that they will kill me.²

قَالَ 15. He said: "Never.

فَاذْهَبَا So you two go

بِآيَاتِنَا with Our signs.³

إِنَّا مَعَكُمْ Verily We shall be with you

مُسْتَمِعُونَ listening."⁴

فَأْتِيَا 16. "Therefore you two go

إِلَىٰ فِرْعَوْنَ فَقُولَا to the Pharaoh and say:

إِنَّا رُسُلُ We are the Messengers of

رَبِّ الْعَالَمِينَ the Lord of all beings."⁵

أَنْ أَرْسِلَ مَعَنَا 17. "That you send⁶ with us

بَنِي إِسْرَءِيلَ the Children of Isrâ'îl."

قَالَ 18. He said:

أَلَمْ نَأْتِكُمْ "Did we not bring you up⁷

فِي بِلَادٍ in our midst as a child⁸

وَلَيْسَتْ فِيهَا and you lived⁹ among us

مِنْ عُمْرِكَ سِنِينَ of your life¹⁰ many years?¹¹

1. أَخَافُ 'akhâfu = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from khâfa [khawf]), to fear. See at 26:12, p. 1164, n. 5).

2. yaqtulûni (originally yaqtulûna+nî) يقتلون yaqtulûna= they kill, slay, murder, assassinate (v. iii. m. pl. impfct. from qatala [qatl]), to kill. See at 3:112, p. 200, n. 2).

3. i. e., the miracles provided for them.

4. i. e., listening to what they say to your inviting them to the truth and to your prayers for help and support. مستمعون mustami'ân (pl.; s. mustami') = those who hear, listen, pay attention (act. participle from istama'a, form VIII of sami'a [sam' /samâ' /samâ'ah /masma'], to hear. See yastami'âna at 17:47, p. 887, n. 13).

5. عالمين 'alamîn (acc./gen. of 'alamân; sing. عالم 'alam, i. e., any being or object that points to its Creator; sing. 'alam) = all beings, creatures. See at 25:1, p. 1137, n. 4).

6. i. e., allow to leave. أَرْسِلْ 'arsil = send, despatch (v. ii. m. s. imperative from 'arsala, form IV of rasila [rasal]), to be long and flowing. See at 20:47, p. 985, n. 6).

7. The Pharaoh said this to Mûsâ, peace be on him. نُرَبِّئُ nurrabi'i = we bring up, rear, raise, breed, educate (v. i. pl. impfct. from rabbâ, form II of rabâ [rabâ/rubûw], to grow, to grow up. The final yâ' is vowelless and hence dropped because of the particle lam coming before the verb. See rabbayâ at 17:24, p. 881, n. 1).

8. وَلِيدٍ walid (s.; pl. wildân) = newborn child, child, baby.

9. لَبِثْتَ labithta = you stayed, remained, lingered, lived (v. ii. s. past from labitha [labth, lubth/lubâth]), to remain. See at 20:40, p. 984, n. 6).

10. عُمْرٍ 'umur (s.; pl. 'a'mâr) = lifetime, life, age. See at 10:16, p. 642, n. 4.

11. سِنِينَ sinîn (pl.; acc./gen. of sinân; s. sanah) = years. See at 23:112, p. 1102, n. 10.

وَفَعَلْتَ	19. "And you did ¹
فَعَلْتَاكَ	that deed ² of yours
الَّتِي فَعَلْتَ	which you did,
وَأَنْتَ	while you were
مِنَ الْكَافِرِينَ	of the ungrateful?" ³
﴿١٩﴾	
قَالَ فَعَلْتُهَا إِذَا	20. He said: "I did it then,
وَأَنَا مِنَ الضَّالِّينَ	while I was of those in error." ⁴
﴿٢٠﴾	
فَفَرَرْتُ مِنْكَ	21. "So I fled ⁵ from you
لَمَّا خِفْتُكَ	when I was afraid ⁶ of you.
فَوَهَبَ لِي رَبِّي	Then my Lord bestowed ⁷ on
حُكْمًا وَجَعَلَنِي	me authority ⁸ and made me
مِنَ الْمُرْسَلِينَ	one of the Messengers." ⁹
﴿٢١﴾	
وَتِلْكَ نِعْمَةٌ	22. "And that is the favour ¹⁰
تَمَنَّا عَلَيْ	you conferred ¹¹ on me
أَنْ عَجَدْتُ	that you have subjugated ¹²
بَنِي إِسْرَءِيلَ	the Children of Isrâ'il?"
﴿٢٢﴾	
قَالَ فِرْعَوْنُ	23. The Pharaoh said:
وَمَا رَبِّي	"And what is the Lord of
الْعَالَمِينَ	all beings?"
﴿٢٣﴾	

1. فعلت *fa'alta* = you did, acted (v. ii. m. s. past from *fa'ala* [fa'lfi'l], to do. See *yaf'alû* at 3:115, p. 201, n. 3).
2. فعلة *fa'lah* (s.; pl. *fa'lât*) = deed, act, action.
3. كافرين *kâfirîn* (pl.; acc./genitive of *kâfirân*; s. *kâfir*) = unbelievers, infidels, ungrateful (active participle from *kafara* [kufri /kufirân / kufûr], to disbelieve, to cover. See at 16:27, p. 835, n. 11).
4. ضالين *dâllîn* (pl.; acc./gen. of *dâllân*; sing. *dâll*) = those gone astray, are in error, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *dalla* [dalâl/ dalâlah], to go astray, to stray, to err. See at 6:77, p. 412, n. 8).
5. فررت *farartu* = I fled, escaped, ran away (v. i. s. past from *farra* [firâr/mafarr], to flee, to run away. See *firâr* at 18:18, p. 916, n. 12).
6. خفت *khiftu* = I feared, apprehended, dreaded, was afraid (v. i. pl. past from *khâfa* [khawf], to fear. See *'akhâfu* at 26:15, p. 1165, n.1).
7. وهب *wahaba* = he gifted, bestowed, donated, presented, granted (v. iii. m. s. past from *wahb*, to donate. See at 14:38, p. 801, n. 11).
8. حكم *hukm* (pl. احكام *'ahkâm*) = judgement, order, decree, command, authority, rule, law, discernment. See at 21:74, p. 1032, n. 1.
9. مرسلين *mursalîn* (accusative /genitive of *mursalân*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala*, form IV of *rasila* [rasal], to be long and flowing. See at 7:77, p. 496, n. 4).
10. نعمة *ni'mah* (s.; pl. *ni'am*) = blessing, grace, favour, benefaction. See at 16:53, p. 844, n. 7.
11. i. e., that favour of looking after me is insignificant in relation to the crime of subjugating the whole of my community, the Children of Isrâ'il. تمن *tamunnu* = you bestow grace, favour, show kindness, confer favour (v. ii. m. s. impfct. from *manna* [mann], to be kind. See *manannâ* at 20:37, p. 982, n. 7).
12. عبدت *'abbadta* = you enslaved, reduced to servitude, subjugated, subjected (v. ii. m. s. past from *abbada*, form II of *'abada* ['ibâdah /'ubâdah / 'ubûdiyah], to worship, to serve. See *u'budû* at 23:32, p. 1083, n. 8).

24. He said: "Lord of
the heavens¹ and the earth
and all that is between them,
if you believe for certain."²

1. Note the plural form in which the skies (heavens) are spoken of. No human being with any amount of observation could have so spoken about the skies at the time the Qur'ân was sent down by Allah.

2. *mûqînîn* (pl.; acc./gen. of *mûqînûn*, s. *mûqîn*) = those believing with certitude, firmly convinced, having unflinching faith, are sure (active participle from *'ayqana*, form IV of *yaqîna* [*yaqîn/yaqîn*], to be sure, be certain. See at 6:75, p. 422, n.1).

3. i. e., the Pharaoh said to his courtiers and nobles out of surprise at Mûsâ's denial of his (the Pharaoh's) lordship and declaration of the Sole Lordship of Allah. *hawl* = around, about, roughly; also year, might, power, change. See 9:120, p. 630, n. 5.

4. i. e., do you hear what unusual thing he says? *tasma'ûna* = you (all) hear, listen, pay attention (v. ii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See *yasma'ûna* at 25:44, p. 1151, n. 8).

5. i. e., Mûsâ, peace be on him, said.

6. *'abâ'* (pl.; s. *'ab*) = fathers, ancestors, forefathers. In Arabic "fathers" include grandfathers and great-grandfathers, howsoever upwards. See at 24:31, p. 1117, n. 2.

7. *'awwalûn* (pl.; s. *'awwal*) = first ones, foremost, those of old, ancients. See at 23:81, p. 1095, n. 5.

27. i. e., the Pharaoh said, with a view to discrediting Mûsâ, peace be on him, to the courtiers and nobles.

9. *'ursila* = he or it was sent, sent out, despatched (v. iii. s. past passive. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 21:5, p. 1013, n. 11).

10. *majnûn* (s.; pl. *majnûnîn*) = possessed, insane, mad (pass. participle from *janna* [*junûn*], to cover, to hide. See at 15:6, p. 808, n. 9).

11. i. e., Mûsâ, peace be on him, continued saying.

12. *ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aqil*], to be endowed with reason. See at 24:61, p. 1134, n. 5).

25. He said
to those around³ him:
"Do you not hear?"⁴

26. He⁵ said: "The Lord of
you all and the Lord of
your fathers⁶ of old."⁷

27. He⁸ said:
"Verily your Messenger
who has been sent⁹ to you
is indeed a mad man."¹⁰

28. He¹¹ said: "The Lord of
the east and the west
and all that is between them,
if you use to understand."¹²

قَالَ لَئِنْ أَخَذْتُ 29. He said: "If you take¹

إِلَهًا غَيْرِي any god other than me

لَجَعَلَنَّكَ I will surely make² you

مِنَ السَّجُونِ of those put in prison."³



قَالَ أَوْلَوْ جِئْتُكَ 30. He said: "Even if I bring

بِشَيْءٍ مُّبِينٍ you something evident?"⁴

قَالَ فَأْتِ بِهِ 31. He said: "Then bring it,

إِنْ كُنْتَ if you are

مِنَ الصَّادِقِينَ of the truthful."⁵

فَأَلْقَى عَصَاهُ 32. So he threw⁶ his stick,⁷

فَإِذَا هِيَ ثُعْبَانٌ and lo, it was a huge serpent⁸

مُبِينٌ all too clear.

وَنَزَعَهُ يَدَهُ 33. And he pulled out⁹ his

فَإِذَا هِيَ بَيْضَاءُ hand and lo, it was white¹⁰

لِلنَّظِيرِينَ to the on-lookers.¹¹

Section (Rukū') 3

قَالَ 34. He said

لِلْمَلَاحِظَةِ to the grandees¹² around him:

إِنَّ هَذَا السَّاحِرُ "This is indeed a sorcerer¹³

عَلِيمٌ well informed."

1. اتَّخَذْتُ *ittakhadhta* = you took, took up, adopted (v. ii. m. s. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 18:77, p. 939, n. 8).

2. لَجَعَلَنَّكَ *la+aj'alanna* = I shall surely make, set, appoint, put, render (v. i. s. impfct. emphatic from *ja'ala* [*ja'l*], to make, to put. See *ja'ala* at 25: 61, p. 1156, n. 7).

3. مَسْجُونِينَ *masjūnīn* (pl.; acc./gen. of *masjūnūn*; s. *masjūn*) = those put in prison, prisoners, imprisoned (passive participle from *sajana* [*sajn*], to imprison. See *yusjana* at 12:25, p. 731, n. 2).

4. مُبِينٍ *mubīn* = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abāna*, form IV of *bāna* [*bayn/buyān*], to be clear, evident. See at 26:2, p. 1162, n. 3).

5. صَادِقِينَ *ṣādiqīn* (pl.; acc./gen. of *ṣādiqūn*; s. *ṣādiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 24:6, p. 1107, n. 11).

6. أَلْقَى *'alqa* = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqa*] */luqyān /luqy /luqyah/luqan*], to meet. See at 20:87, p. 997, n. 6).

7. عَصَا *'aṣā* (s.; pl. *'uṣay/ 'iṣy/ a'ṣin*) = staff, stick, rod. See at 20:18, p. 979, n. 11.

8. ثُعْبَانٍ *thu'bān* (s.; pl. *tha'ābīn*) = gigantic snake, huge serpent. See at 7:107, p. 507, n. 3.

9. i. e., from his pocket or from the fold of his robe (see 20:22 and 27:12). نَزَعَ *naza'a* = he pulled out, took off, removed, divested (v. iii. m. s. past from *naz*, to pull out, to take away. See at 7:108, p. 507, n. 5).

10. i. e., radiant with light.

11. نَظِيرِينَ *nāzīrīn* (acc./gen. of *nāzīrūn*, s. *nāzīr*) = onlookers, spectators, beholders (active participle from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 15:16, p. 810, n. 10).

12. مَلَأَ *mala'* = crowd, host, grandees, council of elders, chiefs. See at 23:46, p. 1087, n. 1).

13. سَاحِرٍ *sāḥir* (s.; pl. *saḥarah/suḥḥār*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*sihr*], to enchant. See at 20:69, p. 991, n. 5).

يُرِيدُ أَنْ يُخْرِجَكُمْ 35. "He intends¹ to oust² you
مِنْ أَرْضِكُمْ from your land

بِسِحْرِهِ by his sorcery.

فَمَاذَا تَأْمُرُونَ 36. They said: "Put him off,⁴
فَأَلَا أَرْجَاهُ and his brother,



وَأَبْعِدْ فِي الدِّينِ and send out⁵ in the cities
حَاشِرِينَ collectors."⁶



يَأْتُونَ 37. "They shall bring you
بِكُلِّ سَحَّارٍ every leading sorcerer⁷



عَلِيمٍ well-versed."

فَجُمِعَ 38. Thus were assembled
السَّحَرَةُ the sorcerers⁸

لِمِيقَاتٍ at an appointed time⁹



يَوْمٍ مَّعْلُومٍ of a day specified.

وَقِيلَ لِلنَّاسِ 39. And it was said to the
هَلْ أَنتُمْ مُجْتَمِعُونَ people: "Will you assemble?"¹⁰



لَعَلَّنَا نَتَّبِعُ 40. "Perhaps we will follow"¹¹

1. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form 'arâda, form IV from *râda* [rawd], to walk about. See at 23:24, p. 1081, n. 2).

2. يخرج *yukhrija(u)* = he expels, drives out, takes out, ousts, produces (v. iii. m. s. impfct. from 'akhraja, form IV of *kharaja* [khurûj], to go out, to leave. The last letter takes *fathah* for the particle 'an coming before the verb. See at 7:110, p. 507, n. 10).

3. تأمرون *ta'murûna* = you (all) enjoin, command, give orders, advise (v. ii. m. pl. impfct. from 'amara ['amr], to order. See at 7:110, p. 507, n. 11).

4. أرجه *'arjih* (originally أرجه *'arji'hu*) = put him off, postpone, delay, adjourn, defer (v. ii. m. s. imperative from 'arja'a [form IV from the root *raj*], to postpone, to defer. See at 7:111, p. 707, n. 12).

5. أبعث *ib'ath* = send out, despatch, revive, raise (v. ii. s. imperative. from *ba'atha* [ba'th], to send out, to raise. See at 2:246, p. 123, n. 14).

6. حاشرين *hâshirîn* (acc./gen. of *hâshirûn*) = collectors, gatherers, assemblers (act. participle from *hashara* [hashr], to gather. See at 7:111, p. 507, n. 13).

7. سحار *sahhâr* (s.; pl. *sahhârûn*) = expert sorcerer, leading magician (act. participle in the intensive scale of *fa'âl* from *sahara* [sihr], to bewitch. See *sâhir* at 26:34, p. 1168, n. 13).

8. سحرة *saharah* (pl., s. *sâhir*) = sorcerers, magicians, enchanters. See at 7:113, p. 508, n. 1.

9. ميقات *mîqât* (sing.; pl. *mawâqîr*) = appointed time/ term, meeting point, venue, deadline, timetable. See *mawâqîr* at 7:155, p. 523, n. 7.

10. مجتمعون *mujtami'ûn* (pl.; s. *mujtami'*) = those who assemble, meet, get together, join, combine (act. participle from *ijtama'a*, form VIII of *jama'a* [jam], to gather, unite. See *ijtama'û* at 22:73, p. 1072, n. 3).

11. نتبع *nattabi'u* = we follow, pursue (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [taba' / tabâ'ah], to follow. See at 2:170, p. 80, n. 4).

- السَّحَرَةُ the sorcerers
 إِن كَانُوا هُمُ if they were the ones
 الْفَائِزِينَ the winners."¹
- فَلَمَّا جَاءَ 41. So when there came
 السَّحَرَةُ the sorcerers
 قَالُوا لِفِرْعَوْنَ they said to the Pharaoh:
 أَيْنَ لَنَا "Shall we have
 لَأَجْرٍ إِن كُنَّا indeed a reward² if it were
 نَحْنُ الْفَائِزِينَ we the winners?"³
- قَالَ نَعَمْ 42. He said: "Yes,
 وَإِنَّكُمْ إِذَا and you shall in that case be
 لِمِنَ الْمُقَرَّبِينَ of those posted near."³
- قَالَ لَهُمُ مُوسَى 43. Mûsâ said to them:
 اَلْقُوا "Throw"⁴
 مَا أَنْتُمْ مُلْقُونَ what you are to throw."⁵
- فَالْقَوْا لِأَجْلَاهُمْ 44. So they threw their ropes⁶
 وَعَصَاهُمْ وَقَالُوا and their sticks⁷ and said:
 بِعِزَّةِ فِرْعَوْنَ "By the might⁸ of the Pharaoh,
 إِنَّا لَنَحْنُ الْفَائِزُونَ we sure will be the winners."⁹

1. غَالِبِينَ *ghâlibîn* (acc./gen. of *ghâlibân*) = winners, those winning, victors, conquerors, dominant (active participle from *ghalaba* [ghalb/ghalbah], to subdue, to conquer. See at 7:113, p. 508, n. 3).

2. أَجْر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 25:57, p. 1155, n. 4).

3. i. e., near the royal court as close councillors and courtiers. مُقَرَّبِينَ *muqarrabîn* (acc./gen. of *muqarrabân*, sing. *muqarrab*) those placed or posted near (passive participle from *qarraba*, form II of *qaruba* [qurb/maqrabah], to be near. See at 7:114, p. 508, n. 4).

4. اَلْقُوا *'alqû* = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [liqâ/luqyân/luqy/luqyah/luqan], to meet. See at 20:66, p. 990, n. 4).

5. مُلْقُونَ *mulqân* (pl.; s. *mulqin*) = throwers, casters, those who are going to throw (active participle from *'alqâ*. See n. 4 above).

6. حَبَال *hibâl* (pl.; s. *habl*) = ropes, strings, cords. See at 20:66, p. 990, n. 5.

7. عَصَى *'isfî* (pl.; s. *'asâ*) = sticks, rods, staffs, scepters. See at 20:66, p. 990, n. 6.

8. عِزَّة *'izzah* = might, power, respect, self-respect, prestige, honour, fame, renown, pride, arrogance. See at 10:65, p. 660, n. 12.

- فَالْقَىٰ مُوسَىٰ 45. Then Mûsâ threw¹
عَصَاهُ فَإِذَا his stick,² and lo,
هِيَ تَلْقَفُ مَا it swallowed³ up what
يَأْكُونَ 46. they had artfully contrived.⁴
- فَالْقَىٰ السَّحَرَةُ 46. So cast⁵ were the sorcerers⁶
سَاجِدِينَ 47. prostrating themselves.⁷
- قَالُوا إِنَّا 47. They said: "We believe
رَبَّ الْعَالَمِينَ in the Lord of all beings,"
- رَبِّ مُوسَىٰ 48. "Lord of Mûsâ
وَهَارُونَ and Hârûn."
- قَالَ 49. He⁸ said:
مَا مَنَعَكُمْ "You believed in him
قَبْلَ أَنْ أَدْنَلَكُمْ before I gave you leave!⁹
إِنَّهُ لَكَبِيرُكُمْ Verily he is the chief¹⁰ of you
الَّذِي عَلَّمَكُمُ السِّحْرَ who has taught¹¹ you sorcery.
فَلَسَوْفَ نَعْلَمُونَ So you shall know.
لَأَقْطَعَنَّ I will certainly cut off¹²
أَيْدِيَكُمْ وَأَرْجُلَكُمْ your hands and feet
مِنْ خِلَافٍ on opposite sides¹³

1. ألقى 'alqâ = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of laqiya [liqâ' /luqyân /luqy /luqyah/luqan], to meet. See at 26:32, p. 1168, n. 6).

2. عصا 'aşâ (s.; pl. 'uṣṣiy/ 'iṣṣiy/ a'sin) = staff, stick, rod. See at 26:32, p. 1168, n. 7.

3. تلتف talqafu = she or it snatches, grabs, seizes quickly, i. e. swallowed (v. iii. f. s. impfct. from laqafa [laqf/laqafân], to seize quickly. See at 7:117, p. 509, n. 2).

4. يأفكون ya'fikûna = they fake, fake up, artfully contrive, falsely make up (v. iii. m. pl. impfct. from 'afaka ['ifk/ 'afk/ 'afak/ 'ufûk], to lie, to deceive. See at 7:117, p. 509, n. 3).

5. ألقى 'ulqiya = he was thrown, flung, cast (v. iii. m. s. past passive from 'alqâ, from IV of laqiya [liqâ' /luqyân /luqy /luqyah/luqan], to meet. See at 20:70, p. 991, n. 7).

6. سحرة saḥarah (pl., s. sāhir) = sorcerers, magicians, enchanters. See at 26:38, p. 1169, n. 8.

7. i. e., to Allah, submitting to Him as believers.

8. i. e., the Pharaoh said to the sorcerers.

9. آذن 'ādhana(nu) = I give leave, permit, allow (v. i. impfct. from 'adhina ['idhn], to allow, to permit, to listen. The last letter takes fathah for the particle 'an coming before the verb. See at 7:123, p. 510, n. 1).

10. كبير kabîr = big, great, chief, enormous, grave thing, All-Great. See at 12:78, p. 751, n. 3.

11. علم 'allama = he taught, instructed, informed (v. iii. m. s. past in form II of 'alima ['ilm], to know. See at 12:37, p. 735, n. 10).

12. لأقطن la'+uqaṭṭi'anna = I shall surely cut, sever, mutilate, slash (v. i. impfct. emphatic from qatṭa'a , form II of qata'a [qat'], to cut. See at 20:71, p. 991, n. 11).

13. خلاف khilāf = disagreement, behind, after. min khilāf = on opposite sides. See at 20:71, p. 991, n. 12.

وَأَصْلِبُكُمْ and I will surely crucify¹ you
أَجْمَعِينَ one and all."²

قَالُوا لَا ضَرَرَ 50. They said: "No harm.³
لَنَا إِلَىٰ رَبِّنَا Verily we are to our Lord
مُنْقَلِبُونَ going to be turned over."⁴

إِنَّا نَطْمَعُ 51. "We fervently hope⁵
أَنْ يَغْفِرَ لَنَا رَبُّنَا that our Lord will forgive⁶ us
خَطِيئَتَنَا أَنْ كُنَّا of our sins⁷ that we are
أَوَّلَ الْمُؤْمِنِينَ the first of the believers."⁸

Section (Rukû') 4

وَأَوْحَيْنَا 52. And We communicated⁹
إِلَىٰ مُوسَىٰ أَنْ أَسْرِ to Mûsâ that you travel by
بِعِبَادِي night¹⁰ with My servants.¹¹
إِنَّكَ مُتَّبَعُونَ You sure will be pursued."¹²

فَأَرْسَلَ فِرْعَوْنُ 53. Then the Pharaoh sent out
فِي الْمَدَائِنِ حَاشِرِينَ in the cities the assemblers:¹³

إِنَّ هَٰؤُلَاءِ 54. "Indeed these are
لَشِرْذِمَةٌ قَلِيلُونَ a band¹⁴ of a few."

1. أَصْلِبُ *la+uṣallibanna* = I shall surely crucify (v. i. impfct. form II of emphatic from *ṣallaba*, form II of *ṣalaba* [*ṣalb*], to crucify. See at 20:71, p. 992, n. 1).

2. أَجْمَعِينَ *'ajma'in* (pl.; acc./gen. of *'ajma'ûn*; s. *'ajma'*) = all, one and all, whole, entire.

3. ضَرَر *ḍayr* = harm, damage, wrong.

4. مُنْقَلِبُونَ *munqalibûn* (pl.; s. *munqalib*) = those turned over, turned about, upturned, capsized, overturned (act. participle from *inqalaba*, to be turned round, form VII of *qalaba* [*qalb*], to turn round. See at 7:125, p. 510, n. 10).

5. نَطْمَعُ *naṭma'u* = we fervently hope, covet, desire, crave for (v. i. pl. impfct. from *ṭama'a* [*ṭama'*], to covet, to desire. See *yatma'âna* at 7:46, p. 483, n. 7).

6. يَغْفِرُ *yaghfiru* (u) = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr* /*maghfirah* /*ghufrân*], to forgive. The final letter takes *fathah* for the particle *an* coming before the verb. See at 14:10, p. 790, n. 3).

7. خَطَايَا *khaṭāyâ* (sing. *khaṭi'ah*) = sins, mistakes, faults, offences. See at 2:58, p. 27, n. 9.

8. i. e., from among the sinful people of the Pharaoh.

9. أَوْحَيْنَا *'awhaynâ* = we communicated (v. i. pl. past. from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See at 23:27, p. 1081, n. 10. Technically *wahy* means Allah's communication to His Prophets by various means. See 2:92, 16:2, 16:102, 26:193 and 42:51; and *Bukhârî*, nos. 2-4.

10. أَسْرِ *'asri* = you set out, travel, depart by night (v. ii. m. s. imperative from *'asrâ*, form IV of *sarâ* [*suran/sarayân/masran*], to travel/set out by night. See at 20:77, p. 993, n. 12). (?)

11. i. e., the Children of Isrâ'il.

12. مُتَّبَعُونَ *muttaba'ân* = those who are followed, pursued ones (passive participle from *ittaba'a*, form VIII of *tabi'a* [*taba'* /*tabâ'ah*], to follow. See *yattabi'û* at 22:3, p. 1045, n. 4).

13. حَاشِرِينَ *hâshirîn* (acc./gen. of *hâshirûn*) = collectors, gatherers, assemblers (act. participle from *hashara* [*hashir*], to gather. See at 26:36, p. 1169, n. 6).

14. شِرْذِمَةٌ *shirdhimah* (s.; pl. *sharâdhim*) = small group, band, party, gang.

وَأَنذَرْتَهُمْ 55. "And verily they are to us

لَعَّاطُونَ the provokers"¹

وَأَنذَرْتَهُمْ 56. "And indeed we are all

حَافِرُونَ on our guard."²

فَأَخْرَجْنَاهُمْ 57. So We ousted³ them

مِّن جَنَّاتٍ وَعُيُونٍ from gardens and springs;⁴

وَكُنُوزٍ 58. And treasures⁵

وَمَقَارٍ كَرِيمٍ and a position⁶ very noble.⁷

كَذَلِكَ 59. Thus,⁸

وَأَوْرَثْنَاهَا and We made heir⁹ to these

بَنِي إِسْرَءِيلَ the Children of Isrâ'îl.

فَاتَّبَعُوهُمْ 60. So they pursued¹⁰ them

مُشْرِقِينَ rising in the morning.¹¹

فَلَمَّا 61. And when

رَأَىٰ الْجَمْعَانِ the two hosts saw each other,¹²

قَالَ أَصْحَابُ مُوسَىٰ the companions of Mûsa said:

إِنَّا "We indeed are

1. غَاطِرُونَ *ghâ'izûn* (pl.; s. *ghâ'iz*) = enragers, irritators, provokers (act. participle from *ghâza* [*ghayz*], to anger, enrage. See *yaghîzu* at 22:15, p. 1050, n. 13).

2. حَافِرُونَ *hâdhirûn* (pl.; s. *hâdhir*) = cautious, those on their guard (act. participle from *hadhara* [*hidhr/hadhar*], to be cautious. See *yahdharûna* at 9:122, p. 632, n. 4).

3. أَخْرَجْنَا *'akhrajnâ* = we produced, brought out, ousted, expelled (v. i. pl. past from *'akhraja*, form IV of *kharaja* [*khurâj*], to go out. See at 20:53, p. 987, n. 3).

4. عُيُون *'uyûn* (pl.; s. *'ayn*) = springs, fountains, eyes. See at 21:61, p. 1029, n. 1).

5. كُنُوز *kunûz* (pl.; s. *kanz*) = treasures.

6. مَقَام *maqâm* = spot, site, standing, station, position. See at 3:97, p. 193, n. 11.

7. كَرِيم *karîm* (s.; pl. *kirâm/kuramâ'*) = Most Noble, noble, generous, liberal, munificent (act. participle in the scale of *fa'îl* from *karuma* [*karam/karâmah*], to be noble/generous. See at 24:26, p. 1114, n. 12).

8. i.e., thus We punished the Pharaoh and his men.

9. أَوْرَثْنَا *'awrathnâ* = we made over, bequeathed, gave as inheritance, made heir (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See at 7:137, p. 515, n. 3).

10. اتَّبَعُوا *'atba'û* = they subordinated, made to follow, pursued, went after, followed, obeyed (v. iii. m. pl. past from *'atba'a*, form IV of *tabi'a* [*taba'/tabâ'ah*], to follow. See *'atba'a* at 20:78, p. 994, n. 6).

11. مُشْرِقِينَ *mushriqîn* (pl.; acc./gen. of *mushriqûn*; s. *mushriq*) = those who rise, get up, get up at sunrise (act. participle from *'ashraqa*, from IV of *sharaqa* [*sharq/shurûq*], to rise. See at 15:73, p. 822, n. 8).

12. تَرَاوَا *tarâ'â* = they (two) saw each other, sighted each other, came to the view of each other (v. iii. m. dual from *tarâ'a*, form VI of *ra'â* [*ra'/ru'yah*], to see. See *tarâ'at* at 8:48, p. 565, n. 2).

13. أَصْحَاب *'aṣ-ḥāb* (pl.; sing. *ṣāhib*) = inmates, dwellers, companions, associates, followers, owners. See at 25:39, p. 1149, n. 7).

لَمَذْرُكُونَ going to be overtaken."¹

قَالَ كَلَّا 62. He said: "Never,
إِنَّ مَعِيَ رَبِّي verily with me is my Lord;
سَيَهْدِينِ He will show me the way."²

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ Thereupon it clove apart³ to
فَانْفَلَقَ and each section⁴ became
فَكَانَ كُلُّ فِرْقٍ like a mountain⁵ very huge.⁶
كَالْطُّورِ الْعَظِيمِ

وَأَزَلَلْنَا 64. And We brought near⁷
نَمُ الْآخِرِينَ thither⁸ the others.⁹

وَأَنْجَيْنَا مُوسَىٰ 65. And We saved¹⁰ Mûsâ
وَمَنْ مَعَهُ and those with him
أَجْمَعِينَ one and all.

ثُمَّ أَغْرَقْنَا 66. Then We drowned¹¹
الْآخِرِينَ the others.

1. **مَذْرُكُونَ** *mudrakûn* (pl.; s. *mudrak*) = those overtaken, grasped, reached, understood (pass. participle from 'adraka, form IV of *daraka* [*darak/dark*], to attain. See 'adraka at 10:90, p. 669, n. 10).

2. **yahdîni** (*yahdî+ni*) = **يهدي** *yahdî* = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 22:4, p. 1045, n. 9).

3. **awhaynâ** (*awhaynâ*) = we communicated (v. i. pl. past. from 'awhâ, form IV of *wahâ* [*wahy*], to communicate. See at 26:52, p. 1172, n. 9. Technically *wahy* means Allah's communication to His Prophets by various means. See 2:92, 16:2, 16:102, 26:193 and 42:51; and *Bukhârî*, nos. 2-4.

4. **idrib** = you strike, hit, beat (v. ii. m. s. imperative from *daraba* [*darb*], to beat, to strike. See at 20:77, p. 994, n. 81).

5. **ʿaṣā** (s.; pl. *ʿuṣay/ ʿiṣiy/ aʿṣin*) = staff, stick, rod. See at 26:45, p. 1171, n. 2.

6. **infalaqa** = he or it clove apart, became torn asunder, was broken, burst (v. iii. m. s. past in form VII of *falaqa* [*falq*], to split., to tear asunder. See *fâliq* at 4:95, p. 431, n. 1).

7. **firq** = portion, section, part, division, unit, team.

8. **fûd** (s.; pl. *ʿafwâd*) = (high) mountain.

9. **ʿaẓîm** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 24:15, p. 1110, n. 10).

10. **ʿazlafnâ** = we brought near (v. i. pl. past from 'azlaja, form IV of *zalafa* [*zalf/zalaf/zalf*], to go near, approach, advance. See *zulaf* at 11:114, p. 718, n. 8).

11. **thamma** = there, thither.

12. i. e., the Pharaoh and his host.

13. **ʾanjaynâ** = we rescued, saved, delivered (v. i. pl. past from 'anjâ, form IV of *najâ* [*najw/ najâ/ najâh*], to save. See at 21:9, p. 1014, n. 11).

14. **ʾaghraqnâ** = we drowned, sunk, immersed (v. i. pl. past from 'aghraqa, form IV of *ghariqa* [*gharaq*], to be drowned. See at 25:37, p. 1149, n. 2).

٦٧ إِنَّ فِي ذَلِكَ لَآيَةً 67. Verily therein is a sign;¹
وَمَا كَانَ أَكْثَرُهُمْ but most of them are not
مُؤْمِنِينَ ٦٧ believers.

وَلِئَلَّكَ 68. And your Lord,
هُوَ الْعَزِيزُ He is indeed the All-Mighty,²
الرَّحِيمُ ٦٨ the Most Merciful.

Section (Rukû') 5

وَأَنذِرْ عَلَيْهِم 69. And recite³ unto them
نَبَأَ إِبْرَاهِيمَ ٦٩ the tidings⁴ of Ibrâhîm.

إِذْ قَالَ 70. When he said
لِأَبِيهِ وَقَوْمِهِ to his father and his people:
مَا تَعْبُدُونَ ٧٠ "What do you worship?"⁵

قَالُوا 71. They said:
نَعْبُدُ أَصْنَامًا ٧١ "We worship idols"⁶
فَنظَلُّهَا and we remain⁷ to them
عَبِيدِينَ ٧١ devoutly attached."⁸

قَالَ هَلْ يَسْمَعُونَكَ 72. He said: "Do they hear"⁹
إِذْ تَدْعُونَ ٧٢ you when you invoke?"¹⁰

1. آيَةً 'āyah (pl. آيَات 'āyât) = sign, revelation, miracle. See at 20:47, p. 985, n. 9.

2. عَزِيز 'azīz = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 26:9, p. 1164, n. 1.

3. اَتْلُ utlu = recite, read aloud (v. ii. m. s. imperative from talâ [tilâwah], to recite. See at 18:27, p. 920, n. 10).

4. نَبَأ 'naba' (s.; pl. 'anbâ') = news, tidings. See at 14:9, ٢٥٨, ٢٥٨, h. 10.

5. تَعْبُدُونَ ta'budûna = you (all) worship, serve (v. ii. m. pl. impfct. from 'abada ['ibâdah /'ubûdah /'ubûdiyyah], to worship. See at 21:98, p. 1039, n. 12).

6. أَصْنَام 'aşnâm (pl.; s. صَم šanam) = idols, images. See at 21:57, p. 1028, n. 4.

7. نَظَلُّ naẓallu = we remain, continue, stay (v. i. pl. impfct. from ẓalla [ẓall/ẓulûl], to be, to continue. See ẓallat at 26:4, p. 1163, n. 2).

8. عَٰكِفِينَ 'ākifîn (accusative/genitive of 'ākifûn, sing. 'ākif) = those who stick to, cling to, adhere to, remain uninterrupted, devote themselves to (active participle from 'akafa ('ukûf), to cling or stick to. See at 20:91, p. 998, n. 6).

9. يَسْمَعُونَ yasma'ûna = they listen, hear, pay attention (v. iii. m. pl. impfct. from sami'a [sam' /samâ' / samâ'ah /masma'], to hear. See at 25:44, p. 1151, n. 8).

10. تَدْعُونَ tad'ûna = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from da'â [du'â], to call, to summon. See at 7:37, p. 478, n. 8).

73. "Or benefit¹ you

أَوْ يَضُرُّوكُمْ or do harm?"²

74. They said: "Nay,

وَجَدْنَا آبَاءَنَا but we found³ our fathers

كَذَلِكَ يَفْعَلُونَ suchwise doing."

75. He said:

أَفَرَأَيْتُمْ مَا "Do you then see⁴ what you

كُنْتُمْ تَعْبُدُونَ have been worshipping —

76. "You and your fathers,

الْأَقْدَامُونَ the old ones?"⁵

77. Then they are an enemy⁶

لِيَّ إِلَّا to me; but

رَبِّ الْعَالَمِينَ the Lord of all beings."⁷

78. "He Who has created⁸ me

فَهُوَ يَهْدِينِ and then He guides⁹ me."

79. "And Who feeds¹⁰ me

وَيَسْقِينِ and gives me drink."¹¹

1. *yanfa'ûna* = they benefit, profit, are of use, avail (v. iii. m. pl. impfct. from *nafa'a* [naf'], to be useful, be of use. See *yanfa'u* at 25:55, p. 1154, n. 13).

2. *yaḍurrûna* = they harm, injure, damage, hurt (v. iii. m. pl. impfct. from *ḍarra* [ḍarr], to harm. See at 4: 113, p. 294, n. 9).

3. *wajadnâ* = we found, got (v. i. pl. past from *wajada* [wujûd], to find. See at 21:52, p. 1027, n. 3).

4. i. e., do you realize that you have been worshipping only lifeless and worthless objects? *ra'aytum* = you saw, realized (v. ii. m. pl. past from *ra'â* [ra'y/ru'yah], to see, notice. See at 11:88, p. 709, n. 8).

5. *'aqdamûn* (pl.: s. *'aqdam*; elative of *qadîm*) = old ones, ancients.

6. *'adûw* (s.; pl. *'adâ'*) = foe, enemy, adversary. See at 20:123, p. 1007, n. 3.

7. i. e., but I obey and worship the Lord of all beings (Allah) Alone. *'âlamîn* (acc./gen. of *'âlamûn*; sing. *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 26:16, p. 1165, n. 5).

8. *khalqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 17:99, p. 905, n. 11).

9. *yahdîni* (*yahdî+ni*) = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 26:62, p. 1174, n. 2).

10. *yuf'imu* = he feeds, gives food, provides sustenance (v. iii. m. s. impfct. from *'aṭ'ama*, form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See at 6:14, p. 396, n. 9).

11. *yasqîni* (*yasqî+ni*) : *yasqî* = he gives a drink, waters, irrigates (v. iii. m. s. impfct. from *saqâ* [*saqy*], to give a drink. See at 12:41, p. 737, n. 6).

- وَإِذَا مَرِضْتُ 80 "And when I fall sick,¹
فَهُوَ شَفِئَنِي 80 He brings me round."²
- وَالَّذِي 81. "And Who
يُمِيتُنِي will make me die,³
ثُمَّ يُحْيِينِي 81 then will bring me to life."⁴
- وَالَّذِي 82. "And who,
أَطْمَعُ I fervently hope,⁵
أَنْ يَغْفِرَ لِي 82 that he will forgive⁶ me
خَطِيئَتِي my sin⁷
يَوْمَ الدِّينِ 82 on the Day of Judgement."⁸
- رَبِّ هَبْ لِي 83. "My Lord, grant⁹ me
حُكْمًا وَأَلْجِئَنِي judgement¹⁰ and join¹¹ me
بِالضَّالِّينَ 83 with the righteous."¹²
- وَأَجْعَلْ لِي 84. "And set for me
لِسَانَ صِدْقٍ a tongue of truth¹³
فِي الْآخِرِينَ 84 among the later generations."
- وَجْعَلْنِي 85. "And make me one of
مِنْ وَرَثَةِ the inheritors¹⁴ of
جَنَّةِ النَّعِيمِ 85 the garden of bliss."

1. *marīḍtu* = I fell sick, became ill (v. i. s. past from *marīḍa* [marād], to be sick, ill. See *marād* at 24:50, p. 1127, n. 1).
2. *yashfīni* (*yashfī*+*nī*) : *yashfī* = he cures, heals (v. iii. m. s. impfct. from *shafā* [shifā], to cure. See *yashfī* at 9:14, p. 582, n. 5).
3. *yumītu* = he causes to die, puts to death (v. iii. m. s. impfct. from *'amāta*, form IV of *māta* [mawt], to die. See at 23:80, p. 1095, n. 2).
4. i. e., at the Resurrection. *yuhyīni* (*yuhyī*+*nī*) : *yuhyī* = he gives life, revivifies, brings to life, (v. iii. m. s. impfct. from *'ahyā*, form IV of *hayiya* [hayah], to live. See at 10:56, p. 657, n. 6).
5. *aṭma'u* = I fervently hope, covet, desire, (v. i. s. impfct. from *ṭama'a* [ṭama], to covet, to desire. See *naṭma'u* 26:51, p. 1172, n. 5).
6. *yaghfirā(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [ghafr /maghfirah ghufra], to forgive. The final letter takes *fathah* for the particle *an* coming before the verb. See at 26:51, p. 1172, n. 6).
7. *khaṭi'ah* (s.; pl. *khaṭāyā*) = sin, mistake, fault, offence. See at 4:111, p. 283, n. 8.
8. *dīn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 24:25, p. 1114, n. 5.
9. *hab* = you bestow, give, grant, donate (v. ii. m. s. imperative from *wahaba* [wahb], to grant. See at 25:74, p. 1160, n. 6).
10. *ḥukm* (pl. *ahkām*) = judgement, order, decree, command, authority, rule, law, discernment. See at 26:21, p. 1166, n. 8.
11. *alḥiq* = join, attach, cling, unite (v. ii. m. s. imperative. from *'alḥaqa*, form IV of *laḥiqa* [laḥq/laḥāq], to catch up with, to join. See at 12:101, p. 759, n. 8).
12. *ṣāliḥīn* (pl.; acc./gen. of *ṣāliḥūn*; s. *ṣāliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *ṣalaha* [salāh/ ṣulūḥ/ maṣlahah], to be good, right, proper. See at 24:32, p. 1118, n. 4).
13. i. e., keep my good name among the later generations.
14. *warathah* (pl., s. *warith*) = inheritors, heirs.

وَأَعْفِرْ لَّيِّ 86. "And forgive¹ my father,
إِنَّهٗ كَانَ indeed he was

مِنَ الضَّالِّينَ 87. "And do not disgrace³ me
of those in error."²

وَلَا تُخْزِنِ 87. "And do not disgrace³ me
يَوْمَ on the day

يَبْعَثُونَ 88. "The day
they will be resurrected."⁴

يَوْمَ 88. "The day
لَا يَنْفَعُ مَالٌ neither wealth will avail⁵
وَلَا بَنُونَ nor sons."⁶

إِلَّامَن 89. "Except the one who
أَتَى اللَّهَ comes to Allah
بِقَلْبٍ سَلِيمٍ with a heart unblemished."⁷

وَأُزْلِفَتْ 90. And brought near⁸ will be
الْجَنَّةُ لِلْمَنْفِقِينَ the garden for the righteous.⁹

وَرَزَتْ 91. And exposed to view¹⁰
الْحَيْمُ will be hell
لِلْغَاوِينَ for the misguided ones.¹¹

وَقِيلَ لَهُمْ 92. And it will said to them:

1. اغفر *ighfir* = you forgive (v. ii. m. s. imperative from *ghafara* [ghafr /ghufrân /maghfirah], to forgive. See at 23:118, p. 1104, n. 1).

2. ضال *dallin* (pl.; acc./gen. of *dallin*; sing. ضال *dallin*) = those gone astray, are in error, misguided ones (act. participle from *dalla* [dalâl/ dalâlah], to go astray, to err. See at 26:20, p. 1166, n. 4).

3. لا تُخْزِنِ *tukhzi* = do not disgrace, humiliate (v. ii. m. s. imperative [prohibition] from *khaziya* [khizy/khazan], to be despicable. See at 3:194, p. 232, n. 10).

4. يبعثون *yub'athûna* = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [ba'th], to send out, to raise. See at 23:100, p. 1099, n. 9).

5. يَنْفَعُ *yaf'û* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [naf'], to be useful, be of use. See at 25:55, p. 1154, n. 13).

6. بَنُونَ *banûn* (pl.; s. *ibn*) = sons, descendants, children. See *banin* at 23:55, p. 1089, n. 5.

7. سَلِيمٍ *salim* (s.; pl. *sulamâ'*) = unblemished, faultless, unimpaired, sound, safe and sound, free from defect (act. participle in the scale of *fa'il* from *salima* [salâmah/salâm], to be sound, free from blemish. See *salâm* at 25:63, p. 1157, n. 10).

8. أُزْلِفَتْ *uzlifat* = she or it was brought near, advanced (v. iii. f. s. past passive from *'azlaja*, form IV of *zalafa* [zalf/zalaf/zalif], to go near, approach, advance. See *'azlafnâ* at 26:63, p. 1174, n. 10).

9. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *intaqa*, form VIII of *waqa* [waqy/ wiqayah], to guard, to protect. See at 25:74, p. 1160, n. 8).

10. بَرَزَتْ *burizat* = she or it was exposed, brought into view (v. iii. f. s. past passive from *barraza*, form II of *baraza* [burâz], to come into view. See *barazû* at 14:48, p. 804, n. 11).

11. غَاوِينَ *ghâwîn* (pl.; acc./gen. of *ghâwûn*, s. *ghâwin*) = those who go astray, misguided ones, seducers, tempters (act. participle from *ghawâ* [ghayy/ ghawâyah], to go astray. See at 15:42, p. 816, n. 5).

وَأَعْفِرْ لَّيِّ 86. "And forgive¹ my father,
إِنَّهُ كَانَ indeed he was
مِنَ الضَّالِّينَ 86 of those in error."²

وَلَا تُخْزِنِ 87. "And do not disgrace³ me
يَوْمَ on the day
يُعْثُونَ 87 they will be resurrected."⁴

يَوْمَ 88. "The day
لَا يَنْفَعُ مَالٌ neither wealth will avail⁵
وَلَا بَنُونَ 88 nor sons."⁶

إِلَّا مَنْ 89. "Except the one who
أَتَى اللَّهَ comes to Allah
بِقَلْبٍ سَلِيمٍ 89 with a heart unblemished."⁷

وَأُزْلِفَتْ 90. And brought near⁸ will be
الْجَنَّةُ لِلْمُتَّقِينَ 90 the garden for the righteous."⁹

وَبُرِّزَتْ 91. And exposed to view¹⁰
الْجَحِيمُ will be hell
لِلْغَاوِينَ 91 for the misguided ones."¹¹

وَقِيلَ لَهُمْ 92. And it will said to them:

1. اغفر *ighfir* = you forgive (v. ii. m. s. imperative from *ghafara* [ghafr /ghufrân /maghfirah], to forgive. See at 23:118, p. 1104, n. 1).

2. ضال *ḍāllin* (pl.; acc./gen. of *ḍāllūn*; sing. ضال *ḍāll*) = those gone astray, are in error, misguided ones (act. participle from *ḍalla* [ḍalāl/ ḍalālah], to go astray, to err. See at 26:20, p. 1166, n. 4).

3. لا تُخْزِنِ *lā tukhzi* = do not disgrace, humiliate (v. ii. m. s. imperative [prohibition] from *khaziya* [khizy/khazan], to be despicable. See at 3:194, p. 232, n. 10).

4. يُعْثُونَ *yub'athūna* = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [ba'th], to send out, to raise. See at 23:100, p. 1099, n. 9).

5. يَنْفَعُ *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [naf'], to be useful, be of use. See at 25:55, p. 1154, n. 13).

6. بَنُونَ *banūn* (pl.; s. *ibn*) = sons, descendants, children. See *banīn* at 23:55, p. 1089, n. 5.

7. سَلِيمٍ *salīm* (s.; pl. *sulamā*) = unblemished, faultless, unimpaired, sound, safe and sound, free from defect (act. participle in the scale of *fa'īl* from *salima* [salāmah/salām], to be sound, free from blemish. See *salām* at 25:63, p. 1157, n. 10).

8. أُزْلِفَتْ *'uzlifat* = she or it was brought near, advanced (v. iii. f. s. past passive from *'azlaja*, form IV of *zalafa* [zalf/zalaf/zalīf], to go near, approach, advance. See *'azlafnā* at 26:63, p. 1174, n. 10).

9. مُتَّقِينَ *muttaqīn* (acc./gen. of *muttaqūn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ān and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [waqy/ wiqāyah], to guard, to protect. See at 25:74, p. 1160, n. 8).

10. بُرِّزَتْ *burrizat* = she or it was exposed, brought into view (v. iii. f. s. past passive from *barraza*, form II of *baraza* [burāz], to come into view. See *barazū* at 14:48, p. 804, n. 11).

11. غَاوِينَ *ghāwīn* (pl.; acc./gen. of *ghāwūn*, s. *ghāwīn*) = those who go astray, misguided ones, seducers, tempters (act. participle from *ghawā* [ghayy/ ghawāyah], to go astray. See at 15:42, p. 816, n. 5).

أَيْنَمَا "Where are those that

كُنْتُمْ تَعْبُدُونَ^١ you used to worship,¹

مِنْ دُونِ اللَّهِ 93. "Besides Allah?

هَلْ يَنْصُرُونَ^٢ Can they help you²

أَوْ يَنْصِرُونَ^٣ or help themselves?"³

فَيَكْبِتُونَ^٤ 94. So they will be toppled⁴

فِيهِمْ therein, they

وَالْعَاوُونَ^٥ and the misguided ones,⁵

وَجُنُودُ إِبْلِيسَ 95. And the troops⁶ of Iblîs

أَجْمَعُونَ^٦ all together.

قَالُوا 96. They will say,

وَهُمْ فِيهَا while they in there shall be

يَخْتَصِمُونَ^٧ quarrelling⁷ with one another:

تَاللَّهِ إِنَّ كُنَّا 97. "By Allah, we indeed had

لَفِي ضَلَالٍ مُّبِينٍ^٨ been in an error⁸ quite clear."⁹

إِذْ سَوَّيْنَاكُمْ 98. "Since we equated¹⁰ you

رَبِّ الْعَالَمِينَ^٩ with the Lord of all beings."

1. تَعْبُدُونَ *ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from 'abada ['ibâdah /'ubûdah /'ubûdiyyah], to worship. See at 26:70, p. 1175, n. 5).

2. i. e., against Allah's judgement and punishment. يَنْصُرُونَ *yanşurûna* = they help, assist (v. iii. m. pl. impfct. from *naşara* [*naşr /nuşûr*], to help. See at 18:43, p. 927, n. 2).

3. يَنْصِرُونَ *yantaşirûna* = they help themselves, be helped, be victorious (v. iii. m. pl. impfct. from *intasara*, form VIII of *naşara*. See n. 2 above).

4. i. e., they will be thrown into hell. كَيْبُوتَا *kubkibû* = they were toppled, capsized, overturned, inverted, upset (v. iii. m. pl. past passive, from *kabkaba*, to topple, upset).

5. غَاوُونَ *ghâwûn* (pl.; s. *ghâwin*) = those who go astray, misguided ones, seducers, tempters (act. participle from *ghawâ* [*ghayy / ghawâyah*], to go astray. See *ghâwin* at 26:91, p. 1178, n. 11).

6. i. e., the followers and helpers of Iblîs, the polytheists. جُنُود *junûd* (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 20:78, p. 994, n. 7).

7. يَخْتَصِمُونَ *yakhtaşimûna* = they quarrel, dispute, argue, contest one another (v. iii. m. pl. impfct. from *ikhtaşama*, form VIII of *khaşama* [*khaşm / khaşâm / khaşûmah*], to defeat in argument. See at 3:44, p. 173, n. 4).

8. ضَالٌّ *dalâl* = error, straying from the right path, going astray. See at 22:12, p. 1049, n. 5.

9. مُبِينٌ *mubîn* = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from 'abûna, form IV of *bâna* [*bayn / bayân*], to be clear, evident. See at 26:30, p. 1168, n. 4).

10. The polytheists will say so to those whom they worshipped in lieu of Allah. نَسَوْنَا *nusawwî* = we equate, make equal, set at par, straighten (v. i. pl. impfct. from *sawwâ*, form II of *sawiya* [*siwan*], to be equal. See *sawwâ* at 18:37, p. 925, n. 6).

وَمَا أَضَلَّنا 99. "And there misled¹ us not

إِلَّا الْمُجْرِمُونَ but the culprits."²

فَمَا لَنَا 100. "So none is there for us

مِنْ شَفِيعِينَ of intercessors;³

وَلَا صَدِيق 101. "Nor any friend⁴

حَمِيم quite intimate."⁵

فَلَوْ أَنَّا 102. "So would that we had

كَرَّةً فَتَكُونُ a turn,⁶ then we could be

مِنَ الْمُؤْمِنِينَ of the believers."

إِنَّ فِي ذَلِكَ لَآيَةً 103. Verily therein is a sign,⁷

وَمَا كَانَ أَكْثَرُهُمْ but most of them are not

مُؤْمِنِينَ believers.

وَلَذَرَيْكَ 104. And verily your Lord,

هُوَ الْعَزِيزُ He is the All-Mighty,⁸

الرَّحِيمُ the most Merciful.

Section (Rukû') 6

كَذَّبَتْ 105. There did disbelieve⁹

1. أضل 'aḍalla = he led astray, misled (v. iii. m. s. past in from IV of ḍalla [ḍalâl/ ḍalâlah], to go astray. See at 20:85, p. 996, n. 2).

2. مجرمون mujrimûn (pl.; s. mujrim) = sinful, culprits, evildoers (act. participle from 'ajrama, form IV of jarama[jarm], to commit a crime. See at 10:82, p. 666, n. 11).

3. شافعين shâfi'în (pl.; acc/gen. of shâfi'ûn; s. shâfi') = intercessors, advocates, mediators (act. participle from shafa'a [shaf'], to double, subjoin, add, enclose. See yashfa'ûna at 21:28, p. 1019, n. 7).

4. صديق ṣadiq (s.; pl. 'aṣḍiqâ') = friend. See at 24:61, p. 1133, n. 9.

5. حميم ḥamîm = boiling water, close friend, intimate/warm friend. (act. participle in the scale of fa'il from ḥamma [ḥamm], to heat, make hot. See at 10:4, p. 637, n. 4. See at 22:19, p. 1052, n. 6).

6. i. e., a second chance of wordly life. كَرَّة karrah (s.; pl. karrât) = comeback, recurrence, a return, a turn to prevail. See at 2:167, p. 79, n. 1.

7. i. e., there is a lesson and point for reflection in the foregoing account of Ibrâhîm, peace be on him. آيَة 'âyah (pl. âyât) = sign, revelation, miracle. See at 26:67, p. 1175, n. 1.

8. عزيز 'azîz = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 26:68, p. 1175, n. 2.

9. كذبت kadhdhabat = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of kadhaba [kidhb /kadhib /kadhbah / kidhbah], to lie. See kadhdhaba at 20:56, p. 987, n. 14).

قَوْمُ نُوحٍ Nūh's people

الْمُرْسَلِينَ the Messengers.¹

إِذْ قَالَ لَهُمْ 106. When there said to them

أَخُوهُمْ نُوحُ their brother² Nūh:

أَلَا تَتَّقُونَ "Will you not fear Allah?"³

إِنِّي لَكُمْ 107. "I am unto you a

رَسُولٌ آمِنٌ Messenger worthy of trust."⁴

فَاتَّقُوا اللَّهَ 108. "So beware⁵ of Allah

وَأَطِيعُوا and obey me."⁶

وَمَا أَسْأَلُكُمْ 109. "And I do not ask of you

عَلَيْهِ مِنْ أَجْرٍ on it any remuneration.⁷

إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ My remuneration is not but on the Lord of all beings."⁸

فَاتَّقُوا اللَّهَ 110. "So beware of Allah

وَأَطِيعُوا and obey me."

قَالُوا 111. They said:

أَتُؤْمِنُ لَكَ "Shall we believe⁹ you

وَاتَّبَعَكَ while there follow¹⁰ you

1. مرسلين *mursalīn* (accusative /genitive of *mursalūn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from '*arsala*', form IV of *rasila* [*rasal*], to be long and flowing. See at 26:21, p. 1166, n. 9).

2. In Arabic a male member of a tribe or community is generally spoken of as their "brother", while a female member as their "sister".

3. تَتَّقُونَ *tattaqūna* = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See at 23:87, p. 1096, n. 3).

4. آمِنٌ '*amīn* = faithful, trustworthy, trusted, trustee, loyal, honest (active participle on the scale of *fa'il* from '*amuna* [*amānah*], to be faithful. See at 12:54, p. 742, n. 7).

5. اتَّقُوا *ittaqa* (*nī/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, safeguard. See at 23:52, p. 1018, n. 9).

6. أَطِيعُوا '*aṭī'ū* (*'aṭī'ū+ni*) : أَطِيعُوا '*aṭī'ū* = you (all) obey, be obedient (v. ii. m. pl. imperative from '*aṭā'a*, form IV of *ṭā'a* [*taw*], to obey. See at 24:56, p. 1120, n. 1).

7. i. e., I do not want to have any material gains out of this work of calling you to the truth. أَجْرٌ '*ajr* (pl. أُجُورٌ '*ujūr*) = reward, recompense, remuneration, due. See at 26:41, p. 1170, n. 2).

8. عَالَمِينَ '*ālamīn* (acc./gen. of عَالَمٌ '*ālamūn*; sing. عَالَمٌ '*ālam*, i. e., any being or object that points to its Creator; sing. '*ālam*) = all beings, creatures. See at 26:77, p. 1176, n. 7).

9. نُؤْمِنُ *nu'mīnu* = we believe, have faith (v. i. pl. impfct. from '*āmāna* [*'imān*], from IV of *amina* [*'amn/āmān*], to be safe, feel safe. See at 2:55, p. 25, n. 10).

10. اتَّبَعَ *ittaba'a* = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba' / tabā'ah*], to follow. See at 18:28, p. 921, n. 12).



الْأَرْدَلُونَ the scum of the people?"¹

قَالَ 112. He said:

وَمَا عَلَيَّ

يَمَا كَانُوا يَعْمَلُونَ



إِنْ حِسَابُهُمْ

إِلَّا عَلَىٰ رَبِّي

لَوْ تَشْعُرُونَ

113. "Their reckoning³ is not

but on my Lord,

if you realize."⁴

وَمَا أَنَا

بِطَارِدِ الْمُؤْمِنِينَ

114. "Nor am I the one
to drive away⁵ the believers."

إِن أَنَا إِلَّا

نَذِيرٌ مُّبِينٌ

115. "I am naught but
a warner⁶ open and clear."⁷

قَالُوا

لَئِنْ لَمْ تَنْتَهِ يَنْتَحِ

لَتَكُونَنَّ

مِنَ الْمَرْجُومِينَ

116. They said:
"If you desist⁸ not O Nûh,
you shall surely be
of those stoned to death."⁹

قَالَ رَبِّ

إِنْ قَوَّيْ

117. He said: "My Lord,
verily my people

1. أَرْدَلُونَ *'ardhalûn* (pl.; s. *'ardhal*) = أَرْدَل *'ardhal* (s.; pl. *'arâdhil/'ardhalûn*) = the meanest people, most despicable, lowest, scum of the people (elative of *radhîl*, mean, low, despicable. See *'ardhal* at 16:70, p. 849, n. 8).

2. i. e., I am not concerned about the type of work they do and I do not consider them high or low on that account. Their real merit will be judged by their Lord.

3. حساب *hisâb* (pl. حسابات *hisâbât*) = calculation, reckoning, accounting, taking of account. See at 23:117, p. 1103, n. 10.

4. تَشْعُرُونَ *tash'urûna* = you (all) realize, perceive, are aware of (v. ii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to know, to realize. See *yash'urûna* at 2:154, p. 73, n. 5).

5. طَارِد *târid* = one who drives away, is going to drive away/expel (act. participle from *ṭarada* [*ṭard*], to drive away). See *lâ ṭatrud* at 6:52, p. 411, n. 3.

6. i. e., against Allah's displeasure and retribution for the unbeliever and sinful. نَذِير *nadhîr* (pl. *nudhur*) = warner (active participle in the scale of *fa'il* from *nadhara* [*nadhîr/ nudhûr*], to vow, to pledge). See at 25:56, p. 1155, n. 3.

7. مُبِين *mubîn* = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 26:97, p. 1179, n. 9.

8. تَنْتَهِ *tantahî(i)* = you cease, refrain, desist, terminate (v. ii. m. s. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The final *yâ'* is dropped for the particle *lam* coming before the verb. See at 19:46, p. 962, n. 7).

9. مَرْجُومِينَ *marjûmîn* (pl.; acc./genl of *marjûmûm*; s. *marjûm*) = those stoned, stoned to death (passive participle from *rajam* [*rajm*], to stone (someone)). See *la+ 'arjumannâ* at 19:46, p. 962, n. 8).

كَذَّبُونِ 117 have disbelieved¹ me."

فَأَنصَحْ بَيْنِي 118. "So decree² between me
وَبَيْنَهُمْ قَتَحًا and them a final decree³
وَنَجِّنِي and rescue⁴ me
وَمَنْ مَعِيَ and those with me
مِنَ الْمُؤْمِنِينَ of the believers."

نَالَجَيْنَهُ 119. So We saved⁵ them
وَمَنْ مَعَهُ and those with him
فِي الْفُلِّ الْمَشْحُونِ in the Ark⁶ laden.⁷

ثُمَّ أَغْرَقْنَا 120. Then We drowned⁸
بَعْدَ الْبَاقِينَ thereafter the rest.⁹

إِنَّ فِي ذَلِكَ لَآيَةً 121. Verily therein is a sign,¹⁰
وَمَا كَانُوا أَكْثَرُ but most of them are not
مُؤْمِنِينَ believers.

وَلَا رَيْكَ 122. And verily your Lord,
لَهُوَ الْعَزِيزُ He is the All-Mighty,¹¹
الرَّحِيمُ the Most Merciful.

1 *kadhhabûni* (*kadhhabû + nî*) كَذَّبُوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 26:6, p. 1163, n. 8).

2. *iftah* = open, decide, decree, give victory (v. ii. m. s. imperative from *fataha* [*fath*], to open. See at 7:89, p. 501, n. 4).

3. *fath* (s., pl. *futûh*/ *فُتُوحَات* *futûhât*) = decision, opening, victory, final decree. See at 8:19, p. 553, n. 4.

4. *najji* = you rescue, save, deliver (v. ii. m. s. imperative from *najjâ*, form II of *najâ* [*najw* / *najâ* / *najâh*], to be saved, to escape. See *najjâ* at 10:86, p. 667, n. 11).

5. *'anjaynâ* = we rescued, saved, delivered (v. i. pl. past from *'anjâ*, form IV of *najâ* [*najw* / *najâ* / *najâh*], to save. See at 26:65, p. 1174, n. 13).

6. *fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 23:27, p. 1081, n. 12.

7. *mash-hûn* = laden, freighted, consigned (passive participle from *shahana* [*shahñ*], to load, lade, freight).

8. *'aghraqnâ* = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 26:66, p. 1174, n. 14).

9. i. e., the rest of the people who were sinful. *bâqin* (pl.; acc./gen. of *bâqûn*; s. *bâqin*) = the rest, the remaining ones, the staying ones (act. participle from *baqiya* [*baqâ*'], to remain, to continue to be. See *bâqiyât* at 18:46, p. 928, n. 2).

10. *'âyah* (pl. *'âyât*) = sign, revelation, miracle. See at 26:103, p. 1180, n. 7.

11. *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 26:104, p. 1180, n. 8.

Section (Rukû') 7

كَذَّبَتْ 123. The 'Âd dsbelieved¹

الرَّسَلِينَ the Messengers.²

إِذْ قَالَ لَهُمْ 124. When there said to them
أَخُوهُمْ هُودُ their brother³ Hûd:

أَلَا تَتَّقُونَ "Will you not fear Allah?"⁴

إِنِّي لَكُرُّ 125. "Indeed I am unto you a
رَسُولٌ آمِنٌ Messenger worthy of trust."⁵

فَاتَّقُوا اللَّهَ 126. "So beware⁶ of Allah
وَأَطِيعُونِ and obey me."⁷

وَمَا أَسْأَلُكُمْ 127. "And I do not ask of you
عَلَيْهِ مِنْ أَجْرٍ on it any remuneration.⁸

إِنْ أَجْرِيَ إِلَّا 128. My remuneration is not but
عَلَىٰ رَبِّ الْعَالَمِينَ on the Lord of all beings."⁹

أَتَبْنُونَ 128. "Do you build¹⁰

بِكُلِّ رِيعٍ at every lofty ground¹¹

مَايَةً a sign¹²

تَبْثُثُونَ indulging in frivolity?¹³

1. كذبت *kadhhabat* = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 26:105, p. 1180, n. 9).

2. مرسلين *mursalîn* (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from '*arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 26:105, p. 1181, n. 1).

3. In Arabic a male member of a tribe is generally spoken of as their "brother".

4. اتقون *tattaqûna* = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy*/*wiqâyah*], to guard, to protect. See at 26:106, p. 1181, n. 3).

5. آمين *'amin* = faithful, trustworthy, trusted, trustee, loyal, honest (active participle on the scale of *fa'il* from '*amuna* [*'amânah*], to be faithful. See at 26:107, p. 1181, n. 4).

6. اتقوا *ittaqa* (*nî/nî*) = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* [*waqy*/*wiqâyah*], to guard, safeguard. See at 26:108, p. 1181, n. 5).

7. 'atî'ûni ('atî'û+ni) : أطيعوا *'atî'û* = you (all) obey, be obedient (v. ii. m. pl. imperative from '*atâ'a*, form IV of *tâ'a* [*taw*], to obey. See at 26:108, p. 1181, n. 6).

8. أجر *'ajr* (pl. *'ujûr*) = reward, recompense, remuneration, due. See at 26:109, p. 1181, n. 7).

9. عالمين *'âlamîn* (acc./gen. of *'âlamûn*; sing. *'alam*, i.e., any being or object that points to its Creator; sing. *'alam*) = all beings, creatures. See at 26:109, p. 1181, n. 8).

10. تبثون *tabnûna* = you build, construct, erect, set up (v. ii. m. pl. impfct. from *banâ* [*binâ* /*bunyân*], to build. See *banaw* at 9:110, p. 625, n. 7).

11. ريع *ri'* (s.; pl. *riyâ'* /*'ariyâ'* /*'riyâ'*) = high land, lofty ground.

12. i. e., a monument.

13. تبثون *ta'bathûba* = you commit a folly, indulge in frivolity, abuse (v. ii. m. pl. impfct. from '*abitha* [*'abath*], to commit a folly, to abuse, to play. See '*abathan* at 23:115, p. 1103, n. 3).

- وَتَسَّخِدُونَ 129. "And take for yourselves
مصانع edifices¹
لَعَلَّكُمْ تَخْلُدُونَ 130. "And when you seize³
بَطْشَتُمْ جَبَّارِينَ you seize as tyrants?"⁴
فَاتَّقُوا اللَّهَ 131. "So beware⁵ of Allah
وَأَطِيعُوا and obey me."⁶
وَاتَّقُوا الَّذِي 132. "And beware of Him
أَمَدَّ Who has provided⁷ you
بِمَا تَعْلَمُونَ with all that you know."⁸
أَمَدَّ 133. "He has provided you
بِمَا تَعْلَمُونَ with cattle⁸ and children."⁹
وَحَنَّتْ 134. "And gardens
وَعُيُونٌ and springs."¹⁰
إِنِّي أَخَافُ عَلَيْكُمْ 135. "I apprehend¹¹ against you
عَذَابَ يَوْمِ the punishment of a day
عَظِيمٍ very grave."¹²

1. مصانع *maṣānī'* (pl.; s. *maṣna'*) = factory, establishments, plants, edifices (noun of place from *ṣana'a* [ṣan'/ṣun'/ṣanī'], to do, make, build. See *ṣana'a* at 20:69, p. 991, n. 3).
2. تَخْلُدُونَ *takhludūna* = you live for ever, abide eternally (v. ii. m. pl. impfct from *khalada* [khulād], to remain for ever. See *yakhlud* at 25:69, p. 1159, n. 2).
3. بَطْشَتُمْ *baṭashtum* = you seized, grasped, took hold of, caught (v. ii. m. pl. past from *baṭasha* [baṭsh], to seize, to attack with violence. See *yabṭishūna* at 7:195, p. 541, n. 7).
4. جَبَّارِينَ *jabbārīn* (pl. acc./gen. of *jabbārūn*; s. *jabbār*) = those of colossal build and might, of overwhelming power, tyrants, oppressors (active participle in the scale of *fa'āl* from *jabara* [jabr/jubār], to force, to compel, to restore. See at 5:22, p. 340, n. 6).
5. اتَّقُوا *ittaḥū* (nī/ni) = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaḥā*, form VIII of *waḥā* (waḥy/wiḥāyah), to guard, safeguard. See at 26:126, p. 1184, n. 6).
6. أَطِيعُوا *ʾaṭīʾū* (nī/ni) : أَطِيعُوا *ʾaṭīʾū* = you (all) obey, be obedient (v. ii. m. pl. imperative from *ʾaṭāʾa*, form IV of *ʾaṭāʾa* [ṭaw], to obey. See at 26:126, p. 1184, n. 7).
7. أَمَدَّ *ʾamadda* = helped, assisted, aided, reinforced, provided, delayed, postponed (v. iii. m. s. past in form IV of *madda* [madd], to extend. See *numiddu* at 23:55, p. 1089, n. 4).
8. أَنْعَامَ *ʾanʾām* (pl.; s. *naʾam*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 25:49, p. 1153, n. 2.
9. بَنِينَ *banīn* (pl.; accusative/genitive of *banūn*; s. *ibn*) = sons, descendants, offspring, children. See at 23:55, p. 1089, n. 5.
10. عُيُونَ *ʾuyūn* (pl.; s. *ʾayn*) = springs, fountains, eyes. See at 26:57, p. 1173, n. 4).
11. أَخَافُ *ʾakhāfu* = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khāfa* [khawf], to fear. See at 26:15, p. 1165, n. 1).
12. عَظِيمَ *ʾaẓīm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 26:63, p. 1174, n. 9).

- قَالُوا 136. They said:
سَوَاءٌ عَلَيْنَا "It is the same¹ on us
أَوْعَظْتَ whether you admonished²
أَمْ لَمْ تُنْكِرْ or were not
﴿١٣٦﴾ مِنَ الْوَاعِظِينَ of those admonishing."³
- إِنْ هَذَا إِلَّا 137. "This is naught but
﴿١٣٧﴾ خُلُقُ الْأَوَّلِينَ the way⁴ of the ancients."⁵
- وَمَا نَحْنُ 138. "And we shall not be
﴿١٣٨﴾ بِمُعَذِّبِينَ the ones punished."⁶
- فَكَذَّبُوهُ 139. Thus they disbelieved⁷
فَأَهْلَكْنَاهُمْ him. So We destroyed⁸ them.
﴿١٣٩﴾ إِنَّ فِي ذَلِكَ لَآيَةً Verily therein is a sign;
وَمَا كَانَ أَكْثَرُهُمْ but most of them are not
﴿١٤٠﴾ مُؤْمِنِينَ believers.

- وَإِنَّ رَبَّكَ 140. And verily your Lord,
﴿١٤٠﴾ هُوَ الْعَزِيزُ He is the All-Mighty,¹⁰
الرَّحِيمُ the Most Merciful.

Section (Rukû') 8

- كَذَّبَتْ ثَمُودُ 141. The Thamûd disbelieved
﴿١٤١﴾ الْمُرْسَلِينَ the Messengers.

1. سواء *sawâ'* = straight, even, equal, same, alike.
See at 16:71, p.850, n. 4.

2. وعظت *wa'azta* = you admonished, exhorted, advised (v. iii. m. s. impfct. from *wa'aza* (*wa'iz*) = to admonish, to preach. See *yâzu* at 24:17, p. 1111, n. 3).

3. واعظين *wâ'izîn* (pl.; acc./gen. of *wâ'izûn*; s. *wâ'iz*) = those who admonish, preachers (act. participle from *wa'aza*. See n. 2 above).

4. i. e., the religion which we follow are the religion of our predecessors and it is proven by experience and custom. The followers of false religions always cite the custom of their forefathers in defence of their faith. خلق *khuluq*(s.; pl. *'akhlaq*) = character, nature, disposition, way.

5. أولين *'awwalîn* (pl.; acc./gen. of *'awwalûn*; s. *'awwal*) = first ones, foremost, those of old, ancients.

6. معذبين *mu'adhhabîn* (pl.; acc./genitive of *mu'adhhabûn*; s. *mu'adhhab*) = those who are chastised, punished (passive participle from *'adhabu*, form II [*ta'dhib*] of *'adhaba* [*'adhb*], to impede, to obstruct. See *mu'adhhibîn* at 17:15, p. 877 n. 11).

7. كذبوا *kadhdhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 26:6, p. 1163, n. 8).

9. أهلك *'ahlaknâ* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk* /*hulk* /*halâk* /*tahlukah*], to perish. See at 22:45, p. 1061, n. 13).

10. عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 26:122, p. 1183, n. 11.

إِذْ قَالَ لَهُمْ 142. When there said to them

أَخُوهُمْ صَلَاحٌ their brother¹ Sâlih:

أَلَا تَتَّقُونَ 142. "Will you not fear Allah?"²

إِنِّي لَكُمْ 143. "Indeed I am unto you a

رَسُولٌ آمِنٌ Messenger worthy of trust."³

فَاتَّقُوا اللَّهَ 144. "So beware⁴ of Allah

وَأَطِيعُوا and obey me."⁵

وَمَا أَسْأَلُكُمْ 145. "And I do not ask of

عَلَيْهِمْ أَجْرٌ you on it any remuneration."⁶

لِيُنْجِزَ لِيَ إِلَّا My remuneration is not but

عَلَى رَبِّ الْعَالَمِينَ on the Lord of all beings."⁷

أَتَنْتَكُونَ 146. "Will you be left⁸

فِي مَا هُنَا in what is here⁹

أَمْ آمِنِينَ safe and secure?"¹⁰

فِي حَسَنَاتٍ 147. "Amidst gardens¹¹

وَعَيْنُونَ and springs?"¹²

وَزُرُوعٍ 148. "And corn fields¹³

1. In Arabic a male member of a tribe is generally spoken of as their "brother".

2. تَتَّقُونَ *tattaqûna* = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqû*, form VIII of *waqû* [*waqy/wiqâyah*], to guard, to protect. See at 26:124, p. 1184, n. 4).

3. آمِنٌ *'amin* = faithful, trustworthy, trusted, trustee, loyal, honest (active participle on the scale of *fa'il* from *'amuna* [*'amānah*], to be faithful. See at 26:129, p. 1184, n. 5).

4. اتَّقُوا *ittaqû* (*nî/ni*) = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqû*, form VIII of *waqû* [*waqy/wiqâyah*], to guard, safeguard. See at 26:131, p. 1185, n. 5).

5. أَطِيعُوا *'aṭī'û* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭā'a*, form IV of *ṭā'a* [*ṭaw*], to obey. See at 26:131, p. 1185, n. 6).

6. أَجْرٌ *'ajr* (pl. *ajûr*) = reward, recompense, remuneration, due. See at 26:127, p. 1184, n. 8).

7. عَالَمِينَ *'ālamîn* (acc./gen. of *'ālamân*; sing. *'ālam*, i.e., any being or object that points to its Creator) = all beings, creatures. See at 26:1127, p. 1184, n. 9).

8. تَتْرَكُونَ *tutrakûna* = you are left, left alone, abandoned (v. ii. m. pl. impfct. passive from *taraka* [*tark*], to leave. See *tutrakû* at 9:15, p. 528, n. 7).

9. i. e., in this worldly life enjoying the graces and benefits bestowed by Allah?

10. آمِنِينَ *'āminîn* (pl.; acc./gen. of *'āminân*; s. *'āmin*) = peaceful, safe and secure (act. participle from *'amana*, form IV of *'amina* [*'amn/'amân/'amānah*], to be safe. See at 15:82, p. 824, n. 4).

11. جَنَّاتٍ *jannât* (sing. *jannah*), orchards, gardens, paradise. See at 23:18, p. 1079, n. 5.

12. عَيْنُونَ *'uyûn* (pl.; s. *'ayn*) = springs, fountains, eyes. See at 26:134, p. 1185, n. 10).

13. زُرُوعٍ *zurû'* (pl.; s. *zar'*) = seeds, green crops, plantations, cultivated lands, corn-fields. See *zar'* at 18:32, p. 923, n. 14.

وَنَخْلٍ طَلْمَهَا هَضِيمٌ ﴿١٤٨﴾	and date palm ¹ of which the spadix ² is slim? ³
وَتَنْحِتُونَ مِنْ الْجِبَالِ بُيُوتًا فَرِهِينَ ﴿١٤٩﴾	149. "And you carve ⁴ out of the mountains houses skilfully." ⁵
فَأَنْتَوُا اللَّهَ وَاطِيعُونَ ﴿١٥٠﴾	150. "So beware ⁶ of Allah and obey me." ⁷
وَلَا تُطِيعُوا أَمْرَ الْمُصْرِفِينَ ﴿١٥١﴾	151. "And do not obey ⁸ the dictate of the transgressors." ⁹
الَّذِينَ يَفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾	152. "Who make mischief ¹⁰ in the land and do not make amends." ¹¹
قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسْحَرِينَ ﴿١٥٣﴾	153. They said: "Verily you are but of those bewitched." ¹²
مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٤﴾	154. "You are naught but a human being like us. So bring a sign, if you are of the truthful."

1. *nakhil* = date palm. See at 20:71, p. 992, n. 3.
2. *ṭal'* = spadix or inflorescence of the palm tree, pollen, spathe. See at 6:99, p. 433, n. 2.
3. *ḥaḍīm* = slim, slender, digested, oppressed.
4. *tanḥituna* = you carve, hew (v. ii. m. pl. impfct. from *naḥata* [naḥt], to carve, to hew. See at 7:74, p. 495, n. 6).
5. *fāriḥin* (pl.; acc./gen. of *fāriḥūn*; s. *fāriḥ*) = experts, skilful, agile, lively, pretty ones (act. participle from *faruḥa* [furāḥah/furūḥah], to be active, beautiful).
6. *ittaḥū* (*nī/nī*) = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaḥ*, form VIII of *waḥā* (*waḥy/wiḥāyah*), to guard, safeguard. See at 26:144, p. 1187, n. 4).
7. *'aṭī'ūnī* ('aṭī'ū+nī) : *'aṭī'ū* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭā'a*, form IV of *ṭā'a* [ṭaw'], to obey. See at 26:144, p. 1187, n. 5).
8. *lā tuṭī'ū* = you (all) do not obey, comply with, accede to (v. ii. m. pl. imperative. from *'aṭā'a*, form IV of *ṭā'a* [ṭaw'], to obey. See n. 7 above and *tuṭī'ū* at 24:54, p. 1128, n. 11).
9. *musrifin* (pl; acc./gen. of *musrifūn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [sarf/ saraf], to corrode, to spoil, to neglect. See at 10:12, p. 640, n. 9).
10. i. e., by their unbelief and wrong deeds. *yufsidūna* = they make mischief, cause disorder, spoil (v. iii. m. pl. impfct. from *'afsada*, form IV of *fasada* [fasād/ fusūd], to be bad. See at 16:88, p. 857, n. 1).
11. *yusliḥūna* = they make good, make amends, reform, rectify (v. iii. m. pl. impfct. from *'aṣlaḥa*, form IV of *ṣalaḥa* [ṣalāḥ/ ṣulūḥ/ maṣlahah], to be good, proper. See *'aṣlahū* at 24:5, p. 1107, n. 7).
12. *musahharin* (pl.; acc./gen. of *musahharūn*; s. *musahhar*) = those bewitched, spell-bound (passive participle from *sahḥara*, form II of *sahḥar* [sihr], to bewitch. See *mashūr* at 25:8, p. 1140, n. 5).

قَالَ 155. He said:

هَذِهِ نَاقَةٌ "This is a she-camel,¹

لَهَا شَرَبٌ hers is a drinking turn²

وَلَكُمْ شَرَبٌ and yours is a drinking turn

يَوْمَ مَعْلُومٍ on a day specified.³

وَلَا تَسْوَهَا 156. "And do not touch⁴ her

بِسُوءٍ with any offence,⁵

فَيَأْخُذَكُمْ or there will seize⁶ you

عَذَابُ يَوْمٍ the punishment of a day

عَظِيمٍ very grave."

فَعَقَرُوهَا 157. But they hamstrung⁷ her

فَأَصْبَحُوا نَدِيمِينَ and became⁸ remorseful.⁹

فَأَخَذَهُمْ 158. So there seized them

الْعَذَابُ the punishment.

إِنِّي فِي ذَلِكَ لَآيَةٌ Verily therein is a sign;¹⁰

وَمَا كَانُوا أَكْثَرَهُمْ but most of them are not

مُؤْمِنِينَ believers.

وَلِئِنْ رَبَّكَ 159. And verily your Lord,

لَهُوَ الْعَزِيزُ He is the All-Mighty,¹¹

الرَّحِيمُ the Most Merciful.

1. It is reported that they demanded of him to bring out a pregnant she-camel out of the hard rock and that she should give birth to her calf before their eyes. Allah granted that miracle to Sâlih, peace be on him (Al-Tabarî, pt. VIII, 226-227; Ibn Kathîr, III, 436. See also 7:73, p. 494, n. 8). نَاقَةٌ *nâqah* (s.; pl. *nâq/niyâq/nâqât*) = she-camel. See at 11:64, p. 701, n. 4.

2. شَرِبَ *shirb* = drinking turn, time/water for drinking.

3. مَعْلُومٍ *ma'lûm* = known, determined, fixed, specified (pass. participle from 'alima ['ilm], to know. See at 15:36, p. 815, n. 5.

4. i. e., do not afflict on her. لَا تَمَسُّهَا *lâ tamassû* = do not touch (v. ii. m. pl. imperative {prohibition} from *masa* [*mass/ masis*], to feel, to touch. See at 11:64, p. 701, n. 7).

5. سُوءٍ *sâ'* (pl. 'aswâ') = evil, ill, offence, injury, blemish, calamity, misfortune, bad deed. See at 20:22, p. 980, n. 13).

6. يَأْخُذُ *ya'khudha*(u) he takes, seizes, gets hold of (v. iii. m. s. impfct. from 'akhadha ['akhdh], to take. The final letter takes *fathah* because of a hidden 'an in the causal *fâ'* coming before the verb. See *ya'khudhu* at 18:79, p. 940, n. 4).

7. i. e., they slaughtered her. عَقَرُوا *'aqarû* = they wounded, crippled by cutting the tendons at the back of the knees, hamstrung, [figuratively, slaughtered, for they used to hamstring the camel for slaughtering it] (v. iii. m. pl. past from 'aqara ['uqr/'aqra/'aqarah], to be barren. See at 11:64, p. 701, n. 9).

8. أَصْبَحُوا *'ashbahû* = they became, became in the morning (v. ii. m. pl. past in form IV of *shabaha* [*shabh*], to be in the morning. See at 11:94, p. 712, n. 5).

9. i. e., on realizing their mistake; but it was of no avail to them against Allah's punishment. نَادِمِينَ *nâdimîn* (acc./gen. of *nâdimûn*; s. *nâdim*) = repentant, remorseful (active participle from *nadima* (*nadam/nadâmah*), to repent. See at 23:40, p. 1085, n. 9).

10. i. e., a pointer to the consequences of unbelief in and disobedience to Allah. آيَةٌ *'âyah* (pl. *âyât*) = sign, revelation, miracle. See at 26:121, p. 1183, n. 10.

Section (Rukû') 9

كَذَّبَتْ 160. There did disbelieve¹

قَوْمُ لُوطٍ the people of Lût

الْمُرْسَلِينَ the Messengers.²

إِذْ قَالَ لَهُمْ 161. When there said to them

أَخُوهُمْ لُوطٌ their brother³ Lût

أَلَا تَتَّقُونَ "Will you not fear⁴ Allah?"

إِنِّي لَكُمْ 162. "I am indeed unto you a

رَسُولٌ آمِنٌ Messenger worthy of trust."⁵

فَاتَّقُوا اللَّهَ 163. "So beware⁶ of Allah

وَأَطِيعُوا and obey me."⁷

وَمَا أَسْأَلُكُمْ 164. "And I do not ask of

عَلَيْهِ مِنْ أَجْرٍ you on it any remuneration;⁸

إِنْ أَجْرِيَ إِلَّا

عَلَى رَبِّ الْعَالَمِينَ on the Lord of all beings."⁹

أَتَأْتُونَ

الذَّكَرَاءَ مِنَ الْعَالَمِينَ 165. "Do you go into the males¹⁰ of the creatures?"

وَتَذَرُونَ

166. "And you leave¹⁰

1. كَذَّبَتْ *kadhhabat* = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhaba* [kidhb /kadhīb /kadhbaḥ / kidhbah], to lie. See at 26:123, p. 1184, n. 1).

2. مرسلين *mursalin* (accusative /genitive of *mursalîn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala*, form IV of *rasila* [rasal], to be long and flowing. See at 26:123, p. 1184, n. 2).

3. In Arabic a male member of a tribe is generally spoken of as their "brother".

4. تتقون *tattaqûna* = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [waqy/wiqāyah], to guard, to protect. See at 26:142, p. 1187, n. 1).

5. آمين *'amin* = faithful, trustworthy, trusted, trustee, loyal, honest (active participle in the scale of *fa'il* from *'amuna* ['amānah], to be faithful. See at 26:143, p. 1187, n. 3).

6. اتقوا *ittaqa* (nî/nî) = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* [waqy/wiqāyah], to guard, safeguard. See at 26:149, p. 1188, n. 6).

7. 'afî'ûni ('afî'û+nî) : أطيعوا *'afî'û* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'afâ'a*, form IV of *fâ'a* [tâw'], to obey. See at 26:149, p. 1188, n. 6).

8. أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 26:145, p. 1187, n. 6).

9. عالمين *'alamîn* (acc./gen. of عالمون *'alamûn*; sing. عالم *'alam*, i.e., any being or object that points to its Creator) = all beings, creatures. See at 26:145, p. 1187, n. 7).

10. The people of Lût, peace be on him, were given to homosexuality. ذكراً *dhukrân* (pl.; s. *dhakar*) = males. See *dhukâr* at 6:139, p. 450, n. 7.

11. تذرُونَ *tadharûna* = you (all) leave, leave alone (v. ii. m. pl. impfct. from *wadhr*. See *tadharû* at 4:129, p. 301, n. 11).

مَا خَلَقَ أَكْثَرَكُمْ
مِنْ أَزْوَاجِكُمْ
بَلْ أَنْتُمْ قَوْمٌ
عَادُونَ 167. They said: "If you
do not desist,⁴ O Lût,
you shall surely be
of those driven out."⁵

قَالُوا لَيْ
إِعْمَلِكُمُ مِنَ الْقَالِينَ
رَبِّ بَنِي
وَأَهْلِي 168. He said: "Verily I am
of your deed an abhorer."⁶
مِمَّا يَعْمَلُونَ 169. "My Lord, save⁷ me
and my family⁸
from what they do."

فَنَجَّيْنَاهُ
وَأَهْلَهُ أَجْمَعِينَ 170. So We saved⁹ him
and his family, all of them;
وَلَا عَجُوزًا 171. Except an old woman¹⁰
among
الْمَبْعُورِينَ 172. Those remaining behind.¹¹

1. *khalāqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 26:78, p. 1176, n. 8).

2. *azwāj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 24:6, p. 1107, n. 9.

3. *ādūn* (pl.; s. 'ādin) aggressors, those who are disobedient, exceed all bounds, inimical, transgressors (act. participle from 'āda, form III of 'adā ['adw], to speed. See at 23:7, p. 1076, n. 9).

3. *tantahi*(ī) = you cease, refrain, desist, terminate (v. ii. m. s. impfct. from *intahā*, form VIII of *nahā* [nahy/nahw], to forbid, prohibit. The final *yā* is dropped for the particle *lam* coming before the verb. See at 26:116, p. 1182, n. 8).

5. *mukhrajīn* (pl.; acc./gen. of *mukhrajūn*; s. *mukhraj*) = those evicted, driven out, removed (passive participle from 'akhraja, from IV of *kharaja* [khurūj], to go out. See at 15:48, p. 817, n. 9).

6. *qālīn* (pl.; acc./gen. of *qālūn*; s. *qāl*) = serious detesters, haters, abhorers (act. participle from *qalā* [qalw/qaly], to fry, to bake).

7. *najjī* = you rescue, save, deliver (v. ii. m. s. imperative from *najjā*, form II of *najā* [najw/najā' / najāh], to be saved, to escape. See *najjā* at 26:118, p. 1183, n. 4).

8. *ahl* (s.; pl. أهول *ahlūn* / أهال *ahālin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner. See at 24:27, p. 1115, n. 4.

9. *najjaynā* = we rescued, saved, delivered (v. i. pl. past from *najjā*, form II of *najā* [najw/najā' / najāh], to make for safety, to be saved. See at 21:88, p. 1036, n. 11).

10. i. e., his wife who was an unbeliever and is disapprovingly referred to here as "an old woman" of his family. *ajūz* (s.; pl. 'ajā' / iz' / ujuz) = old woman, old man, advanced in years.

11. She, being an unbeliever, remained with the sinners and was destroyed. *ghābirīn* (pl.; acc./gen. of *ghābirūn*; s. *ghābir*) = those remaining behind, the bygone ones (active participle from *ghabara* [ghubūr], to stay, to remain, to pass away. See at 15:60, 819, n. 10).

ثُمَّ دَمَرْنَا 172. Then We annihilated¹

الْآخِرِينَ the others.

وَأَمْطَرْنَا عَلَيْهِمْ 173. And We rained² on them

مَطَرًا فَسَاءَ a rain; and evil became³

مَطَرُ الْمُنْذَرِينَ the rain for those warned.⁴

إِنَّ فِي ذَلِكَ لَآيَةً 174. Verily therein is a sign;⁵

وَمَا كَانَ أَكْثَرُهُمْ

مُؤْمِنِينَ believers.

وَلِئِنَّكَ 175. And indeed your Lord,

هُوَ الْعَزِيزُ He is the All-Mighty,

الرَّحِيمُ the Most Merciful.

Section (Rukū') 10

كَذَّبَ 176. There did disbelieve⁶

أَصْحَابُ لَيْكَةِ the Dwellers⁷ of the Wood⁸

الْمُرْسَلِينَ the Messengers.

إِذْ قَالَ لَهُمْ 177. When Shu'ayb said to

شُعَيْبُ them:

أَلَا تَتَّقُونَ "Will you not fear⁹ Allah?"

1. دَمَرْنَا *dammarnā* = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara* to perish. See at 25:36, p. 1148, n. 12).

2. أَمْطَرْنَا *'amtarnā* = we showered, rained (v. i. pl. past from *'amtara*, form IV of *maṭara*, to rain. See at 15:74, p. 822, n. 10).

3. The whole land was turned upside down by Allah's Command, accompanied by showers of *sijjil* (stones of baked clay), as mentioned at 11:82, p. 707 and at 15:74, p. 822. سَاءَ *sā'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sā'/saw'*, to be bad. See at 20:100, p. 1001, n. 5).

4. مُنْذَرِينَ *mundharīn* (pl.; accusative/ gen. of *mundharān*, sing. *mundhar*) = those who are warned, (pass. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr* / *nudhūr*], to dedicate, to make a vow. See *mundharīn* at 10:73, p. 664, n. 5).

5. i. e., a pointer to the consequences of unbelief and disobedience to Allah. The ruins are still visible by the side of the Dead Sea. آيَةً *'āyah* (pl. مَايَاتٍ *'āyāt*) = sign, revelation, miracle. See at 26:158, p. 1189, n. 10.

6. كَذَّبَ *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhhaba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 20:56, p. 987, n. 14).

7. أَصْحَابُ *'aṣ-ḥāb* (pl.; sing. سَاحِبٍ *sāhib*) = inmates, dwellers, companions, associates, followers, owners. See at 26:61, p. 1173, n. 13).

8. The "dwellers of the Wood" were a people closely related to the Midianites. They lived in the region of Tabuk in north Arabia which was then full of forests (See Sulaymān Nadwī, *Tārīkh-i-Ard al-Qur'ān*, [Urdu text], Vol. II, pp. 21-25). أَيْكَةً *'aykah* = wood, jungle, forests, thicket. See at 15:78, p. 823, n. 4.

9. تَتَّقُونَ *tattaqūna* = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy* / *wiqāyah*], to guard, to protect. See at 26:161, p. 1190, n. 4).

إِنِّي لَكُمْ 178. "Indeed I am unto you a

رَسُولٌ آمِنٌ Messenger worthy of trust."¹

فَاتَّقُوا اللَّهَ 179. "So beware² of Allah

وَأَطِيعُوا and obey me."³

وَمَا أَسْأَلُكُمْ 180. "And I do not ask of

عَلَيْهِ مِنْ أَجْرٍ you on it any remuneration;

لِيَنْجَزِيَ وَلَا my remuneration is not but

عَلَى رَبِّ الْعَالَمِينَ on the Lord of all beings."

أَوْفُوا 181. "Give in full⁴

الْكَيْلَ وَلَا تَكُونُوا the measure⁵ and do not be

مِنَ الْمُخْسِرِينَ of those causing loss."⁶

وَزِنُوا 182. "And weigh⁷

بِالْقِسَاسِ الْمُسْتَقِيمِ with scales⁸ straight."⁹

وَلَا تَبْخَسُوا 183. "And reduce not¹⁰

النَّاسَ فِي أَمْثَالِهِمْ people in their goods,

وَلَا تَمْشُوا فِي الْأَرْضِ and act not evilly¹¹ in the land

مُفْسِدِينَ making mischief."¹³

1. 'amin = faithful, trustworthy, trusted, trustee, loyal, honest (active participle in the scale of fa'îl from 'amuna ['amānah], to be faithful. See at 26:162, p. 1190, n. 5).

2. ittaqû (ni/ni)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from ittaqâ, form VIII of waqû (waqy/wiqāyah), to guard, safeguard. See at 26:163, p. 1190, n. 6).

3. 'afî'ûni ('afî'û+ni) : أطيعوا 'afî'û = you (all) obey, be obedient (v. ii. m. pl. imperative from 'afî'a, form IV of fâ'a [taw'], to obey. See at 26:163, p. 1190, n. 7).

4. 'awfû = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from wafû [wafâ'], to fulfil. See at 17:35, p. 884, n. 3).

5. kayl (s.; pl. akyâl) = measure. See at 17:35, p. 884, n. 4.

6. i. e., causing loss to others by giving less than the full measure due to them. مخسرين mukhsirîn (pl.; acc./gen. of mukhsirân; s. mukhsir) = those who cause loss, reducers (act. participle from 'akhsara, form IV of khsira [khusr /khasâr/ khasârah/ khusrân], to lose. See khasirû at 23:102, p. 1100, n. 5).

7. zinû = you (all) weigh (v. ii. m. pl. imperative from wazana [wazn/zianh], to weigh. See at 17:35, p. 884, n. 6).

8. qistâs (s.; pl. qasâtîs)= scale, balance. See at 17:35, p. 884, n. 7.

9. mustaqîm = straight, upright, erect, correct, right, proper (active participle from istaqâma, form X of qâma [qawmah/qiyâm], to stand up, to get up). See at 19:36, p. 959, n. 8).

10. i. e., do not defraud them by giving less than their due. لا تبخسوا lâ tabkhasû = diminish, reduce, decrease, lessen (v. ii. m. pl. imperative [prohibition] from bakhsha [bakhs], to decrease. See at 11:85, p. 708, n. 9).

11. lâ ta'thaw = do not act evilly, wickedly (v. ii. m. pl. imperative [prohibition] from 'athâ ['uthw], to act wickedly. See at 7:74, p. 495, n. 9).

12. mufsidîn (acc. /gen. of mufsidûn, sing. mufsid) = mischief-makers, trouble-makers (active participle from 'afsada, form IV of fasada [fasâd/fusâd], to be bad. See at 10:81, p. 666, n. 9).

وَاتَّقُوا اللَّهَ خَلَقَكُمْ وَالْجِيلَ الْأَوَّلِينَ	184. "And beware ¹ of Him Who created ² you and the generation ³ of those of old. ⁴
قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ	185. They said: "You are but one of those bewitched." ⁵
وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنْ نَحْنُ كَافِرُونَ لِنِ الْكَذِبِينَ	186. "And you are not but a human being ⁶ like us; and we indeed consider ⁷ you of those telling lies." ⁸
فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ	187. "Then drop ⁹ on us pieces ¹⁰ of the sky, if you are of the truthful." ¹¹
قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ	188. He said: "My Lord knows best of what you do."
فَكَذَّبُوهُ فَأَخَذَهُم	189. But they disbelieved ¹² him. So there siezed ¹³ them

1. اتقوا *ittaqû* (ni/ni)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqû* (*waqy/wiqâyah*), to guard, safeguard. See at 26:131, p. 1185, n. 5).
2. خلق *khalaga* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 26:166 p. 1191, n. 1).
3. جيلة *jibillah* (s.; pl. *jibillât*) = nature, created being, generation.
4. أولون *'awwalûn* (pl.; s. *'awwal*) = first ones, foremost, those of old, ancients. See at 23:81, p. 1095, n. 7.
5. مسحورين *musahharîn* (pl.; acc./gen. of *masahharûn*; s. *musahhar*) = those bewitched, spell-bound (passive participle from *sahhara*, form II of *sahar* [*sihr*], to bewitch. See *maṣḥûr* at 25:8, p. 1140, n. 5).
6. بشر *bashar* = man, human being, mankind. See at 23:33, p. 1084, n. 4.
7. نظن *nazunnu* = we think, believe, suppose, consider (v. i. pl. impfct. from *ẓanna* [*ẓann*], to think, to suppose. See at 11:27, p. 687, n. 8).
8. كاذبين *kâdhibîn* (pl.; acc./gen. of *kâdhībūn*, sing. *kâdhīb*) = those that lie, liars, untruthful (act. participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 24:7, p. 1108, n. 3).
9. أسقط *'asqit* = (you) cause to fall, drop, topple, overthrow (v. ii. m. s. imperative from *'asqaṭa*, form IV of *saqaṭa* [*suqûṭ/masqaṭ*], to fall. See *tusqita* at 17:92, p. 902, n. 11).
10. كسف *kisaf* (pl.; s. *kisfah*) = fragments, pieces. See at 17:92, p. 903, n. 1.
11. صادقين *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 26:31, p. 1168, n. 5).
12. كذبوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:139, p. 1186, n. 7).
13. أخذ *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhadh*. See at 16:113, p. 866, n. 10).

عَذَابٌ the punishment

يَوْمِ الظُّلَّةِ of a day of overshadowing.¹

إِنَّهُ كَانَ عَذَابٌ Verily it was the punishment

يَوْمٍ عَظِيمٍ of a day very grave.²

إِنَّ فِي ذَلِكَ لَآيَةً 190. Verily therein is a sign;³

وَمَا كَانَ أَكْثَرُهُمْ but most of them are not

مُؤْمِنِينَ believers.

وَأَنَّ رَبَّكَ 191. And verily your Lord,

هُوَ الْعَزِيزُ He is the All-Mighty,⁴

الرَّحِيمُ the Most Merciful.

Section (Rukû') 11

وَلَئِنَّهُ 192. And indeed it is

لَنَنْزِيلٍ a sent-down⁵ of

رَبِّ الْعَالَمِينَ the Lord of all-beings.⁶

نَزَّلَهُ 193. There came down with

الرُّوحِ الْأَمِينِ it the Faithful Spirit,⁷

عَلَى قَلْبِكَ 194. Onto your heart

لِتَكُونَ مِنَ الْمُنذِرِينَ that you be of the warners.⁸

1. ظلّة *zullah* (s.; pl. ظلّ *zulal*) = shade, overshadowing, canopy, awning, marquee. See at 7:160, p. 527, n. 9.

2. It is reported that Allah sent on them first an extreme heat and then an overshadowing cloud under which they gathered for shade and coolness; and when they all gathered under the shade of the cloud it was turned into a burning fire in which they all were destroyed (see the *tafsîrs* of Al-Ṭabarî and Ibn Kathîr on this 'ayah). عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 26:135, p. 1185, n. 12).

3. i. e., a pointer to the consequences of unbelief and disobedience to Allah. آية *'āyah* (pl. آيات *'āyât*) = sign, revelation, miracle. See at 26:174, p. 1192, n. 5.

4. عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 26:140, p. 1186, n. 10.

5. This is a reiteration that the Qur'ân was sent down by Allah. It was no composition of the Prophet's, peace and blessings of Allah be on him, nor anyone else. تنزيل *tanzîl* = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzâl*], to come down. See at 20:4, p. 976, n. 6.

6. عالمين *'ālamîn* (acc./gen. of عالم *'ālamûn*; sing. عالم *'ālam*, i.e., any being or object that points to its Creator; sing. *'ālam*) = all beings, creatures. See at 26:164, p. 1190, n. 9).

7. i. e., the angel Jibrîl. [*Rûh* is a special name of the angel Jibrîl (see 2:97). He is also called simply *al-Rûh* (the spirit), as in 97:4; and *al-Rûh al-Amîn* (the faithful spirit), as here in 26:193, and *Rûh al-Quds*, as in 2:87). See *rûh* at 19:17, p. 954, n. 9; and *'amîn* at 26:178, p. 1193, n. 1].

8. i. e., against Allah's displeasure and punishment for unbelief and sin. منذرین *munthirîn* (pl.; accusative/ gen. of *munthirûn*, sing. *munthir*) = warners, (act. participle from *'andhara*, to warn, form IV of *nadhara* [*nadhîr* / *nudhîr*], to dedicate, to make a vow. See at 18:56, p. 932, n. 5).

بِلِسَانٍ عَرَبِيٍّ 195. In the Arabic tongue¹
 مُبِينٍ 195. most clear.²

وَأِنَّهُ لَنفِي 196. And verily it is³ in
 زُكْرٍ الْأَوَّلِينَ 196. the scriptures⁴ of those of old.⁵

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ 197. Is it not for them a sign
 أَن يَعْلَمَهُ 197. that there knows⁶ it
 عُلَمَاؤُا 197. the scholars
 بَنِي إِسْرَءِيلَ 197. of the Children of Isrâ'îl?⁷

وَلَوْ 198. And had
 نَزَّلْنَاهُ عَلَى 198. We sent it down⁸ on
 بَعْضِ الْأَعْجَمِينَ 198. any of the non-Arabs,⁹
 فَقَرَأَهُ 199. And he read¹⁰ it
 عَلَيْهِمْ 199. unto them,
 مَا كَانُوا 199. they would not have been
 بِمُؤْمِنِينَ 199. in it believers.

كَذَلِكَ سَلَكْنَاهُ 200. Thus have We inserted¹¹
 فِي قُلُوبِ الْمُجْرِمِينَ 200. it in the hearts of the sinful.¹²

1. لسان *lisân* (s.; m. & f.; pl. ألسنة/ *alsinah*' *alsun*) = tongue, language. See at 20:27, p. 981, n. 7.

2. مبين *mubîn* = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from 'abâna, form IV of bâna [bayn/bayân], to be clear, evident. See at 26:97, p. 1179, n. 9.

3. i. e., the coming of the Prophet Muhammad, peace and blessings of Allah be on him, and of the Qur'ân, is foretold in the previous scriptures.

4. زبور *zabûr* (pl.; s. *zabûr*) = scripture.

5. أولين *'awwalîn* (pl.; acc./gen. of 'awwalân; s. 'awwal) = first ones, foremost, those of old, ancients. See at 26:137, p. 1186, n. 5.

6. يعلم *ya'lama(u)* = he knows, is aware of, is cognizant of (v. iii. m. s. impfet. from 'alima ['ilm], to know. The final letter takes *fathah* because of the particle 'an coming before the verb. See at 21:28, p. 1019, n. 6).

7. Such as 'Abd Allah ibn Salâm, may Allah be pleased with him, who was a leading scholar of the Jews at Madina and who, being cognizant of what was written in the *Tawrah* about the coming of the Prophet Muhammad, peace and blessing of Allah be on him, embraced Islam.

8. نزلنا *nazzalnâ* = We sent down (v. i. pl. from *nazzala*, form II of *nazala* [nuzûl], to come down. See at 17:95, p. 904, n. 3).

9. أعجمين *'a'jamîn* (pl.; acc./gen. of 'a'jamûn; s. 'ajamî/'a'jamîy)) = non-Arabs, foreigners.

10. قرأ *qara'a* = he read, recited, studied (v. iii. m. s. past from *qirâ'ah*, to read, recite. See *qara'ta* at 16:98, p. 861, n. 2).

11. i. e., thus We have set their heart about the Qur'ân. سلكنا *salaknâ* = channelled, threaded, passed, inserted (v. i. pl. past from *salaka* [salk/sulûk], to insert, to enter upon a course. See *salaka* 20:53, p. 987, n. 1).

12. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [jarm], to commit a crime. See at 25:31, p. 1147, n. 4).

لَا يُؤْمِنُونَ بِهِ 201. They will not believe in
حَتَّىٰ يَرَوْا
الْعَذَابَ الْأَلِيمَ 1 punishment most painful.¹

فَيَأْتِيهِمْ 202. So it will come to them
بَغْتَةً 2 all of a sudden,²
وَهُمْ لَا يَشْعُرُونَ 3 and they will not realize.³

فَقُولُوا 203. Then they will say:
هَلْ لَّحْنٌ مُنْظَرُونَ 4 "Shall we be respited?"⁴

أَفِعَذَابِنَا 204. Is it then Our retribution
يَسْتَعْجِلُونَ 5 they seek to hasten?⁵

أَفَرَأَيْتَ 205. Do you then see
إِنْ مَتَّعْنَاهُمْ 6 if We make them enjoy⁶
سِنِينَ 7 for years;

فَرَجَاءَهُمْ 206. Then there comes to them
مَا كَانُوا يُوعَدُونَ 7 what they are promised?⁷

مَا أَغْنَىٰ 207. There shall not avail⁸
عَنَّهُمْ مَا كَانُوا 9 them what they had been
يَسْتَعْتَبُونَ 9 given to enjoy.⁹

1. أَلِيمٌ 'alīm = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of fa'il from 'alima ['alam], to be in pain, to feel pain). See at 25:37, p. 1149, n. 6.

2. بَغْتَةً baghtatan (baghtah surprise) = all of a sudden, by surprise. See at 22:55, p. 1065, n. 9.

3. يَشْعُرُونَ yash'urūna = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from sha'ara [shu'ār], to realize, to know. See at 23:56, p. 1089, n. 8).

4. When they see all of a sudden the punishment they will pray for being given time to enable them to believe and reform themselves. مَنْظَرُونَ munzarūn (pl.; s. munzar) = those respited, given time, awaited (passive participle from 'anzara, form IV of nazara [nazar/manzar], to see. See munzarīn at 15:36, p. 815, n. 2).

5. يَسْتَعْجِلُونَ yasta'jilūna = they seek to hasten, expedite, hurry (v. iii. m. pl. impfct. from ista'jala, form X of 'ajila ['ajal/'ajalah], to hasten. See at 22:47, p. 1062, n. 13).

6. مَتَّعْنَا matta'nā = we made (someone) enjoy,, granted enjoyment, furnished (v. i. pl. past from matta'a, form II of mata'a [mat'/mut'ah], to take away. See at 21:44, p. 1024, n. 8).

7. i. e., the promised punishment. يُوعَدُونَ yû'adūna = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from w'ada [wa'd], to make a promise. See at 23:93, p. 1098, n. 2).

8. i. e., even if they are given to enjoy for long years there will neither avail them the long time nor the benefits they are given to enjoy when the promised punishment befalls them. اَغْنَىٰ 'aghna = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of ghanīya [ghinan / ghanā'], to be free from want, to be rich. See at 15:84, p. 824, n. 7).

9. يَسْتَعْتَبُونَ yumatta'ūna = they are made to enjoy, granted to enjoy, furnished (v. iii. m. pl. impfct. passive from matta'a, from II of mata'a. See n. 6 above).

وَمَا أَهْلَكْنَا 208. And We destroyed¹ not

مِنْ قَرِيَّةٍ إِلَّا هِيَ any habitat² except it had

مُنذِرُونَ warners.³

ذَكَرَى 209. As a reminder;⁴

وَمَا كُنَّا and We are not

ظَالِمِينَ unjust.⁵

وَمَا نَزَّلَتْ 210. Nor did there come

بِهِ الشَّيَاطِينُ down⁶ with it the Satans.

وَمَا يَبْغِي لَهُمْ 211. Nor is it meet⁷ for them,

وَمَا يَسْتَطِيعُونَ nor are they capable of.⁸

إِنَّهُمْ

212. Indeed they are

عَنِ السَّمْعِ from the hearing⁹

لَمَعَزُولُونَ kept aloof.¹⁰

فَلَا تَدْعُ 213. Hence invoke not

مَعَ اللَّهِ إِلَهًا along with Allah any other

مُخَرَّفَتُكُونَ god and thus become

مِنَ الْمُعَذِّبِينَ of those punished.¹¹

1. أَهْلَكْنَا 'ahlaknâ = we destroyed, annihilated (v.

i. pl. past from 'ahlaka, form IV of halaka [halk/hulk/halâk /tahlukah], to perish. See at 26:139, p. 1186, n. 9).

2. قَرِيَّة qaryah (s.; pl. قُرَى quran) = habitation, town, village, hamlet. See at 25:51, p. 1153, n. 9.

3. مُنذِرُونَ mundhirîn (pl.; s. mundhir) = warners, (act. participle from 'andhara, to warn, form IV of nadhara [nadhîr /nudhûr], to dedicate, to make a vow. See mundhirîn at 26:194, p. 1195, n. 8).

4. ذَكَرَى dhikrâ = recollection, remembrance, memory, reminder. See at 21:84, p. 1035, n. 9.

5. ظَالِمِينَ ḡālimîn (acc./gen. of ḡālimûn, sing. ḡālim) = transgressors, wrong-doers, unjust persons (active participle from ḡalama [ḡulm], to transgress, do wrong. See at 26:10, p. 1164, n. 3).

6. i. e., the Qur'ân was not brought down by Satans, as the unbelievers alleged. The 'âyah resumes the theme reiterated at 'âyahs 192-194.

نَزَلَتْ tanazzalat = she or it came down, descended, lowered herself, gave up (v. iii. f. s. past from tanazzala, form V of nazala [nuzûl], to come down, get down. See natanazzalu at 19:64, p. 967, n. 5).

7. يَبْغِي yanbaghî = he or it behoves, is appropriate, is meet, is seemly, is necessary (v. iii. m. s. impfct. from inbaghâ, form VII of baghâ [bughâ'], to seek, to desire. See at 25:18, p. 1147, n. 2).

8. يَسْتَطِيعُونَ yastaffî'ûna = they are able to, are capable of, can afford (v. iii. m. pl. impfct. from istatâ'a, form X of tâ'a [taw'], to obey. See at 16:73, p. 851, n. 2).

9. i. e., hearing of the Qur'ânic wahy. سَمْع sam' = hearing, to listen, sense of hearing, ears. See at 23:78, p. 1094, n. 8.

10. مَعَزُولُونَ ma'zûlûn (pl.; s. ma'zûl) = those isolated, secluded, kept aloof, dissociated (passive participle from 'azala ['azl], to set aside, to isolate. See a'tazilu at 19:47, p. 962, n. 13).

11. الْمُعَذِّبِينَ mu'adhdhabîn (pl.; acc./genitive of mu'adhdhabûn; s. mu'adhdhab) = those who are chastised, punished (passive participle from 'adhdhaba, form II [ta'dhîb] of 'adhaba ['adhb], to impede, to obstruct. See at 26:138, p. 1186, n. 6).

وَأَنْذِرْ عَشِيرَتَكَ 214. And warn¹ your clan,²
الْأَقْرَبِينَ the near relatives.³

وَاخْفِضْ جَنَاحَكَ 215. And lower⁴ you wing⁵
لِإِنِّ اتَّبَعَكَ for those who follow⁶ you
مِنَ الْمُؤْمِنِينَ of the believers.

فَإِنْ عَصَوْكَ 216. So if they disobey⁷ you,
فَقُلْ إِنِّي بَرِيءٌ مِّمَّا say: "I am innocent⁸ of what
تَعْمَلُونَ you do."

وَتَوَكَّلْ عَلَى 217. And rely⁹ on
الْعَزِيزِ the All-Mighty,
الرَّحِيمِ the Most Merciful,

الَّذِي يَرَبُّكَ 218. Who sees you
حِينَ تَقُومُ when you stand,¹⁰

وَتَقَلِّبَكَ 219. And your turning about¹¹
فِي السَّجْدِ among the prostrate ones.¹²

إِنَّهُ هُوَ السَّمِيعُ 220. Verily He is the All-
الْعَلِيمُ Hearing, the All-Knowing.

1. أَنْذِرْ 'andhir = warn, caution (v. ii. m. s. imperative from 'andhara, form IV of nadhara [nadhhr/nudhûr], to dedicate, to make a vow. See at 19:39, p. 960, n. 6).

2. عَشِيرَةٌ 'ashîrah (s.; pl. 'ashâ'ir) = closest relatives, near relations, kinsfolk, clan, tribe. See at 9:24, p. 586, n. 2.

3. أَقْرَبِينَ 'aqrabîn (pl.; acc./gen/ of 'aqrabûn; s. 'aqrab, elative of qarib) = near relations, relatives, next of kin. See at 2:215, p. 104, n. 5.

4. اخْفِضْ ikhfîd = lower, reduce, lessen, diminish (v. ii. m. s. imperative from khafaḍa [khafāḍ], to make lower, to decrease. See at 17:24, p. 880, n. 11).

5. i. e., be kind and caring. جَنَاحَ janâḥ (s.; pl. 'ajnihah/ 'ajnuḥ) = wing, side, flank. See at 15:88, p. 825, n. 10.

6. اتَّبَعَ ittaba'a = he followed, pursued (v. iii. m. s. past in form VIII of tabi'a [taba'/ tabâ'ah], to follow. See at 26:111, p. 1181, n. 10).

7. عَصَوْا 'asaw = they rebelled, defied, disobeyed (v. iii. m. pl. past from 'asâ ['iṣyân/ ma'ṣiyah], to rebel, to oppose, to disobey, to defy. See at 11:59, p. 699, n. 2).

8. بَرِيءٌ barî' (s.; pl. abriyâ'/ burâ'/ birâ') = innocent, guiltless, free, exempt, absolved. See at 11:54, p. 697, n. 5.

9. تَوَكَّلْ tawakkal = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from tawakkala, form V of wakala [wakt/ wukûl], to entrust. See at 25:58, p. 1155, n. 7).

10. i. e., stand in prayer.

11. تَقَلِّبُ taqallub = moving/turning about, fluctuation, variation (verbal noun in form V of qalaba [qalb], to turn round. See at 16:46, p. 842, n. 13).

12. سَاجِدِينَ sājidîn (pl.; acc./gen. of sājidûn; s. sājid) = those who prostrate themselves, prostrate ones (act. participle from sajada [sujād], to prostrate oneself, to make obeisance. See at 15:98, p. 827, n. 2).

هَلْ أَتَيْنَاكَ 221. Shall I inform¹ you

عَلَىٰ مَنْ نَزَّلُ² on whom come down²

الشَّيَاطِينُ^٣ the Satans?

نَزَّلَ عَلَىٰ 222. They come down on

كُلِّ أَفَّاكٍ أَثِيمٍ^٤ every arch liar,³ sinful one.⁴

يُلْقُونَ السَّمْعَ 223. They lend⁵ ear,

وَأَكْثَرُهُمْ كَاذِبُونَ^٦ and most of them are liars.⁶

وَالشُّعْرَاءُ 224. And the poets,

يَتَّبِعُهُمْ^٧ there follow⁷ them

الْغَاوُونَ^٨ the misguided ones.⁸

أَلَوْ تَرَىٰ 225. Do you not see

أَنَّهُمْ فِي كُلِّ وَادٍ^٩ that they in every vale⁹

يَهيمُونَ^{١٠} do wander?¹⁰

وَأَنَّهُمْ يَقُولُونَ 226. And that they say

مَا لَا يَفْعَلُونَ^{١١} what they do not do.

إِلَّا الَّذِينَ 227. Except those who

آمَنُوا believe

1. أُنَبِّئُكَ 'unabbi'u = I inform, notify, advise, make known (v. i. s. impfct. from nabba'a, form II of naba'a [nab'/nubû'], to be high, prominent. See at 22:72, p. 1071, n. 8).

2. نَزَّلَ tanazzalu (originally tatanazzalu) = she comes down, descends (v. iii. f. s. impfct from tanazzala, form V of nazala [nuzûl], to come down, get down. See tanazzalat at 26:210, p. 1198, n. 6).

3. أَفَّاكٍ 'affāk = arch liar, calumniator, fabricator (act. participle in the intensive scale of fa'âl from 'afaka ['ifk/ 'afk/ 'afak/ 'ufūk], to lie, to deceive. See ya'fikûna at 26:45, p. 1171, n. 4).

4. أَثِيمٍ 'athîm (s.; pl. 'uthamâ') = sinful, criminal, evil (active participle in the form of fa'îl from 'athima ['ithm/ 'atham / ma'atham], to sin. See at 4:107, p. 292, n. 5).

5. يُلْقُونَ yulqûna = they throw, cast, fling (v. iii. m. pl. impfct. from 'alqâ, form IV of laqiya [liqâ' / luqyân/luqy/luqyah/luqan], to meet. 'alqâ al-sam' is an idiom meaning: "to lend ear, to steal a hearing". See yulqûna at 3:44, p. 173, n. 1).

6. كَاذِبُونَ kâdhîbûn (pl.; sing. kâdhîb) = those that lie, liars, untruthful (active participle from kadhaba [kidhb/ kadhîb/ kadhbah/ kidhbah], to lie. See at 24:13, p. 1110, n. 1).

7. This 'âyah is a reply to those who allege that the Prophet, peace and blessings of Allah be on him, was a poet and that the Qur'ân is a book of verse. يَتَّبِعُ yattabi'u = he follows, pursues (v. iii. m. s. impfct. from ittaba'a, form VIII of tabi'a [taba' / tabâ'ah], to follow. See at 22:3, p. 1045, n. 4).

8. غَاوُونَ ghâwûn = (pl.; s. ghâwîn) = those gone astray, misguided, misled, seduced (act. participle from ghawâ [ghayy/ ghawâyah], to go astray. See ghâwîn at 7:175, p. 534, n. 4).

9. وَادٍ wâdin (s.; pl. 'awdiyah) = ravine, river bed, valley, vale, gorge. See at 20:12, p. 978, n. 9.

10. i. e., they deal with every matter and speak all sorts of things. يَهيمُونَ yahîmûna = they wander, rove, roam, fall in love (v. iii. m. pl. impfct. from hâma [haym/haymân], to wander, fall in love).

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds;¹
وَذَكِّرُوا اللَّهَ كَثِيرًا and remember² Allah often,
وَانصُرُوا and help themselves³
مِنْ بَعْدِ مَا ظَلَمُوا after being wronged.⁴
وَسَيَعْلَمُ And soon there will know
الَّذِينَ ظَلَمُوا those who transgress
أَيُّ مُنْقَلَبٍ by what overturning⁵
يَنْقَلِبُونَ they will be overturned.⁶

1. صالحات *ṣāliḥât* (sing. *ṣāliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 24:55, p. 1129, n. 2.
2. ذكروا *dhakarû* = they remembered, called to mind (v. iii. m. pl. past from *dhakara* [*dhikr* /*tadhkâr*], to remember. See at 3:135, p. 208, n. 4).
3. انتصروا *intaṣarû* = they helped themselves, gained victory (v. iii. m. pl. past from *intaṣara*, form VIII of *naṣara* [*naṣr* /*nuṣûr*], to help. See *yantaṣirûna* at 26:93, p. 1179, n. 3).
4. ظلموا *ẓalimû* = they were wronged, done injustice, were transgressed (v. iii. m. pl. past passive from *ẓalama* [*ẓalm* /*ẓulm*], to do wrong. See at 14:41, p. 841, n. 3).
5. منقلب *munqalab* = that which is turned over, place of overthrow, the hereafter, overturning, final destiny (noun of place/time from *inqalaba*, form VII of *qalaba* [*qalb*], to turn around. See at 18:36, p. 924, n. 11).
6. i. e., their change of circumstances and ultimate destiny. ينقلبون *yanqalibûna* = they turn, turn about, retreat, fall back, be overturned (v. iii. m. pl. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See *yanqalibû* at 3:127, p. 206, n. 4).


27. SŪRAT AL-NAML (THE ANTS)

Makkan: 93 'āyahs

This is a Makkan *sūrah* and is closely related to the one preceding it and the one following it in respect of themes and the period of revelation. In fact these three *sūrahs* — *al-Shu'arā'*, *al-Naml* and *al-Qaṣaṣ* — were revealed consecutively in the mid-Makkan period and they are also arranged consecutively in the Qur'ān.

Like the other Makkan *sūrahs* this *sūrah* also deals with the fundamentals of the faith, namely, monotheism (*tawhīd*), the Messengership (*risālah*) of Muḥammad, peace and blessings of Allah be on him, the truth of the Qur'ān as a scripture sent down by Allah, and of resurrection, judgement, reward and punishment. These themes are brought home by drawing attention to the various aspects of the wonderful creation of Allah's and by a reference to some of the previous Prophets who all conveyed the same message, pointing out how Allah's retribution befell their unbelieving and disobedient peoples. In this context the accounts of Prophets Mūsā, Ṣālih and Luṭ, peace be on them, are given briefly while those of Prophets Dāūd and Sulaymān, peace be on them, are given in some detail. These two Prophets were special in the sense that along with their being Prophets they were also kings who were graced by Allah with special favours and capabilities, such as understanding the speeches of birds and other animals. These two Prophets, notwithstanding their being powerful kings, faithfully delivered the message of the truth to their peoples and to their contemporary rulers and kings. Specially this was the case with Sulaymān, peace be on him, to whose call to the truth Queen Bilqīs, the Queen of Sheba (Saba') responded and submitted humbly.

The *sūrah* is named *al-Naml* (the Ants) with reference to the incident of the warning given to the ants by their leader on the approach of Sulaymān and his army to a valley where those ants abounded. He understood the speech of the ant and spared them ('āyahs 18-19).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طس 1. *Tā - Sīn*.¹

تِلْكَ آيَاتُ These are the signs²

الْقُرْآنِ وَكِتَابُ of the Qur'ān and a Book³

مُبِينٍ open clear.⁴

هُدًى 2. A guidance⁵

وَبُشْرَى and good tidings⁶

لِّلْمُؤْمِنِينَ for the believers.⁷

1. Allah Alone knows the meaning and significance of these disjointed letters. See at 2:1, p. 4, n. 1.

2. *'āyât* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 26:1, p. 1162, n. 2.

3. The word "Book" is in apposition to the Qur'ān, meaning that the Qur'ān is the Book.

4. *mubīn* = open and clear, glaringly obvious, manifest, conspicuous, stark, that which makes clear, clarifies (act. participle from *'abāna*, form IV of *bāna* [bayn/bayān], to be clear, evident. See at 26:115, p. 1181, n. 7.

5. i. e., to the correct way of life and faith, Islām. *hudan* = guidance. See at 20:123, p. 1007, n. 4.

6. i. e., of Allah's pleasure and rewards and a life of eternal peace and happiness in the hereafter. *bushrā* = glad tidings, good news. See at 25:48, p. 1152, n. 11.

7. The Qur'ān is a Book of guidance and good tidings for those who believe and fear Allah. See 2:2.

- الَّذِينَ يُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ
وَهُمْ بِالْآخِرَةِ
هُمْ يُوَفَّقُونَ ﴿٢﴾
3. Who perform¹ the prayers
and pay *zakâh*;²
and they are of the hereafter
the ones that believe firmly.³
- إِنَّ الَّذِينَ
لَا يُؤْمِنُونَ بِالْآخِرَةِ
زَيَّنَّا لَهُمْ
أَعْمَالَهُمْ
فَهُمْ يَمْشُونَ ﴿٣﴾
4. Verily those who do
not believe in the hereafter,
We embellish⁴ to them
their deeds.
So they wander blindly.⁵
- أُولَٰئِكَ الَّذِينَ
هُمْ
سُوءُ الْعَذَابِ
وَهُمْ فِي الْآخِرَةِ
هُمْ الْأَخْسَرُونَ ﴿٤﴾
5. They are the ones
for whom there will be
the evil⁶ of punishment;
and they in the hereafter will
be the ones worst in loss.⁷
- وَأِنَّكَ
لَنَلْقَى الْقُرْآنَ
مِن لَّدُنْ حَكِيمٍ
عَلِيمٍ ﴿٥﴾
6. And indeed you are
made to receive⁸ the Qur'ân
from the One All-Wise,
All-Knowing.
- إِذْ قَالَ مُوسَىٰ
7. When Mûsâ said

1. This 'ayah further specifies the qualifications of the believers. *yuqîmûna* = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from 'aqâma, form IV of qâma [qiyâm /qawmah], to get up, to stand up, to be erect). Proper performance of prayers means to perform them regularly in the prescribed times and manners and in congregation. See at 2:3, p. 5, n. 4.

2. زكاة *zakâh* = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 23:4, p. 1076, n. 1.

3. يوفقون *yûqînûna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., infct. form 'ayqana, form IV of yaqina [yaqn/yaqîn], to be sure, be certain. See at 5:51, p. 355, n. 7).

4. i. e., they, due to their unbelief, consider their deeds good. زينا *zayyannâ* = we embellished, decorated, ornamented, beautified, made charming (v. i. pl. past from *zayyana*, form II of *zâna* [zayn], to decorate, adorn. See at 6:108, p. 436, n. 10).

5. i. e., in their error and conduct. يمشون *ya'mahûna* = they wander, stray, roam blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from 'amaha ['amah], to stray, to rove blindly. See at 23:75, p. 1093, n. 12).

6. i. e., dire and painful punishment. سوء *sû* (pl. 'aswâ') = evil, ill, offence, injury, blemish, calamity, misfortune, bad deed. See at 26:156, p. 1189, n. 5).

7. For they will have no merit to their credit because of their unbelief. أخسرون *'akhsarûn* (pl.; s. 'akhsar; elative of *khâsir*) = worst losers, those most in loss (act. participle from *khasara* [khusr /khasâr /khasârah /khusrân] to lose. See 'akhsarûn at 18:103, p. 947, n. 4).

8. Here is another emphasis on the fact that the Qur'ân was sent down on him and that he did not make it up. تلقى *tulaqqâ* = you are met with, are made to receive/meet, are received (v. ii. m. s. impfct. passive from *laqqâ*, form II of *laqiya* [liqâ' /luqyân], to meet. See *yulaqqawna* at 25:75, p. 1160, n. 13).

لِأَهْلِيهِ to his family:
 إِنَّي نَأْتِسْتُ نَارًا "Indeed I perceive¹ a fire.
 سَتَأْتِيكُمْ مِنْهَا I shall bring you from there
 بَخِيرٍ أَوْ آتِيكُمْ a news or shall bring you
 بِشِهَابٍ قَبِيرٍ a blaze² of live coal³ that
 لَعَلَّكُمْ تَصْطَلُونَ you may warm yourselves.⁴
 ﴿٧﴾
 فَلَمَّا جَاءَهَا 8. So when he came to it
 نُودِيَ أَنُّ he was addressed⁵ that
 بُورِكَ مَنْ فِي النَّارِ blessed⁶ are those in the fire⁷
 وَمَنْ حَوْلَهَا and those around it;
 وَسُبْحَنَ اللَّهُ and Sacrosanct⁸ is Allah,
 رَبِّ الْعَالَمِينَ Lord of all beings.
 ﴿٨﴾
 يَمْوِئُ 9. "O Mûsa,
 إِنَّهُ أَنَا اللَّهُ Verily it is I, Allah,
 الْعَزِيزُ الْحَكِيمُ the All-Mighty, the All-Wise."
 ﴿٩﴾
 وَأَلْقِ عَصَاكَ 10. "And throw⁹ your stick."
 فَلَمَّا رَأَاهَا تَهْتَزُّ But when he saw it moving¹⁰
 كَأَنَّهُ جَائِدٌ as if it was a serpent¹¹ he
 وَلَّى مُدْبِرًا avoided¹² turning his back¹³
 وَلَمْ يُعَقِّبْ and did not look back.¹⁴

1. 'anastu = I perceived, discerned, sensed (v. i. s. past from 'anasa, form IV of 'anisa /anusa ['uns], to be intimate, sociable. See at 20:10, p. 978, n. 2).
2. shihâb (s.; pl. shuhub) = blaze, burning, luminous meteor, shooting star, flame.
3. qabas = firebrand, live coal. See at 20:7, p. 1204, n. 3.
4. taştâlûna = you warm yourselves (v. ii. m. pl. impfct. from iştâlâ, form VIII of şalâ [şalan/ şuliy/ şilâ'), to roast, to burn. See yaşlâ at 17:19, p. 879, n. 1).
5. nûdiya = he was addressed, called, summoned, announced (v. iii. m. s. past passive from nâda, form III of nadâ [nadw], to call. See at 20:11, p. 978, n. 5).
6. bûrika = he was blessed (v. iii. m. s. past from bâraka, form III of baraka, to kneel down. See bâraknâ at 21: 81, p. 1034, n. 12).
7. It was not "fire" but nûr (light) cast on the mountain
8. Subhân means Free from and High above all kinds imperfection and blemish. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 25:18, p. 1143, n. 1.
9. 'alqi = you throw, fling, cast off (v. ii. m. s. imperative from 'alqâ, form IV of laqiya [liqâ' /luqyân /luqy /luqyah/luqan], to meet. See at 20:69, p. 991, n. 1).
10. tahtazzu = he moves, pulsates, is agitated/ touched/ animated/enlivened (v. iii. f. s. impfct. from ihtazza, form VIII of hazza [hazz], to shake, to rock. See ihtazzat at 22:5, p. 1047, n. 2).
11. jânn = jinn, serpent.
12. wallâ = he turned, turned away, fled, avoided (v. iii. m. s. past in form II of waliya, to be near. See tawallâ at 24:11, p. 1109, n. 6).
13. mudbir (s.; pl. mudbirûn) = one who turns one's backs, flees, runs away (act. participle from 'adbara, form IV of dabara [dubâr], to turn one's back. See mudbirîn at 21:58, p. 1028, n. 6).
14. yu'aqqib(u) = he pursues, follows, looks back (v. iii. m. s. impfct. from 'aqqaba, form II of 'aqiba ['aqb], to follow. See mu'aqqibât at 13:11, p. 768, n. 1).

يَشُورَى لَا تَخَفْ¹ "O Mûsâ, be not afraid."

إِنِّي Verily I,

لَا يَخَافُ لَدَى there fear² not before Me

الرَّسُولُونَ³ the Messengers."

إِلَّا مَن ظَلَمَ 11. "Except he that wrongs,⁴

ثُمَّ يَدَّلْ حَسَنًا then changes⁵ for goodness⁶

بَعْدَ سُوءٍ after badness,⁷

فَإِنِّي then verily I am

غَفُورٌ Oft-Forgiving,

رَحِيمٌ⁸ Most Merciful."

وَأَدْخِلْ يَدَكَ 12. "And enter⁸ your hand

فِي جَيْبِكَ into your pocket;⁹

تَخْرُجُ يَبِضًا it will come out¹⁰ white

مِنْ غَيْرِ سُوءٍ without any malignity,

فِي تِسْعِ آيَاتٍ being of nine signs¹¹

إِلَىٰ فِرْعَوْنَ to the Pharaoh

وَقَوْمِهِ and his people.

إِنَّهُمْ كَانُوا قَوْمًا Verily they are a people

فَاسِقِينَ¹² defiantly sinful."

فَلَمَّا جَاءَهُمْ 13. But when to them came

1. لا تخف *lâ takhaf* = do not fear/ be afraid/ be frightened (v. ii. m. s. imperative {prohibition}) from *khâfa* [*khawf* /*makhâfah* /*khîfah*], to be afraid. See at 20:68, p. 990, n. 12).

2. يخاف *yakhâfu* = he fears, dreads, is afraid (v. iii. m. s. impfct. from *khâfa* [*khawf* /*makhâfah* /*khîfah*], to fear. See *yakhâfûna* at 24:50, p. 1127, n. 3).

3. Mûsâ, peace be on him, was thus informed that he was chosen as a Messenger of Allah. *مرسلون*

mursalûn (pl.; s. *mursal*) = those sent out, messengers (passive participle from '*arsala*, from IV of *rasala* [*rasal*], to be long and flowing. See at 15:57, p. 819, n.4.

4. ظلم *zâlama* = he transgressed, did wrong, committed injustice (v. iii. m. s. past from *zalm/zulm*, to do wrong. See at 18:87, p. 942, n. 19).

5. i. e., repents, seeks forgiveness and abides by the injunctions of *shari'ah*. بدل *baddala* = he changed, altered, substituted (v. iii. m. s. past in form II of *badala* [*badal*], to replace. See at 7:162, p. 528, n. 7).

6. حسن *husn* = beauty, good, goodness, benevolence.

7. i. e., unbelief and sins. سوء *sâ'û* (pl. '*aswâ'*) = evil, ill, badness, malignity, offence, injury, blemish, calamity, misfortune, bad deed. See at 27:5, p. 1203, n. 6).

8. أدخل *'adkhal* = enter (in the transitive sense), admit (v. ii. m. s. imperative from '*adkhala*, form IV of *dakhala* [*dukhâl*], to enter. See at 7:151, p. 522, n. 3).

9. جيب *jayb* (s.; pl. *juyûb*) = breast, bosom, hollow, cavity, pocket.

10. i. e., when you bring it out. تخرج *takhruj(u)* = she or it comes/goes out, leaves (v. iii. m. f. impfct. from *kharaja* [*khurâj*], to go out, to leave. The final letter is vowelless because the verb is conclusion of a conditional clause. See *takhruju* at 23:20, p. 1079, n. 9).

11. i. e., nine miracles given by Allah for being shown to the Pharaoh and his people. See for description of the miracles p. 906, n. 7.

أَيْنُنَّا مُبْصِرَةً
فَالُوا
هَذَا سِحْرٌ مُبِينٌ
﴿١٣﴾

14. And they rejected⁴ them,
though convinced⁵ of them
were their selves,
unjustly and arrogantly.⁶
So see how was the
end⁷ of the mischief-makers.⁸

﴿١٤﴾

Section (Rukû') 2

وَلَقَدْ آتَيْنَا
دَاوُدَ وَسُلَيْمَانَ
عِلْمًا وَقَالَا
الْحَمْدُ لِلَّهِ
الَّذِي فَضَّلَنَا
عَلَى كَثِيرٍ مِّنْ عِبَادِهِ
الْمُؤْمِنِينَ ﴿١٥﴾

15. And We indeed gave
Dâwûd and Sulaymân
knowledge⁹ and they said:
"All the praise is for Allah
Who has preferred¹⁰ us
to many of His servants,¹¹
the believers."

وَوَرِثَ سُلَيْمَانُ
دَاوُدَ وَقَالَ
يَا أَيُّهَا النَّاسُ

16. And Sulaymân inherited¹²
from Dâwûd. And he said:
"O you the people,

1. آيات 'âyât (sing. 'āyah) = signs, miracles, revelations, evidences. See at 27:1, p. 1202, n. 2.
2. i. e., to the truth and the right way. مبصرة *mubṣirah* (f. s.; m. *mubṣir*; pl. *mubṣirān*) = one who sees through/perceives/ discerns, gives visibility, eye-opener (act. participle from 'absara, form IV of *baṣura/ baṣira* [baṣar], to see, to understand. See at 17:59, p. 892, n. 1).
3. سحر *sihr* (pl. *aṣḥār*) = sorcery, magic, witchcraft, enchantment. See at 21:3, p. 1013, n. 5.
4. جحدوا *jaḥadû* = they rejected, negated, denied, disavowed, repudiated, refused (v. iii. m. pl. past from *jaḥada* [*jaḥd/juhūd*], to reject, to deny. See at 11:59, p. 699, n. 1).
5. استيقنت *istayqanat* = she was convinced, ascertained, was sure, knew for certain (v. iii. f. s. past from *istayqana*, from X of *yaqina* [*yaqin/yaqan*], to be sure, to know for certain. See *yāqinûa* at 27:3, p. 1203, n. 3).
6. علو *'ulūww* = height, altitude, elevation, sublimity, highness. علوا *'ulūwwan* = being high, i.e., arrogantly. See at 17:42, p. 886, n. 9.
7. عاقبة *'āqibah* (s.; pl. عواقب *'awāqib*) = end, end result, upshot, consequence, outcome. See at 22:41, p. 1061, n. 5.
8. مفسدين *mufsidîn* (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from 'afsada, form IV of *fasada* [*fasād/fusūd*], to be bad. See at 26:183, p. 1193, n. 12).
9. i. e., special knowledge through wahy.
10. فضل *faḍḍala* = he preferred, gave precedence, set (someone) above (v. iii. m. s. past in form II of *faḍala* [*faḍl/ḥuḍūl*], to excel, to be in excess. See at 16:71, p. 849, n. 9).
11. عباد *'ibād* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 25:63, p. 1157, n. 5).
12. ورث *waritha* = he inherited, became heir (v. iii. m. s. past from *wirith/ 'irith/ 'irṭah/ wirāṭah/ rithah/turāṭh*, to inherit. See *yarithu* at 21:105, p. 951, n. 9).

عَلِّمْنَا we have been taught¹

مَنْطِقَ الطَّيْرِ the speech² of the birds

وَأَوْدِنَا and we have been given

مِنْ كُلِّ شَيْءٍ of everything.

إِنَّ هَذَا لَهُ الْفَضْلُ This indeed is the grace³

الْمُبِينِ most obvious."⁴

وَحُشِرَ 17. And mustered⁵ were

لِسُلَيْمَانَ جُنُودُهُ unto Sulaymân his troops⁶

مِنَ الْجِنِّ وَالْإِنسِ of jinn and men

وَالطَّيْرِ فَهُمْ and birds; and they were

بُورُوعُونَ set in battle array.⁷

حَتَّىٰ إِذَا أَتَوْا 18. Till when they came

عَلَىٰ وَادِ النَّعْلِ upon the valley⁸ of ants⁹

قَالَتْ نَمْلَةٌ an ant said:

يَا أَيُّهَا النَّعْلُ "O you the ants,

أَدْخُلُوا مَسَكِنَكُمْ enter your habitats¹⁰

لَا يَحِطُّ بِكُمْ that there crush¹¹ you not

سُلَيْمَانَ وَجُنُودَهُ Sulaymân and his hosts

وَهُمْ لَا يَشْعُرُونَ while they realize not."¹²

فَبَسَّمَ 19. So he smiled,¹³

ضَاحِكًا مِّنْ قَوْلِهَا laughing¹⁴ at her words

1. علم *'ullimnâ* = we were taught, instructed, informed (v. i. pl. past passive from *'allama*, form II of *'alima* [*'ilm*], to know. See *'allamnâ* at 21:80, p. 1034, n. 4).

2. منطق *manṭiq* = speech, diction, logic (verbal noun of *naṭaqa*, to speak, talk. See *yanṭiqu* at 23:62, p. 1090, n. 9).

3. فضل *faḍl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 24:22, p. 1113, n. 2.

4. مبين *mubîn* = open and clear, glaringly obvious, manifest, conspicuous, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 27:1, p. 1202, n. 4).

5. حشر *hushira* = he or it was assembled, gathered, mustered, collected, rallied, herded (v. iii. m. s. past passive from *hashara* [*hashr*], to gather. See *yahshur* at 25:17, p. 1142, n. 9).

6. جنود *junûd* (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 26:95, p. 1179, n. 6).

7. يوزعون *yûza'ûna* = they were set in battle array, restrained (v. iii. m. pl. impfct. passive from *waza'a* [*waz'*], to restrain).

8. واد *wâdin* (s.; pl. *'awdiyah*) = ravine, river bed, valley, vale, gorge. See at 26:225, p. 1200, n. 9.

9. نملة *namlah* (s.; pl. *naml*) = an ant.

10. مساكن *masâkin* (pl.; s. *maskan*) = dwellings, abodes, habitats, residences, homes. See at 21:13, p. 1015, n. 13.

11. يطحمن *yaḥṭimanna* = he surely crushes, smashes, shatters (v. iii. m. s. impfct. emphatic from *ḥaṭama* [*ḥaṭm*], to smash, break, shatter).

12. i. e., they being unaware. يشعرون *yash'urûna* = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 26:202, p. 1197, n. 3).

13. تبسم *tabassama* = he smiled (v. iii. m. s. impfct. in form V of *basama/basima* [*basm*], to smile).

14. ضاحك *dâḥik* = one who laughs (act. participle from *daḥika* [*daḥk/dâḥk/daḥik*], to laugh. See *taḍ-ḥakûna* at 23:110, p. 1102, n. 4).

وَقَالَ رَبِّ and said: "My Lord,
 أَوْزِعْنِي give it to my lot¹
 أَنْ أَشْكُرَ that I may be grateful² for
 نِعْمَتِكَ الَّتِي Your favour which
 أَنْعَمْتَ عَلَيَّ You have bestowed³ on me
 وَعَلَىٰ وَالِدَيَّ and on my father,
 وَأَنْ أَعْمَلَ صَالِحًا and that I do good deeds⁴
 تَرْضَاهُ You are pleased⁵ with;
 وَأَدْخِلْنِي and admit⁶ me
 بِرَحْمَتِكَ out of Your mercy among
 عِبَادِكَ الصَّالِحِينَ Your righteous servants."

﴿١٩﴾

وَنَقَّذَ 20. And he inspected⁷
 الطَّيْرَ فَقَالَ the birds and said:
 مَا لِي "What is the matter with me,
 لَا أَرَىٰ الْهَدَّهْدَ I do not see the hoopoe,⁸
 أَمْ كَانَ or is he
 مِنَ الْغَائِبِينَ of the absentees?"

﴿٢٠﴾

لَأُعَذِّبَنَّهُ 21. "I shall surely punish him
 عَذَابًا شَدِيدًا with a severe punishment
 أَوْ لَا أَذْبَحَنَّهُ or shall indeed execute¹⁰ him
 أَوْ لَا يُبَيِّنَنِي or he shall bring me
 بِسُلْطَانٍ مُّبِينٍ a mandate¹¹ quite clear."

1. 'awzi' = allot, give it to the lot, distribute, incite, inspire (v. ii. m. s. imperative from 'awza'a, form IV of waza'a [waz], to restrain. See yâza'âna at 27:17, p. 1207, n. 7).

2. 'ashkura(u) = I express gratitude, give thanks, am grateful (v. i. s. impfct. from shakara [shukr/shukrân], to thank, express gratitude. The final letter is vowelless because of the particle 'an coming before the verb. See tashkurûna at 23:78, p. 1049, n. 11).

3. 'an'amt = you bestowed grace, graced (v. ii. m. s. past from 'an'ama, form IV of na'ama/na'ima [na'mah/man'am], to be happy, to be in ease. See 'an'amnâ at 7:83, p. 900, n. 5).

4. 'salih' = good, right, proper, sound (act. participle from shalaha/shaluha [shalâh/ shulûh/ maşlahah], to be good, right, proper. See at 23:100, p. 1099, n. 4).

5. tarâdu = you like, are pleased, are satisfied, agree, approve (v. ii. m. s. impfct. from radiya [riḍan/riḍwân/marḍâh], to be satisfied. See at 20:84, p. 995, n. 11).

6. 'adkhal = enter (in the transitive sense), admit (v. ii. m. s. imperative from 'adkhala, form IV of dakhala [dukhâl], to enter. See at 27:12, p. 1205, n. 8).

7. tafadda = he inspected, searched, examined, surveyed, reviewed, investigated (v. iii. m. s. past in form V of faqada faqada [faqd/fiqdân/fuqd], to lose. See tafqidûna, at 12:72, p. 749, n. 2).

8. hudhud = hoopoe [a crested bird with salmon-coloured plumage].

9. ghâ'ibîn (pl.; acc./gen. of ghâ'bûn) = those absenting themselves, absentees, unseen ones (act. participle from ghâba [ghayb/ghaybah/ghiyâb/ghaybûbah/ maghîb] to be absent, unseen. See at 7:7, p. 467, n. 2).

10. 'adhbahanna = I shall surely execute, slaughter, slay, sacrifice (v. i. s. impfct. emphatic from dhahaḥa [dhabh], to slaughter. See dhahabû at 2:71, p. 34, n. 3).

11. sultân = authority, power, mandate, rule, sanction. See at 23:45, p. 1086, n. 13.

فَمَكَثَ غَيْرَ بَعِيدٍ 22. But he stayed¹ not far²
فَقَالَ أَحَطْتُ and said: "I have learnt³
بِمَا لَمْ يَخُطْ بِهِ what you do not know and
وَجِئْتُكَ مِنْ سَبَإٍ have come to you from Saba'
بِبَيِّنَاتٍ 23. with a news⁴ quite sure."⁵

إِنِّي وَجَدْتُ امْرَأَةً 23. "I found a woman
تَرْلِكُهُمْ ruling⁶ over them
وَأُوتِيَتْ and she has been given
مِنْ كُلِّ شَيْءٍ وَمَلَأَ of everything; and she has
عَرْشٌ عَظِيمٌ a throne⁷ quite magnificent."⁸

وَجَدْتُهَا وَقَوْمَهَا 24. "I found her and her people
يَسْجُدُونَ prostrating themselves⁹
لِلشَّمْسِ مِنْ دُونِ اللَّهِ to the sun in lieu of Allah;
وَزَيْنَ لَهُمُ الشَّيْطَانُ and Satan has embellished¹⁰
أَعْمَالَهُمْ for them their deeds
فَصَدَّهُمْ and has thus prevented¹¹
عَنِ السَّبِيلِ them from the way.¹²
فَهُمْ لَا يَهْتَدُونَ So they do not get guidance."¹³

أَلَّا يَسْجُدُوا 25. That they do not prostrate
لِلَّهِ الَّذِي themselves to Allah Who

1. مَكَثَ *makatha* = he stayed, remained, abided, lived (v. iii. m. s. past from *makth/mukûth*), to remain. See *yamkuthu* at 13:17, p. 712, n. 1).

2. بَعِيدَ *ba'id* = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far-away, far-reaching, distant, remote, unlikely. See at 22:12, p. 1049, n. 11).

3. أَحَطْتُ *'ahat-tu* = I encompassed, encircled, surrounded, closed in on from all sides, contained, comprehended, learnt (v. i. s. past from *'ahâta*, form IV of *hâta* [*hawt/ hîtah/hiyâtah*], to guard, to protect, to encircle. See *'ahatnâ* at 18:91, p. 943, n.9).

4. نَبَأَ *naba'* (s.; pl. *'anbâ'*) = news, tidings. See at 26:69, p. 1175, n. 4.

5. يَقِينِ *yaqîn* = certainty, certitude, conviction, certain, sure. See at 15:99, p. 826, n. 3.

6. تَمْلِكُ *tamliku* = she owns, possesses, have power, rules, dominates (v. iii. f. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See *yamlikûna* at 25:3, p. 1138, n. 5).

7. عَرْشِ *'arsh* = throne. See at 25:59, p. 1156, n. 1.

8. عَظِيمِ *'azîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 26:189, p. 1195, n. 2).

9. يَسْجُدُونَ *yasjudûna* = they prostrate themselves, bow respectfully, pay obeisance (v. iii. m. pl. impfct. from *sajada* [*sujûd*], to prostrate oneself. See at 7:206, p. 545, n. 4).

10. زَيْنِ *zayyana* = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zâna* [*zayn*], to decorate, adorn. See at 16:63, p. 847, n. 4).

11. صَدَّ *šadda* = he prevented, stopped, hindered, debarred, repulsed, obstructed, resisted (v. iii. m. s. past from *šadd/šudûd*, to turn away, debar. See *yašuddûna* at 22:15, p. 1053, n. 13).

12. i. e., the way of the truth, monotheism and worship of Allah Alone. سَبِيلِ *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 25:42, p. 1151, n. 3.

13. يَهْتَدُونَ *yahtadûna* = they receive guidance, find way, are guided (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide, to show the way. See at 23:49, p. 1087, n. 9).

يُخْرِجُ الْخَبَاءَ brings out¹ the hidden²
 فِي السَّمَوَاتِ وَالْأَرْضِ in the heavens and the earth
 وَيَعْلَمُ مَا تُخْفُونَ and knows what you conceal³
 وَمَا تُعْلِنُونَ and what you disclose.⁴

26. Allah, there is no deity
 إِلَّا هُوَ except He, Lord of
 الْعَرْشِ الْعَظِيمِ the Throne most sublime.*

27. He said:
 "We shall see⁵ whether
 أَصَدَقْتَ you have spoken the truth⁶
 أَمْ كُنْتَ or you are
 مِنَ الْكَاذِبِينَ of those telling lies."⁷

28. "Go
 with this letter⁸ of mine
 and deliver⁹ it to them;
 ثُمَّ تَوَلَّ عَنْهُمْ then turn away¹⁰ from them
 فَأَنْظِرْ مَاذَا يَرْجِعُونَ and see what they return."¹¹

29. She said:
 "O you the nobles,¹²

1. يخرج *yukhrija(u)* = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from 'akhrāja, form IV of *kharaja* [*khurāj*], to go out, to leave. See at 10:31, p. 649, n. 6).

2. خبء *kahb'* = that which is hidden.

3. تخفون *tukhfūna* = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from 'akhfā, form IV of *khafiya* [*khafā*] /*khifah*/ *khufyah*], to be hidden. See at 6:91, p. 428, n. 4).

4. So you are accountable to Allah for whatever you do, openly or secretly, and you cannot avert it.

تعلنون *tu'linūna* = you (all) declare, disclose, (v. ii. m. pl. impfct. from 'al'ana, form IV of 'alana/aluna [*'alāniyyah*], to be or become known, evident. See at 16:19, p. 833, n. 1).

* One should prostrate oneself to Allah on reading this 'āyah.

5. نَظَرُ *nanzuru* = we see, look, look expectantly, wait for, await (v. i. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at. See *yanzurūna* at 16:33, p. 837, n. 12).

6. أَصَدَقْتَ *ṣadaqta* = you spoke the truth (v. ii. m. s. past from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 5:113, p. 387, n. 3).

7. كَاذِبِينَ *kādhibîn* (pl.; acc./gen. of *kādhibūn*, sing. *kādhīb*) = those that lie, liars (act. participle from *kadhaba* [*kidhb/ kadhīb/ kadhbah/ kidhbah*], to lie. See at 26:186, p. 1194, n. 8).

8. كِتَاب *kitāb* = writing, writ, letter, prescript, book, document, deed, contract. See at 24:33, p. 1118, n. 12.

9. أَلْقِ *'alqi* = you throw, fling, cast off, deliver (v. ii. m. s. imperative from 'alqā, form IV of *laqiya* [*liqā*] /*luqyān* /*luqy luqyah/luqan*], to meet. See at 27:10, p. 1204, n. 9).

10. تَوَلَّ *tawalla* = you turn away (v. ii. m. s. imperative from *tatawallā*, form V of *waliya*, to be near. See *tawallaw* at 24:54, p. 1128, n. 8).

11. i. e., in reply. يَرْجِعُونَ *yarji'ūna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجع *rujā'*] to come back, return. See at 21:58, p. 1028, n. 7).

12. مَلَأَ *mala'* = crowd, host, grandees, council of elders, chiefs, nobles. See at 23:46, p. 1087, n. 1).

إِنِّى أَلْقِىَ إِلَيْكَ
١٧ كِتَابًا كَرِيمًا
verily delivered¹ to me has been
a noble² letter."

إِنَّهُ مِنْ سُلَيْمَانَ
وَلِأَنَّهُ بِسْمِ اللَّهِ
الرَّحْمَنِ
الرَّحِيمِ
30. "It is from Sulaymân and
it is with the name of Allah
the Most Compassionate,
the Most Merciful."

أَلَّا تَعْلَمَ أَعْلَمُ
وَأَتُونِى
مُسْلِمِينَ
31. "That do not overtop³ me
and come to me
as Muslims."⁴

Section (Rukû') 3

قَالَتْ
يَا أَيُّهَا الْمَلَأُو
أَقْتُونِى فِى أَمْرِى
مَا كُنْتُ
فَاطِعَةً لِّأَمْرٍ
تَشْهَدُونَ
32. She said:
"O you the nobles,⁵
counsel⁶ me in my affair;⁷
I do not use to
dispose of⁸ any affair until
you see with your own eyes"⁹

قَالُوا نَحْنُ
أَوْ لَوْ أَنَّا
وَأُولُو بَابِ
وَأَلَمْرِ إِلَيْكَ
33. They said: "We are
owners¹⁰ of power and
owners of severe¹¹ prowess,¹²
and the command is yours;

1. ألقى 'ulqiya = he was thrown, flung, cast, delivered (v. iii. m. s. past passive from 'alqâ, from IV of laqiya [liqâ' /luqyân /luqy /luqyah/luqan], to meet. See at 26:46, p. 1171, n. 5).

2. كريم karîm (s.; pl. kirâm/kuramâ') = Most Noble, noble, generous, liberal, munificent (act. participle in the scale of fa'il from karuma [karam/karâmah], to be noble/generous. See at 26:58, p. 1173, n. 7).

3. لا تَعْلُوا lā ta'lû = do not be high/ rise/ascend/exalt yourself, stand out, overtop (v. ii. m. pl. imperative [prohibition] from 'alâ ['ulûw], to go up, rise. See 'alâ at 23:91, p. 1097, n. 5).

4. i. e., submitting completely and sincerely to Allah.

5. مَلَأٌ mala' = crowd, host, grandees, council of elders, chiefs, nobles. See at 23:46, p. 1087, n. 1).

6. أَعْتُوا 'aftû = you counsel, give opinion, advise (v. ii. m. pl. imperative from aftâ, form IV of fatâ [fatw/fatâ'], to be youthful, young. See at 12:43, p. 738, n. 12).

7. أَمْرٌ 'amr (s.; pl. awâmîr / أمور 'umûr) = order, command, decree / matter, issue, affair. See at 24:62, p. 1134, n. 6.

8. قَاطِعَةً qâṭi'ah (f. s.; mas. qâṭi'; pl. qâṭi'ûn) = one who cuts, cuts off, severs, decides finally, disposes of (act. participle from qata'a [qat'], to cut, cut off. See yaqṭa'ûna at 13:25, p. 774, n. 14).

9. i. e., you consider and give your opinion. تَشْهَدُونَ tash-hadûna = you (all) bear witness, see with your own eyes (v. ii. m. pl. impfct. from shahida [shuhûd/shahâdah], to witness, to testify. See at 3:70, p. 182, n. 11).

10. 'âlû = owners, possessors, people of.

11. شديد shadîd (pl. ashiddâ' أشداء shidâd) = most severe, stern, rigorous, hard, harsh, strong. See at 23:77, p. 1094, n. 5).

12. بَأْسٌ ba's = might, strength, courage, intrepidity, prowess (also, as verbal noun of ba'sa, hurt, harm, violence). See at 21:12, p. 1015, n. 9.

فَأَنْظِرِي مَاذَا تَأْمُرِينَ so see¹ what you will order."²

﴿٣٣﴾

قَالَتْ إِنَّ الْمُلُوكَ 34. She said: "Verily kings,

إِذَا دَخَلُوا قَرْيَةً

أَفْسَدُوهَا they destroy³ it and

وَجَعَلُوا أَعْرَءَ make⁴ the respected ones⁵ of

أَهْلِهَا آذِلَّةً its inhabitants humiliated.⁶

وَكَذَلِكَ يَفْعَلُونَ And suchwise they will do."

﴿٣٤﴾

وَأِنِّي مُرْسِلَةٌ 35. "And I am going to send⁷

إِلَيْهِمْ بِمَهْدِيٍّ to them with a present⁸

فَنَظِرَةٌ ثُمَّ and wait to see⁹ with what

يَرْجِعُ الْمُرْسَلُونَ the messengers return."¹⁰

﴿٣٥﴾

فَلَمَّا جَاءَ 36. So when they came

سُلَيْمَانَ قَالَ to Sulaymân he said:

أَتَيْدُونَنِي بِمَالٍ "Do you aid¹¹ me with wealth?

فَمَا آتَانِي اللَّهُ But what Allah has given me

خَيْرٌ مِمَّا is better¹² than what

مَاتَنكُمْ He has given you.

بَلْ أَنتُمْ بِمَهْدِيكُمْ Nay, you with your present

تَفْرَحُونَ are delighted!"¹³

﴿٣٦﴾

أَرْجِعْ إِلَيْهِمْ 37. "Go back to them.

1. انظري *unzurî* = you (f.) see, look, consider, wait and see (v. ii. f. s. imperative from *nazara* [*nazr/ manzar*], to see, view, look at. See *nanzuru* at 27:27, p. 1210, n. 5).

2. تأمرين *ta'murîna* = you order, command, bid, enjoin (v. ii. f. s. impfct. from *'amara* [*'amr*], to order, to command. See *ta'muru* at 25:60, p. 1156, n. 3).

3. أفسدوا *'afsadû* = they destroyed, spoilt, ruined, corrupted (v. iii. m. pl. past from *'afsada*, form IV of *fasada* [*fusâd/fusûd*], to be bad. See *fasadat* at 23:71, p. 1092, n. 6).

4. جعلوا *ja'alû* = they set, appointed, placed, made (v. iii. m. pl. past from *ja'ala* [*ja'l*] to make, to put. See at 14:30, p. 798, n. 4).

5. أعزّة *'a'izzah* (pl.; s. عزيز *'uzîz*) = strong, mighty, hard, respected, distinguished, honourable. See at 5:54, p. 357, n. 5.

6. آذلة *'adhillah* (pl.; s. ذليل *dhalîl*) = docile, submissive, pliable, abject, humble, humiliated, lowly. See at 5:54, p. 357, n. 4.

7. مرسله *mursilah* (f. s.; m. *mursil*, pl. *mursilân*) = sender, in the process of sending, one going to send, send out, despatch (act. participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'ursila* at 26:27, p. 1167, n. 9).

8. هدية *hadîyah* (s/; pl. *hadâyâ*) = present, gift.

9. نظيرة *nâzîrah* (f.; s. *nâzîr*; pl. *nâzîrûn*) = one who sees, looks, waits, waits and sees (act. participle from *nazara*. See n. 1 above).

10. يرجع *yurji'u* = he returns, sends back, refers back (v. iii. m. s. impfct. from *raja'a* [*rujû'*], to return. See *yurji'a* at 20:91, p. 998, n. 7).

11. تمدون *tumiddûna* = you aid, help, assist, support, reinforce, provide, delay, postpone (v. ii. m. pl. impfct. from *'amadda*, form IV of *madda* [*madd*], to extend. See *numiddu* at 23:55, p. 1089, n. 4).

12. خير *khayr* = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 25:15, p. 1141, n. 13./

13. تفرحون *tafrahûna* = rejoice, become happy, are delighted (v. ii. m. pl. impfct. from *fariha* [*farah*], to be glad. See *yafrahûna* at 13:135, p. 789, n. 8).

فَلَنَأْتِيَنَّهُمْ
بِجُنُودٍ We will surely go to them
with troops¹

لَا قِبَلَ لَهُمْ بِهَا they have no power to resist,²
وَلَنُخْرِجَنَّهُمْ and we will oust³ them

مِنْهَا أَذِلَّةٌ from there disgraced⁴ and
وَهُمْ صَاغِرُونَ they will be contemptible."⁵

قَالَ 38. He said:

يَا أَيُّهَا الْمَلَأُوْ
أَيُّكُمْ يَأْتِيَنِي who of you will bring me
بِعَرْشِي قَبْلَ أَنْ her throne⁷ before that they
يَأْتُونِي مُسْلِمِينَ come to me as Muslims?"

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ 39. A crafty one⁸ of the jinn
أَنَا أُمِيتُكَ بِهِ said: " I shall bring it to you
قَبْلَ أَنْ تَقُومَ before that you rise
مِنْ مَقَامِكَ from your place;⁹
وَأَنَا عَلَيْهِ لَقَوِيٌّ and I am for it indeed strong
أَمِينٌ and trustworthy."¹⁰

قَالَ الَّذِي عِنْدَهُ 40. There said the one who
عِلْمٌ مِّنَ الْكِتَابِ had knowledge of the Book:
أَنَا أُمِيتُكَ بِهِ قَبْلَ أَنْ "I shall bring it before that

1. جنود *junûd* (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 27:17, p. 1207, n. 6).

2. قِبَل = *qibal* power, ability. لَا قِبَلَ لَهُ *lâ qibala lahu bihi* is an idiom meaning: he has not power over it, he is unable to resist it.

3. لَنُخْرِجَنَّ *la nukhrijanna* = we shall surely drive out, will oust, expel, dislodge (v. i. pl. impfct. emphatic from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 14:13, p. 791, n. 8).

4. أَذِلَّةٌ *'adhillah* (pl.; s. ذَلِيلٌ *dhalil*) = docile, submissive, pliable, abject, humble, humiliated, disgraced, lowly. See at 27:34, p. 1212, n. 6.

5. صَاغِرُونَ *ṣāghirûn* (pl.; s. *ṣāghir*) = lowly ones, despised, humiliated, contemptible. See *ṣāghirîn* at 7:13, p. 469, n. 3.

6. مَلَأٌ *mala'* = crowd, host, grandees, council of elders, chiefs, nobles. See at 27:32, p. 1211, n. 5).

7. عَرْشٌ *'arsh* = throne. See at 27:23, p. 1209, n. 7.

8. عِفْرِيتٌ *'ifrît* (s.; pl. *'afârîr*) = a crafty one, cunning, wily, mischievous.

9. مَقَامٌ *maqâm* (s. ; pl. *maqâmât*) = place, location, spot, station, standing (noun of place/time from *qâma* [*qawmah/qiyâm*], to stand up, to get up, to rise. See *muqâm* at 25:76, p. 1161, n. 4).

10. أَمِينٌ *'amin* = faithful, trustworthy, trusted, trustee, loyal, honest (active participle in the scale of *fa'il* from *'amuna* [*'amānah*], to be faithful. See at 26:178, p. 1193, n. 1).

يَرْتَدِّ إِلَيْكَ طَرْفُكَ	there falls back ¹ to you your glance." ²
فَلَمَّا رَأَاهُ مُسْتَقَرًّا	So when he saw it settled ³
عِنْدَهُ قَالَ	before him he said:
هَذَا مِنْ فَضْلِي رَبِّي	"This is of the grace of my Lord that He may test ⁴ me whether I express gratitude ⁵
لِيُثَبِّتَ أَمْ أَكْفُرُ	or be ungrateful. ⁶
وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ	And whoever expresses gratitude he but expresses gratitude for himself.
وَمَنْ كَفَرَ	And whoever turns ungrateful,
فَإِن رَّبِّي	then indeed my Lord is
عَلِيمٌ	Above Want, ⁷ All-Bountiful."
قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي	41. He said: "Disguise ⁸ her throne for her; we shall see ⁹
أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ	whether she will be guided ¹⁰ or will be of those that are not guided."
فَلَمَّا جَاءَتْ	42. So when she came
قِيلَ أَهَكَذَا	it was said: "Is it like this

1. يرتد *yartadda(u)* = he apostatizes, forsakes, abandons, deserts, renounces, falls back, retreats (v. iii. m. s. impfct. from *irtadda*, form VIII of *radda* [radd], to send back. The final letter takes *fathah* because of the particle 'an coming before the verb. See at 5:54, p. 357, n. 3).
2. i. e., before the twinkling of your eye. طرف *tarf* = glance, look, eye. See at 14:43, p. 803, n. 4.
3. The throne was brought and set before him before the twinkling of his eyes. مستقر *mustaqirr* = that which is settled, is firmly established, stable, stationary (act. participle from *istaqarra*, form X of *qarra* [qarâr], to settle down, to abide. See *mustaqarr* at 25:76, p. 1161, n. 3).
4. يبلو *yabluwa(lu)* = he tests, tries, (v. iii. m. s. impfct. from *balâ* [balw / balâ], to test, to try. The final letter takes *fathah* because of a hidden 'an in li (lâm of motivation) coming before the verb. See at 11:7, p. 679, n. 9).
5. أشكر *'ashkuru* = I express gratitude, give thanks, am grateful (v. i. s. impfct. from *shakara* [shukr/shukrân], to thank, express gratitude. See *'ashkura* at 27:19, p. 1208, n. 2).
6. أكفر *'akfuru* = I become ungrateful, cover, disbelieve (v. i. s. impfct. from *kafara* [kufr], to cover. See *kafarta* at 18:37, p. 925, n. 3).
7. Allah is above all want. It is we who are in need of His favour and forgiveness. غني *ghanî* (s.; pl. 'aghniyâ') = above want, free from want, rich. See at 22:64, p. 1068, n. 6.
8. نكروا *nakkirû* = (you all) make unrecognizable, disguise, mask, make indefinite (v. ii. m. pl. imperative from *nakkara*, form II of *nakira* [(naka)r/ nukr/ nukûr/ nakîr], not to know. See *yunkirâna* at 16:83, p. 855, n. 5).
9. ننظر *nanẓur(u)* = we see, look, look expectantly, wait for, await (v. i. pl. impfct. from *nazara* [nazr/manẓar], to see, view, look at. The final letter is vowelless because the verb is conclusion of a conditional clause. See *nanẓuru* at 27:27, p. 1210, n. 5).
10. i. e., guided to the point of recognizing her own throne. تهتدى *tahtadî* = she receives guidance, is guided (v. iii. f. s. impfct. from *ihtadâ*, form VII of *hadâ* [hady/ hudan /hidâyah], to guide, to show the way. See *yahtadûna* at 27:24, p. 1209, n. 13).

عَرْشِكَ قَالَتْ your throne?"¹ She said:

كَأَنَّهُ هُوَ "As if it is that."

وَأَوْثِنَا "And we had been given

الْعِلْمَ مِن قَبْلِهَا knowledge before her

وَكُنَّا مُسْلِمِينَ and we had been Muslims.²

وَصَدَّهَا 43. But there had barred³ her

مَا كَانَتْ تَعْبُدُ what she used to worship⁴

مِن دُونِ اللَّهِ besides Allah.

إِنَّمَا كَانَتْ Verily she was

مِن قَوْمٍ كَافِرِينَ of a people of unbelievers.⁵

فَقِيلَ لَهَا 44. It was said to her:

أَدْخُلِي الصَّرْحَ "Enter⁶ the palace."⁷

فَلَمَّا رَأَتْهُ But when she saw it

حَسِبَتْهُ لُجَّةً she thought⁸ it was a pool⁹

وَكَشَفَتْ عَنْ and she uncovered¹⁰

سَاقِيهَا her two legs.

قَالَ إِنَّهُ صَرْحٌ He said: "It is a palace

مُعَرَّدٌ مِّن قَوَارِيرَ paved¹¹ with crystals."¹²

قَالَتْ رَبِّ إِنِّي She said: "My Lord, I have

ظَلَمْتُ نَفْسِي indeed wronged myself

وَأَسْلَمْتُ and I surrender¹³

1. عرش 'arsh = throne. See at 27:38, p. 1213, n. 7.

2. This is Sulaymân's statement (see Al-Tabarî, *Tafsîr*, XIX, 167).

3. صدد *sadda* = he turned away, diverted, deterred, dissuaded, repelled, prevented, barred (v. iii. m. s. past from *sadd*, to turn away. See at 4:55, p. 265, n. 1).

4. i. e., she had intelligence and understanding enough to find the right way, but her having been born and brought up in polytheism and worship of the sun had made her attached to that. This is further clarified in the next clause of the 'ayah.

تعبد *ta'budu* = she worships, serves (v. iii. f. s. impfct. from 'abada [*'ibâdah* / *'ubûdah* / *'ubûdiyyah*], to worship. See *ta'budûna* at 26:92, p. 1179, n. 1).

5. كافرين *kâfirîn* (pl.; acc./genitive of *kâfirîn*; s. *kâfir*) = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufr* / *kufrân* / *kufûr*], to disbelieve, to cover. See at 26:19, p. 1166, n. 3).

6 ادخلى *udkhulî* = you (f) enter, go in (v. ii. f. s. imperative from *dakhala* [*dukhûl*], to enter. See *udkhulû* at 16:29, p. 836, n. 3).

7. صرح *ṣarḥ* (s.; pl. *ṣurâḥ*) = palace, edifice, lofty structure, castle.

8. حسبت *ḥasibat* = she thought, deemed, regarded, supposed (v. iii. m. s. past from *ḥasiba* [*ḥisbân* / *maḥsabah*], to deem, to regard. See *ḥasibtum* at 23:115, p. 1103, n. 1).

9. لجة *lujjah* (s.; pl. *lujaj*) = pool, depth of the sea, gulf, chasm. See *lujjîy* at 24:40, p. 1123, n. 1.

10. كشفت *kashafat* = she removed, disclosed, uncovered (v. iii. f. s. past from *kashafa* [*kashf*], to remove. See *kashafnâ* at 23:75, p. 1093, n. 8).

11. معرود *mumarrad* = paved, plastered, mortared, faced (pass. participle from *marrada*, form II of *marada* [*murûd* / *murûdah* / *marâdah*], to be refractory).

12. قوارير *qawârîr* (pl.; s. *qârûrah*) = glass, crystals.

13. أسلمت *'aslamtu* = I submitted, surrendered, delivered up (v. i. s. past from *'aslama*, form IV of *salima* [*salâmah* / *salâm*], to be safe. See at 3:20, p. 162, n. 6).

مَعَ سُلَيْمَانَ along with Sulaymân
لِلَّهِ رَبِّ الْعَالَمِينَ to Allah, Lord of all beings.¹

Section (Rukû') 4

وَلَقَدْ أَرْسَلْنَا 45. And We had indeed sent²
إِلَى ثَمُودَ أَخَاهُمْ to the Thamûd their brother³
صَالِحًا أَنْ أَعْبُدُوا اللَّهَ Sâlih that you worship Allah.⁴

فَإِذَا هُمْ Then lo, they became
فَرِيقَانِ two groups⁵
يَخْتَصِمُونَ contesting one another.⁶

قَالَ يَاقَوْمِ 46. He said: "O my people,
لِمَ تَسْتَعْجِلُونَ why do you wish to hasten⁷
بِالسَّيِّئَةِ with the evil⁸
قَبْلَ الْحَسَنَةِ before the good thing?⁹
لَوْلَا تَسْتَغْفِرُونَ Why not ask forgiveness¹⁰
اللَّهَ لَعَلَّكُمْ of Allah that you may
تُرْحَمُونَ be bestowed mercy?"

قَالُوا اطَّيَّرْنَا 47. They said: "We augur ill¹¹
بِكَ وَبِمَنْ مَعَكَ of you and of those with you."
قَالَ طَبَّ رُكْمِ He said: "Your augury¹²
عِنْدَ اللَّهِ lies with Allah.

1. *عَالَمِينَ* 'ālamîn (acc./gen. of *عَالَمُونَ* 'ālamûn; sing. *عَالَمٌ* 'ālam, i.e., any being or object that points to its Creator; sing. 'ālam) = all beings, creatures. See at 26:192, p. 1195, n. 6).

2. *أَرْسَلْنَا* 'arsalnâ = we sent out, sent, despatched, discharged (v. i. pl. past from 'arsala, form IV of *rasila* [rasal], to be long and flowing. See at 25:56, p. 1155, n. 1).

3. The Arabs use to address a person of a particular tribe or clan as their "brother".

4. i. e., worship Allah Alone to the exclusion of all imaginary deities.

5. i. e., the one of believers and the other of unbelievers. *فَرِيقَانِ* *fariqân* (dual; s. *fariq*; pl. *فُرُق* *furûq*, *افْرِيقَانِ* *afriqah*) = section, group, faction, party, band. See *fariq* at 24:47, p. 1126, n. 3).

6. *يَخْتَصِمُونَ* *yakhtaṣimûna* = they quarrel/ dispute/ argue/ contest one another (v. iii. m. pl. impfct. from *ikhtaṣama*, form VIII of *khaṣama* [*khaṣm* / *khiṣâm* / *khuṣûmah*], to defeat in argument. See at 26:96, p. 1179, n. 7).

7. *تَسْتَعْجِلُونَ* *tasta'jilûna* = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from *ista'jala*, form X of 'ajala ['ajal / 'ajalah], to hasten. See at 10:51, p. 655, n. 13).

8. i. e., the threatened punishment by Allah. *السَّيِّئَةِ* *sayyi'ah* (pl. *سَيِّئَاتٍ* *sayyi'ât*) = sin, offence, bad deed, evil. See at 23:96, p. 1098, n. 9.

9. i. e., Allah's mercy, forgiveness and favours. *الْحَسَنَةِ* *ḥasanah* (s.; pl. *حَسَنَاتٍ* *ḥasanât*) = good thing, good deed, merit (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 16:12, p. 869, n. 8.

10. *تَسْتَغْفِرُونَ* *tastaghfirûna* = you (all) seek forgiveness, ask for pardon (v. ii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr* / *maghfirah* / *ghufrân*], to forgive. See *yastaghfirûna* at 8:33, p. 558, n. 7).

11. *اطَّيَّرْنَا* *iṭṭayyarnâ* (originally *taṭayyarnâ*) = we augured ill, saw an evil omen (v. i. pl. past from *taṭayyara*, form V of *târa* [*tayr* / *tayrân*], to fly. See *yattayyarnâ* at 7:131, p. 513, n. 5).

12. The pre-Islamic Arabs used to augur by means of particular birds flying at particular times. *طَبَّ* *ṭab* = flying bird, augury by bird. See at 17:13, p. 877, n. 2.

بَلْ أَنْتُمْ قَوْمٌ
تَحْتَمِلُونَ 48. And there were in the
city² nine chiefs³
يُفْسِدُونَ فِي الْأَرْضِ making mischief⁴ in the land
وَلَا يُصْلِحُونَ and did not rectify.⁵
قَالُوا 49. They said:
"نَقْسِمُ بِاللَّهِ
لَنَكُونَنَّ
وَأَهْلُهُ
ثُمَّ لَنَقُولَنَّ لَوْ لَوِ
مَا شَهِدْنَا
مَهْلِكِ أَهْلِهِ
وَأَنَا لَصَادِقُونَ
وَمَكَرُوا مَكْرًا
وَمَكَرْنَا مَكْرًا
وَهُمْ لَا يَشْعُرُونَ
فَانظُرْ كَيْفَ
كَانَ
عَاقِبَةُ مَكْرِهِمْ

1. تفتون *tuftanûna* = you are tried/ put to test/under trial (v. ii. m. pl. impfct. passive from *fatana* [fatn/futûn], to turn away, to put to trial. See *yufstânûna* at 9:126, p. 633, n. 4).
2. i. e., al-Hijr, in the north-west of Arabia.
3. رهط *rahṭ* (s.; pl. 'arḥuṭ/'arḥâṭ/'arāhiṭ) = a group of people (less than ten), clan, relatives, chiefs. See at 11:91, p. 711, n. 3.
4. i. e., by their unbelief (*kufṭ*) and sinful acts; and they were the persons who took the lead in killing the she-camel. يفسدون *yufsidûna* = they make mischief, cause disorder, spoil (v. iii. m. pl. impfct. from 'aṣṣada, form IV of *ṣasada* [ṣasād/ṣusād], to be bad. See at 26:152, p. 1188, n. 10).
5. يصلحون *yusliḥûna* = they make good, make amends, reform, rectify (v. iii. m. pl. impfct. from 'aṣṣalaḥa, form IV of *ṣalaha* [ṣalāḥ/ ṣulāḥ/ maṣlahah], to be good, proper. See at 26:152, p. 1188, n. 11).
6. نقسموا *taqāsamû* = you (all) swear one another, bind yourselves by oath (v. ii. m. pl. imperative from *taqāsama*, form VI of *qasama* [qasm], to divide. See *qāsamû* at 7:21, p. 47, n. 4).
7. i. e., to kill Sâlih, peace be on him, and his family. لنكونن *la nubayyitanna* = we shall surely attack by night, do by night, brood by night, put up for the night, contrive, harbour, design (v. i. pl. impfct. from *bayyata*, form II of *bâta* [bayt/bayât /mabît / mabât /baytāh], to be in the night, not to finish. See *yubayyitûna* at 4:108, p. 292, n. 7).
8. i. e., the next of kin entitled to the blood-wit. ولي *waliyy* (s.; pl. أولياء 'awliyâ') = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 19:45, p. 962, n. 4.
9. شهدنا *shahidnâ* = we bore witness, witnessed, testified (v. i. pl. past from *shahida* [shuhûd/ shahâdah], to witness, to testify. See at 12:81, p. 752, n. 7).
10. مهلك *mahlik* = destruction, time or place of destruction (verbal noun and also noun of place or time from *halaka*. See at 18:59, p. 934, n. 4).
11. مكروا *makarû* = they schemed, plottted, planned, had recourse to a ruse, devised (v. iii. m. pl. past from *makara* [makr], to deceive, to delude. See at 16:45, p. 842, n. 9).

أَنَّا دَمَّرْنَاهُمْ
وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾

that We annihilated¹ them
and their people, one and all.²

فَتِلْكَ بُيُوتُهُمْ
خَاوِبَةٌ بِمَا ظَلَمُوا
إِنَّ فِي ذَلِكَ لَآيَةً
لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾

52. So those are their houses
in ruins,³ for they transgressed.⁴
Verily therein is a sign⁵
for a people that know.

وَأَنْجَيْنَا
الَّذِينَ آمَنُوا
وَكَاثِبُوا يَنْفُوتَ ﴿٥٣﴾

53. And We saved⁶
those who believed
and used to fear Allah.⁷

وَلُوطًا
إِذْ قَالَ لِقَوْمِهِ
أَتَأْتُونَ الْفَاحِشَةَ
وَأَنْتُمْ تَبْصِرُونَ ﴿٥٤﴾

54. And Lût,
when he said to his people:
"Do you commit the adultery⁷
while you see through?"⁸

أَيُنْكِحُكُمْ لَتَأْتُونَ
الرِّجَالَ شَهْوَةً
مِنْ دُونِ النِّسَاءِ
بَلْ أَنْتُمْ قَوْمٌ
بَجْهَلُونَ ﴿٥٥﴾

55. "Verily you go unto
men in passion⁹
in stead of women.
Nay, you are a people
lacking sense."¹⁰

1. دَمَّرْنَا *dammarnâ* = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara* to perish. See at 26:172, p. 1192, n. 1).

2. أَجْمَعِينَ *'ajma'in* (pl.; acc./gen. of *'ajma'un*; s. *'ajma'*) = all, one and all, whole, entire. See at 26:49, p. 1172, n. 2.

3. خَاوِبَةٌ *khâwiyah* (f.; mas. *khâwin*, active participle from *khawâ* [*khawâ'*/*khawan*], to be empty) = fallen, empty, vacant, desolate, in ruins. See at 22:45, p. 1062, n. 2).

4. ظَلَمُوا *ẓalamû* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 21:2, p. 1013, n. 13).

5. i. e., an evidence of Allah's dealing with the sinful people and a matter for reflection and heeding. آيَةً *'âyah* (pl. آيَات *'âyât*) = sign, revelation, miracle, evidence. See at 21:5, p. 1013, n. 10.

6. أَنْجَيْنَا *'anjaynâ* = we rescued, saved, delivered (v. i. pl. past from *'anjâ*, form IV of *najâ* [*najw'*/*najâ'*/*najâh*], to save. See at 26:119, p. 1183, n. 5).

7. The people of Lût were given to homosexuality (see the following *'âyah*). فَاحِشَةً *fâhishah* s.; (pl. فَوَاحِش *fawâhish*) = vile deed, grave sin, monstrosity, atrocity, scandal, adultery, fornication, lewdness. See at 24:19, p. 1111, n. 8.

8. تَبْصِرُونَ *tubṣirûna* = you see, see through, understand observe, realize (v. ii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to see. See at 21:3, p. 1013, n. 6).

9. شَهْوَةً *shahwah* (s.; pl. *shahawât*) = passion, desire, lust, sensuousness, craving, greed. See at 7:81, p. 497, n. 6.

10. Technically *jâhilīyah* means ignoring guidance and indulging in deeds and conduct disapproved by *shari'ah*. Hence a literate person possessed of material civilization may as well be a *jâhil* in the technical sense. تَجْهَلُونَ *tajhalûna* = you ignore, lack sense (v. ii. m. pl. impfct. from *jahila* [*jahl/jahâlah*], to be ignorant. See at 11:29, p. 688, n. 7).

﴿ فَكَانَ ۖ 56. So no reply was there

جَوَابَ قَوْمِهِ ۖ of his people

إِلَّا أَنْ قَالُوا ۖ except that they said:

أَخْرِجُوا آلَ لُوطٍ "Drive¹ the Lût family

مِنْ قَرْيَتِكُمْ ۖ out of your town.²

إِنَّهُمْ أَشَاسٌ ۖ Verily they are a folk

يَتَّبِعُونَ ۖ practising purity.³

﴿ فَأَنْجَيْنَاهُ ۖ 57. So We saved⁴ him

وَأَهْلَهُ ۖ and his family

إِلَّا أَمْرَأَتَهُ ۖ except his wife.

فَقَدَرْنَاهَا ۖ We destined⁵ her to be

مِنَ الْفَاقِينَ ۖ of those remaining behind.⁶

﴿ وَأَمْطَرْنَا عَلَيْهِمْ ۖ 58. And We rained⁷ on them

مَطَرًا فَاسِقًا ۖ a rain; and evil became⁸

مَطَرًا الْمُنْذَرِينَ ۖ the rain for those warned.⁹

Section (Rukû') 5

﴿ قُلِ الْمُنَادِ ۖ 59. Say: "All the praise is

لِلَّهِ وَسَلَامٌ ۖ for Allah and peace

عَلَىٰ عِبَادِهِ الَّذِينَ ۖ be on His servants

أَصْطَفَىٰ ۖ whom He has chosen.¹¹

1. i. e., they said to one another. أَخْرَجُوا 'akhrijû = you (all) drive out, expel, dislodge (v. ii. m. pl. imperative from 'akhraja, form IV of kharaja [kharaj], to go out. See at 7:82, p. 497, n. 8.

2. قرية qaryah (s.; pl. قُرَى quran) = habitation, town, village, hamlet. See at 26:208, p. 1198, n. 2.

3. يتطهرون yataṭahharûna = they purify themselves, get themselves cleaned, practise purity (v. ii. m. pl. imperative from ṭatahhara, form V of ṭahara/ṭahura [ṭahr/ṭahârah], to be pure, clean. See at 7:82, p. 497, n. 11).

4. أنجينا 'anjaynâ = we rescued, saved, delivered (v. i. pl. past from 'anjâ, form IV of najâ [najw/najâh], to save. See at 27:53, p. 1218, n. 6.

5. قدرنا qaddarnâ = destined, decreed, assessed, estimated (v. i. pl. past from qaddara, form II of qadara [qadr], to estimate, to decree, to have power. See at 15:60, p. 819, n. 9).

6. She, being an unbeliever, remained with the sinners and was destroyed. غَابِرِينَ ghâbirîn (pl.; acc/gen. of ghâbirûn; s. ghâbir) = those remaining behind, the bygone ones (active participle from ghabara [ghubûr], to stay, to remain, to pass away. See at 15:60, p. 819, n. 10).

7. أمطرنâ 'amṭarnâ = we showered, rained (v. i. pl. past from 'amṭara, form IV of maṭara, to rain. See at 26:173, p. 1192, n. 2).

8. A rain of sijjil stones was showered on them and the land was turned upside down. The ruins are still visible by the side of the Dead Sea (see 11:82, p. 707 and at 15:74, p. 822). سَاءَ sâ'a = he or it became foul, bad, evil (v. iii. m. s. past from sâ/saw', to be bad. See at 26:173, p. 1192, n. 3).

9. منذرين mundharîn (pl.; accusative/ gen. of mundharûn, sing. mundhar) = those who are warned, (pass. participle from 'andhara, to warn, form IV of nadhara, [nadh'r/nudhâr], to dedicate, to make a vow. See at 26:173, p. 1192, n. 4).

10. i. e., the Prophets and Messengers of Allah. اصْطَفَىٰ iṣṭafâ = he chose, selected, picked out, singled out (v. iii. m. s. past in form VIII of ṣafâ [ṣafw/ṣufûw/ṣafâ], to be clear. See at 3:42, p. 172, n. 5).

إِنَّ اللَّهَ خَيْرٌ Is Allah better¹

أَمْ يَشْرِكُونَ or what they set as partners?²

PART (JUZ') 20

أَمَّنْ خَلَقَ 60. Or He³ Who created
السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth
وَأَنْزَلَ لَكُمْ and sends down⁴ for you
مِنَ السَّمَاءِ مَاءً from the sky water?⁵
فَأَنْبَتْنَا بِهِ Thus We grow⁶ therewith

حَدَائِقَ ذَاتَ بَهْجَةٍ gardens⁷ full of beauty.⁸
مَا كَانَ لَكُمْ أَنْ It is not for you that you can

تُنْبِتُوا شَجَرَهَا grow⁹ the plants¹⁰ thereof.
أَوَلَهُ Is there any deity

مَعَ اللَّهِ along with Allah?

بَلْ هُمْ قَوْمٌ Nay, they are a people

يَعْدِلُونَ making equal.¹¹

أَمَّنْ جَعَلَ 61. Or He¹² Who has made

الْأَرْضَ قَرَارًا the earth a stable abode¹³

وَجَعَلَ خِلَالَهَا and has set through it

أَنْهَارًا rivers¹⁴

وَجَعَلَهَا and has appointed for it

رُوسًا high and firm mountains,¹⁵

1. *khayr* = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 27:36, p. 1212, n. 12.

2. i. e., partners with Allah as gods. *yushrikûna* = they set partners, associate, give share to (v. iii. m. pl. impfct. from 'ashraka, form IV of *sharika* [*shirk/ sharikah*], to share. See at 24:55, p. 1129, n. 9).

3. i. e., or He is better Who created. *khalaqa* = he created, made, originated (v. iii. m. s. past from *qhalq*, to create. See at 26:184 p. 1194, n. 2).

4. *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzâl*], to come down, get down. See at 25:6, p. 1139, n. 7).

5. i. e., in the form of rain and snow.

6. *'anbatnâ* = we caused to grow, produced, sprouted, grew, germinated (v. i. pl. past from 'anbata, form IV of *nabata* [*nabî*], to grow, to sprout. See at 26:7, p. 1163, n. 11).

7. *ḥadâ'iq* (pl.; s. *ḥadîqah*) = gardens, parks.

8. *bahjah* = beauty, delight, joy.

9. *tunbitûna* (na) = you grow, cause to grow, produce, sprout, germinate (v. ii. m. pl. impfct. from 'anbata, form IV of *nabata*. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See n. 6 above).

10. *shajar* (s.; pl. *ashjâr*) = trees, plants, vegetation. See *shajarah* at :35, p. 19, n. 4.

11. i. e., they make their imaginary gods equal with Allah. *ya'dilûna* = they make equal, equalize, equate, act justly, mete out justice (v. iii. m. pl. impfct. from 'adala [*'adl/ 'adâlah*], to be just/equal. See at 7:159, p. 526, n. 11).

12. i. e., or He is better Who...

13. *qarâr* = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 23:50, p. 1088, n. 2.

14. *'anhâr* (sing. *nahr*) = rivers, streams. See at 20:76, p. 993, n. 7.

15. The function of mountains in stabilizing the earth's crust is now an established scientific fact. *rawâsin* (pl.; s. *râsin/ râsiyah*) = firm, anchored, fixed, towering mountains. See at 16:15, p. 832, n. 2.

وَجَعَلَ and has made
 بَيْنَ الْبَحْرَيْنِ between the two seas¹
 حَاجِزًا a barrier?²
 أَوَّلَهُ Is there any deity
 مَعَ اللَّهِ along with Allah.
 بَلْ أَكْذَرُهُمْ Nay, most of them
 لَا يَعْلَمُونَ do not know.³

62. Or He Who responds⁴
 أَمَّنْ يُجِيبُ to the distressed⁵
 إِذَا دَعَا when he calls Him
 وَيَكْشِفُ السُّوءَ and removes⁶ the evil,⁷
 وَيَجْعَلُكُمْ and makes you
 خُلَفَاءَ الْأَرْضِ successors⁸ of the earth?
 أَوَّلَهُ Is there any deity
 مَعَ اللَّهِ along with Allah?
 قَلِيلًا Little is that
 تَذَكَّرُونَ you take heed.⁹

63. Or is He Who shows you
 أَمَّنْ يَهْدِيكُمْ the way in the darkness
 فِي ظُلُمَاتٍ of the land¹¹ and the sea,
 الْبَرِّ وَالْبَحْرِ and Who sends the winds
 وَمَنْ يُرْسِلُ الرِّيحَ as good tidings¹²
 بُشْرًا

1. البحرين *bahrayn* (dual; acc./gen. of *baḥrân*; s. *baḥr*; pl. *biḥār/abḥār/buḥār/abḥur*) = two seas.
2. i. e., He has so set two seas side by side, one of salt water and the other of sweet water, that their waters do not get mingled with each other. The site of the two seas may be identified with the two seas near Bahrayn. The description may apply even to the big rivers meeting and falling into the seas. حاجز *ḥāfiz* (s.; pl. *ḥawāiz*) = barrier, obstacle, hurdle, bar, barricade, fence, screen.
3. i. e., the polytheists do not know the greatness and uniqueness of Allah and the gravity of their offence of setting partners with Him. يعلمون *ya'lamûna* = they know (v. iii. m. pl. impfct. from 'alima, to know, be aware of. See at 10:55, p. 653, n. 5).
4. Or He (Allah) is better Who responds to prayers? The imaginary deities cannot and do not respond to the prayers of their worshippers. يجيب *yujibu* = he responds, answers, replies (v. iii. m. s. impfct. from 'ajāba, form IV of *jāba* [jawb], to travel. See *istajabnā* at 21:90 p. 1037, n. 5).
5. مضطر *muḍṭarr* = distressed, constrained, compelled, obliged, coerced (passive participle form *iḍṭarra*, form VIII of *ḍarra* [ḍarr], to harm, impair. See *iḍṭarra* at 16 :115, p. 867, n. 10).
6. يكشف *yakshifu* = he removes, uncovers, lifts, discloses, exposes (v. iii. m. s. impfct. from *kashafa* [kashf], to remove. See *kashafnā* at 23:73, p. 1093, n. 8).
7. سوء *sū'* (pl. 'aswā') = evil, ill, badness, malignity, offence, bad deed, injury, calamity, misfortune, distress. See at 27:11, p. 1205, n. 7).
8. i. e., successors to those who pass away before you. خلفاء *khulafā'* (pl.; s. *khalīfah*) = successors. See at 7:74, p. 495, n. 2.
9. تذكرون *tadhakkārūna* (tatadhakkārūna) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [dhikr/ tadhkār], to remember. See at 24:27, p. 1115, n. 4).
10. i. e., by means of the location of stars, light and other objects.
11. بر *barr* = land, open country. See at 17:67, p. 895, n. 3.
12. بشرى *bushrā* = glad tidings, good news. See at 27:2, p. 1202, n. 5.

يَبْدَأُ بِدَى رَحْمَتِهِ ۖ¹ in advance of His mercy?¹
 أَوَّلَهُ ۖ Is there any deity
 مَعَ اللَّهِ along with Allah?
 تَعْلَى اللَّهُ All-Exalted² is Allah
 عَنِ الشِّرْكَاتِ from what they associate.³

أَمَّنْ يَبْدَأُ 64. Or is He Who originates⁴
 الْخَلْقَ the creation⁵
 ثُمَّ يُعِيدُهُ and will then repeat⁶ it; and
 وَمَنْ يَرْزُقُكَ Who gives you provision⁷
 مِنَ السَّمَاءِ out of the heaven
 وَالْأَرْضِ and the earth?⁸
 أَوَّلَهُ Is there any deity
 مَعَ اللَّهِ along with Allah?
 قُلْ هَا أَنُؤَيِّرُكُمْ 9 Say: "Bring your proof,⁹
 إِن كُنتُمْ صَادِقِينَ if you are truthful."¹⁰

قُلْ لَا يَعْلَمُ 65. Say: "There know not
 مَنْ فِي those who are in
 السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth
 الْغَيْبِ إِلَّا اللَّهُ the unseen¹¹ except Allah;
 وَمَا يَشْعُرُونَ nor can they realize¹²
 أَنَّهُمْ يُرْعَثُونَ 13 when they will be resurrected."¹³

1. i. e., the coming of rains and pulsating of the earth for vegetation and crops.
2. تعالى *ta'âlâ* = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of 'alâ ['ulâw], to be high. See at 23:115, p. 1103, n. 5).
3. i. e., with Allah as gods. يَشْرِكُونَ *yushrikûna* = they set partners, associate, give share to (v. iii. m. pl. impfct. from 'ashraka, form IV of sharika [shirk/ sharikah], to share. See at 27:59, p. 1220, n. 2).
4. يَبْدَأُ *yabda'u* = he initiates, originates, begins, starts (v. iii. m. s. impfct. from bada'a [bad'] to start. See at 10:34, p. 650, n. 3).
5. خلق *khalq* = creation, origination, making; also creatures, shape, constitution. See at 20:50, p. 986, n. 4.
6. i. e., at the resurrection. يُعِيدُ *yu'idu* = he repeats, causes to come back, brings back, returns, resumes (v. iii. m. s. impfct. from 'âda, form IV of 'âda ['awd/ 'awdah], to return. See at 17:51, p. 889, n. 1).
7. يَرْزُقُ *yarzuqu* = he gives provision, bestows, provides (v. iii. m. s. impfct. from razaqa [rizq], to give the means of subsistence. See at 10:31, p. 649, n. 1).
8. i. e., by means of rains for irrigation and the growth of vegetation, plants crops out of the earth.
9. بُرْهَان *burhân* (s.; pl. barâhîn) = proof, evidence. See at 23:117, p. 1103, n. 9.
10. i. e., in your belief that there are partners of Allah. صَادِقِينَ *ṣādiqîn* (pl.; acc/gen. of ṣādiqûn; s. ṣādiq) = truthful, those who speak the truth (active participle from ṣadaqa [ṣadq/ ṣidq], to speak the truth. See at 26:187, p. 1194, n. 11).
11. غَيْب *ghayb* (s.; pl. ghuyûb) = unseen, invisible, hidden, divine secret. See at 23:92, p. 1097, n. 8.
12. يَشْعُرُونَ *yash'urûna* = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from sha'ara [shu'âr], to realize, to know. See at 27:18, p. 1207, n. 12).
13. يُرْعَثُونَ *yub'athûna* = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from ba'atha [ba'th], to send out, to raise. See at 26:87, p. 1178, n. 4).

بَلْ أَدْرَكَ عَلَيْهِمْ 66. Nay, their knowledge fails
 فِي الْآخِرَةِ to catch¹ up the hereafter.
 بَلْ هُمْ فِي شَكٍّ مِنْهَا Nay, they are in doubt² of it;
 بَلْ هُمْ عَنْهَا مُعْمَوْنَ Nay, they are to it blind.³

Section (Rukû') 7

وَقَالَ الَّذِينَ 67. And there say those who
 كَفَرُوا disbelieve:⁴
 أَإِذَا كُنَّا تُرَابًا "Is it when we become dust,⁵
 وَمَا بَاوُنَا and our fathers, shall
 أَنبَاءُ الْمُرْجُوتِ we really be brought out?"⁶
 لَقَدْ 68. "Indeed
 وَعَدْنَا هَذَا we have been promised⁷ this,
 نَحْنُ وَمَا بَاوُنَا we and our fathers before.
 إِنَّ هَذَا إِلَّا This⁸ is naught but
 أَصْطِفَاءُ الْأَوَّلِينَ the myths⁹ of the ancients."¹⁰

قُلْ سِيرُوا فِي الْأَرْضِ 69. Say: "Travel¹¹ in the land
 فَانظُرُوا كَيْفَ كَانَ then observe¹² how was
 عَاقِبَةُ الْمُجْرِمِينَ the end¹³ of the sinful."¹⁴
 وَلَا تَحْزَنْ 70. And do not be sad¹⁵
 عَلَيْهِمْ over them

1. i. e., fails to comprehend. اِدْرَكَ *iddâraka* (originally *tadâraka*) = followed one another, failed to catch up (v. iii. m. s. past in form VIII of *daraka* [darak/dark], to attain. See *iddarakû* at 7:38, p. 479, n. 3).

2. شك *shakk* (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 14:9, p. 789, n. 6.

3. عمون *'amûn* (pl.; s. *'amin*) = blind.

4. كفروا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [kufri], to cover. See at 18:106, p. 948, n. 2).

5. تراب *turâb* (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 23:82, p. 1095, n. 7.

6. i. e., brought out alive. مخرجون *mukhrajûn* (pl.; s. *mukhraj*) = those evicted, driven out, removed, brought out (passive participle from *'akhraja*, from IV of *kharaja* [khurâj], to go out. See at 23:35, p. 1084, n. 12).

7. وعدنا *wu'idnâ* = we were promised, given the word, threatened (v. i. pl. past passive from *wa'ada* [wa'd], to make a promise. See at 23:83, p. 1095, n. 10).

8. i. e., this talk about the hereafter.

9. أساطير *'asâfîr* (pl.; s. *'usfûrah*) = legends, myths, fables, tales. See at 25:5, p. 1139, n. 2.

10. أولون *'awwalûn* (pl.; s. *'awwal*) = first ones, those of old, ancients. See at 26:185, p. 1194, n. 4.

11. سبروا *sîrû* = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [sayr/sayrûrah/masîr/masîrah/tasyâr], to move, to travel. See at 16:36, p. 839, n. 11).

12. انظروا *unzurû* = you (all) see, look at, observe (v. ii. m. pl. imperative from *nazara* [nazar/manzar], to see. See at 10:101, p. 673, n. 5).

13. عاقبة *'âqibah* (s.; pl. مواب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 27:14, p. 1206, n. 7.

14. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [jarm], to commit a crime. See at 26:200, p. 1196, n. 12).

15. لا تحزن *lâ tahzan* = do not grieve, do not be sad (v. ii. m. s. imperative [prohibition] from *hazina* [huzn/hazan], to grieve. See at 16:127, p. 871, n. 6).

وَلَا تَكُنْ فِي ضَيْقٍ¹ nor be in distress¹

مِمَّا on account of what

يَمْكُرُونَ² they conspire.²

وَيَقُولُونَ 71. And they say:

مَتَى هَذَا الْوَعْدُ³ "When will this promise³ be,

إِنْ كُنْتُمْ صَادِقِينَ⁴ if you are truthful?"⁴

قُلْ عَسَى 72. Say: "Probably there is

أَنْ يَكُونَ رَدْفٌ لَكُمْ already close behind⁵ you

بَعْضُ الَّذِي some of that which

تَسْتَعْجِلُونَ⁶ you seek to hasten."⁶

وَإِنَّ رَبَّكَ 73. And verily your Lord

لَذُو فَضْلٍ عَلَى النَّاسِ is full of grace⁷ to mankind;

وَلَكِنْ أَكْثَرُهُمْ but most of them

لَا يَشْكُرُونَ⁸ do not express gratitude.⁸

وَإِنَّ رَبَّكَ 74. And indeed your Lord

لَيَعْلَمُ knows

مَا تَكُنْ صُدُورُهُمْ what do conceal⁹ their hearts¹⁰

وَمَا يُعْلِنُونَ¹¹ and what they disclose.¹¹

1. ضيق *ḍiḡ* = narrowness, depression, distress, constraint. See at 16:127, p. 871, n. 7.

2. This is a consolation to the Prophet, peace and blessings of Allah be on him, and the Muslims. يَمْكُرُونَ *yamkurûna* = they plot, conspire (v. iii. m. pl. impfct. from *makara* [*makr*], to deceive, to delude. See at 16:127, p. 871, n. 8).

3. i. e., when will the promised thing [Allah's punishment or destruction and resurrection] come? The unbelievers said and say so out of unbelief and impatience. وَعْد *wa'd* (s.; pl. *wu'ûd*) = promise. See at 21:38, p. 1022, n. 7.

4. صَادِقِينَ *ṣādiqîn* (pl.; acc./gen. of *ṣādiqûn*; s. *ṣādiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 27:64, p. 1222, n. 10).

5. رَدْف *radifa* = he or it came next/ immediately/closely behind, befell (v. iii. m. s. past from *radf*, to come next).

6. تَسْتَعْجِلُونَ *tasta'jilûna* = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from *ista'jala*, form X of *'ajala* [*'ajal/ajalah*], to hasten. See at 27:46, p. 1216, n. 7).

7. So He does not immediately take the unbelieving and sinful ones to task and give them respite to repent and reform. فَضْل *faḍl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 27:16, p. 1207, n. 3.

8. يَشْكُرُونَ *yashkurûna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/ shukrân*], to thank. See at 14:38, p. 801, n. 8).

9. تَكُن *tukinnu* = she or it conceals, covers, cloaks (v. iii. f. s. impfct. from *'akanna*, form IV of *kanna* [*kunân*], to conceal, cover).

10. صُدُور *ṣudûr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 1547, p. 817, n. 2.

11. يُعْلِنُونَ *yu'linûna* = they (all) declare, disclose, make known (v. iii. m. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident. See at 16:23, p. 834, n. 1).

وَمَا مِنْ غَافٍ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٥﴾	75. And no unseen ¹ is there in the heaven and the earth but is in a book quite clear. ²
إِنَّ هَذَا الْقُرْآنَ يَفُصِّلُ عَلَى بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾	76. Verily this Qur'ân relates ³ to the Children of Isrâ'îl most of that which they differ in. ⁴
وَلَقَدْ هَدَى وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾	77. And it ⁵ is indeed a guidance ⁶ and mercy for the believers.
إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾	78. Verily your Lord will settle ⁷ between them with His decree, ⁸ and He is the All-Mighty, the All-Wise.
فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٧٩﴾	79. So rely ⁹ on Allah. Certainly you are on the truth, most conspicuous. ¹⁰

1. غَافٍ *ghâ'ibah* (f. s.; m. *ghâ'ib*; pl. *ghâ'ibûn/ghuyyab/ghuyyâb*) = unseen, absent, invisible, hidden. See *ghâ'ibin* at 27:20, p. 1208, n. 9.

2. مَبِينٍ *mubîn* = open and clear, glaringly obvious, manifest, conspicuous, stark, that which makes clear, clarifies (act. participle from 'abâna, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 27:16, p. 1207, n. 4.

3. i. e., relates the truth about most what they are in disagreement about. يَقْضِي *yaquṣṣu* = he or it relates, narrates, recounts (v. iii. m. s. impfct. from *qaṣṣa* [*qaṣṣ/qaṣaṣ*], to cut, to relate. See *naquṣṣu* at 20:99, p. 1000, n. 11).

4. يَخْتَلِفُونَ *yakhtalifûna* = they disagree, differ (from one another), are at variance, dispute, quarrel (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See *takhtalifûna* at 16:39, p. 840, n. 8).

5. i. e., this Qur'ân.

6. i. e., to the truth and to the right way of life and conduct. هَدَى *hudan* = guidance. See at 27:2, p. 1202, n. 5.

7. يَقْضِي *yaqḍi* = he spends, settles, concludes, decides, decrees (v. iii. m. s. impfct. from *qaḍā* [*qaḍā*], to settle, to decide. See at 10:93, p. 670, n. 10).

8. حُكْمٍ *ḥukm* (pl. *ahkām*) = judgement, order, decree, command, authority, rule, law, discernment. See at 26:83, p. 1177, n. 10.

9. تَوَكَّلْ *tawakkal* = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl/wukāl*], to entrust. See at 26:217, p. 1199, n. 9).

10. This is an assurance and encouragement for the Prophet, peace and blessings of Allah be on him, and also for all those who adhere to the Qur'ân and *sunnah*.

إِنَّكَ لَا 80. Verily you cannot
تَسْمِعُ الْمَوْتَى make the dead¹ listen²
وَلَا تَسْمِعُ الصُّمَّ nor can make the deaf³ hear
الَّذِينَ إِذَا دُعُوا the call when they retreat⁴
مُذِرِينَ ﴿٨٠﴾ turning their back.⁵

وَمَا أَنتَ 81. Nor can you
بِهَادِيَ الضَّالِّينَ guide the blind⁶
عَنْ ضَلَالَتِهِمْ out of their error.⁷
إِنْ تَسْمِعُ You cannot make listen any
إِلَّا الَّذِينَ يُؤْمِنُونَ but those who believe
بِآيَاتِنَا in Ours signs⁸
فَهُمْ مُسْلِمُونَ ﴿٨١﴾ and are thus Muslims.⁹

وَإِذَا وَقَعَ الْقَوْلُ 82. And when the word falls¹⁰
عَلَيْهِمْ on them
أَخْرَجْنَاهُمْ We shall bring out¹¹ for them
دَابَّةً مِنَ الْأَرْضِ a beast¹² from the earth
تُكَلِّمُهُمْ speaking¹³ to them
أَنَّ النَّاسَ كَانُوا that men had been
بِآيَاتِنَا with regard to Our Signs
لَا يُؤْمِنُونَ ﴿٨٢﴾ not believing firmly.¹⁴

1. i. e., at heart because of persistent unbelief.
2. تسمع *tusmi'u* = you make (someone) hear, pay attention (v. ii. m. s. impfct. from 'asma'a, form IV of sami'a [sam' /samâ' /samâ'ah /masma'], to hear. See at 10:42, p. 653, n. 3).
3. i. e., the one not willing to hear. صم *sum* (pl.; sing. *asamm*) deaf. See at 25:73, p. 1160, n. 4.
4. إِذَا دُعُوا *wallaw* = they retreated, turned away, turned back (v. iii. m. pl. past from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See at 17:46, p. 887, n. 10).
5. مُذِرِينَ *mudbirîn* (pl.; acc/gen. of *mudbirân*; s. *mudbir*) = those who turn their backs, flee, run away (act. participle from 'adbara, form IV of *dabara* [dubûr], to turn one's back. See at 21:58, p. 1028, n. 6).
6. i. e., blind to the truth and unwilling to see it. عمى *'umy* (sing. 'a'mâ) = blind. See at 17:97, p. 905, n. 2).
7. ضَالَّةً *dalâlah* = error, wrong way, going astray. See at 7:60, p. 489, n. 7.
8. آيَات *'âyât* (sing. 'ayah) = signs, miracles, revelations, evidences. See at 27:3, p. 1206, n. 1.
9. i. e., those who surrender themselves completely and sincerely to Allah.
10. وَقَعَ *waqa'a* = he or it fell, fell down, occurred, came to pass, happened (v. iii. m. s. past from *wuqû'*, to fall. See at 10:51, p. 655, n. 11).
11. أَخْرَجْنَا *'akhrajnâ* = we produced, brought out, ousted, expelled (v. i. pl. past from 'akhraja, form IV of *kharaja* [kharûj], to go out. See at 6:57, p. 1173, n. 3).
12. This will be one of the chief signs of the approach of final destruction and resurrection. دابة *dâbbah* (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 24:45, p. 1125, n. 4.
13. تُكَلِّمُهُمْ *tukallimu* = she speaks, talks, addresses (v. iii. f. s. impfct. from *kallama*, form II of *kalama* (kalm), to wound. See *tukallima* at 19:10, p. 952, n. 10).
14. يُؤْمِنُونَ *yûqinûna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., impfct. form 'ayaqana, form IV of *yaqina* [yaqn/yaqîn], to be sure, be certain. See at 27:3, p. 1203, n. 3).

Section (Rukû') 7

وَيَوْمَ

83. And the day

نَحْشُرُ

We shall muster¹

مِنْ كُلِّ أُمَّةٍ

from every community²

فَوْجًا مِّنْ

a band³ of those who

يُكَذِّبُ بَيِّنَاتِنَا

disbelieved⁴ in Ours signs

فَهُمْ

and then they

يُوزَعُونَ ﴿٨٣﴾

will be set in array.⁵

حَتَّىٰ إِذَا جَاءُوا

84. Till when they come,

قَالَ

He will say:

أَكْذَبْتُمْ

"Did you disbelieve

بَيِّنَاتِي

in Our signs

وَلَمْ تُحِطُوا

while you did not encompass⁶

بِهَآءِلْمَا

them in knowledge,

أَمْ آذَاكُمْ

or what had you been

تَعْمَلُونَ ﴿٨٤﴾

doing?"⁷

وَوَقَعَ الْقَوْلُ

85. And the word will fall⁸

عَلَيْهِمْ

on them

بِمَآ ظَلَمُوا

for they had transgressed,⁹

فَهُمْ لَا يَظْطَرُّونَ ﴿٨٥﴾

and they will not speak.¹⁰

1. نَحْشُرُ *nahshuru* = we muster, gather, assemble, rally (v. i. pl. impfct. from *hashara* [*hashr*], to gather. See at 20:102, p. 1001, n. 9).

2. أُمَّة *'umma* (pl. *'umam*) = community, people, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 23:51, p. 1088, n. 7.

3. فَوْج *fawj* (s.; pl. *'afwâj*) = band, troop, group, detachment, regiment.

4. يَكْذِبُ *yukadhdhibu* = he cries lies to, disbelieves, thinks false (v. iii. m. s. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See *yukadhdhibûna* at 26:12, p. 1164, n. 6).

5. يُوزَعُونَ *yûza'ûna* = they are set in battle array, restrained (v. iii. m. pl. impfct. passive from *waza'a* [*waz'*], to restrain. See at 27:17, p. 1207, n. 7).

6. تَحِيطُوا *tuhîṭû(na)* = you comprehend, grasp fully, encompass, enclose, encircle (v. ii. m. pl. impfct. from *'ahṭa*, form IV of *ḥaṭa* [*hawṭ* / *hîṭah* / *hiyâṭahj*], to surround, to guard, to watch. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yuhîṭû* at 10:39, p. 652, n. 1).

7. تَعْمَلُونَ *ta'malûna* = they do, perform, act, work (v. ii. m. pl. impfct. from *'amila* [*'amal*], to do. See *y'amalûna* at 4:17, p. 245, n. 14).

8. i. e., the sentence of punishment will be passed. وَقَعَ *waqa'a* = he or it fell, fell down, occurred, came to pass, happened (v. iii. m. s. past from *wuqû'*, to fall. See at 27:82, p. 1226, n. 10).

9. ظَلَمُوا *zalamû* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*] (v. iii. m. pl. past from *zalama* [*zalm/zulm*], to do wrong. See at 27:52, p. 1218, n. 4).

10. i. e., will not speak anything in defence, because they will have no defence. يَظْطَرُّونَ *yantiqûna* = they speak, talk, pronounce, articulate (v. iii. m. pl. impfct. from *naṭaqa* [*nutq/nuṭâq/mantiq*], to talk, speak, articulate. See at 21:63, p. 1029).

أَلَمْ يَرَوْا ۚ 86. Do they not see
 أَنَّا جَعَلْنَا اللَّيْلَ that We have made¹ the night
 لِيَسْكُنُوا فِيهِ that they may rest² therein,
 وَالنَّهَارَ مُبْصِرًا and the day giving visibility?³
 إِنَّ فِي ذَلِكَ لَآيَاتٍ Verily therein are signs
 لِقَوْمٍ يُؤْمِنُونَ for a people that believe.

وَيَوْمَ 87. And the day
 يُنْفَخُ فِي الصُّورِ the trumpet⁴ will be blown,⁵
 فَفَزِعَ terrified⁶ will be
 مَن فِي السَّمَوَاتِ all those in the heavens
 وَمَن فِي الْأَرْضِ and all those in the earth,
 إِلَّا مَن شَاءَ اللَّهُ except those that Allah will.
 وَكُلٌّ أَتَوْهُ And all shall come to Him
 دَاخِرِينَ in utter humility.⁷

وَرَى 88. And you will see
 الْجِبَالَ the mountains⁸
 تَحْسَبُهَا that you think⁹
 جَامِدَةً are solid and inanimate,¹⁰
 وَهِيَ تَمُرُّ but they shall pass by¹¹
 مَرَّ السَّحَابِ like the passing of the clouds—
 صُنِعَ اللَّهُ الَّذِي the work¹² of Allah Who
 أَنْفَعَ كُلَّ شَيْءٍ excels¹³ in everything.

1. جعلنا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [ja'l], to make, to set. See at 25:45, p. 1152, n. 1).
2. يَسْكُنُوا *yaskunû* = they repose, rest, be tranquil, calm (v. iii. m. pl. impfct. from *sakana* [sukân], to be calm, still. The terminal *nân* is dropped for a hidden 'an in *-li* (of motivation) coming before the verb. See *taskunû* at 10:67, p. 661, n. 7).
3. مبصر *mubšir* (s.; pl. *mubširân*) = one who sees through/ discerns, gives visibility (act. participle from 'abšara, form IV of *bašura*/ *bašira* [bašar], to see, to understand. See at 10:67, p. 661, n. 8).
4. صُور *šûr* = horn, bugle, trumpet. See at 23:101, p. 1099, n. 11.
5. i. e., for the Resurrection. ينفخ *yunfakhu* = he or it is blown, breathed, inflated, filled with air (v. iii. m. s. impfct. passive from *nafakha* [nafkha], to blow. See at 20:102, p. 1001, n. 7).
6. فزع *fazi'a* = he was terrified/ scared/ alarmed/ panick-stricken/ afraid, took fright (v. iii. m. s. past from *faz'*, to be scared. See *faza'* at 21:103, p. 1040, n. 12).
7. داخِرِينَ *dākhirîn* (pl.; acc./gen. of *dākhirîn*; s. *dākhir*) = those who become small, humble, lowly (act. participle from *dakhara* [dkhar/dukhâr], to be small, humble).
8. جبال *jibâl* (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 24:43, p. 1124, n. 8.
9. تحسب *tahsabu* = you think, suppose, consider (v. ii. m. s. impfct. from *ḥasiba* [ḥisbân/ maḥsabah/ maḥsibah], to consider, to deem. See at 18:104, p. 947, n. 9).
10. جامدة *jâmidah* (f.; m. *jâmid*) = solid., stiff, motionless, inanimate (act. participle from *jamada* [jamad/jumûd], to be stiff, to freeze, to coagulate).
11. تمر *tamurru* = she or it passes by, passes, walks past, elapses, runs out (v. iii. f. s. impfct. from *marra* [marr/murûr/mamarr], to pass, go by. See *yamurrûna* at 12:105, p. 760, n. 7).
12. صنع *šun'* = work, performance, to do, to perform. See at 18:104, p. 947, n. 11.
13. اتقن *'atqana* = he perfected, was proficient, excelled, mastered (v. iii. m. s. past in form IV from the root *taqn*).

إِنَّهُ خَبِيرٌ
بِمَا تَعْمَلُونَ ﴿٨٨﴾ Verily He is All-Aware
of what you do.

مَنْ جَاءَ
بِالْحَسَنَةِ 89. Whoever comes
with the good deed¹
فَلَهُ خَيْرٌ مِنْهَا
وَهُمْ and they shall be
مِنْ فَرَجٍ يَوْمَئِذٍ
عَاصُونَ ﴿٨٩﴾ from the horror² of that day
safe and secure.³

وَمَنْ جَاءَ
بِالسَّيِّئَةِ 90. And whoever comes
with the bad deed,⁴
فَكَبَّتْ overthrown⁵ will be
وُجُوهُهُمْ فِي النَّارِ their faces⁶ in the fire.
هَلْ تُجْزَوْنَ
إِلَّا مَا كُنْتُمْ
تَعْمَلُونَ ﴿٩٠﴾ "Are you recompensed⁷
except for what you had been
doing?"

إِنَّمَا أَمَرْتُ
أَنْ أُعْبَدَ 91. I have been but ordered⁸
that I worship⁹
رَبِّ هَذِهِ الْبَلَدَةِ the Lord of this town¹⁰
الَّذِي حَرَّمَهَا
وَلَهُ كُلُّ شَيْءٍ and to Him belongs everything.
وَأَمَرْتُ And I have been commanded

1. i. e., comes in the hereafter with a good deed.
حَسَنَةٌ *ḥasanah* (s.; pl. *ḥasanât*) = good thing,
good deed, merit (deed enjoined and approved by
the Qur'ân and *sunnah*), benefaction. See at
27:46, p. 1216, n. 9.

2. *faza'* = terror, fright, alarm, consternation,
panic. See at 21:103, p. 1040, n. 12.

3. *âminûn* (pl.; s. *'âmin*) = peaceful, safe
and secure (act. participle from *'âmana*, form IV
of *'amina* [*'amn*/*'amân*/*'amânah*], to be safe. See
'âminîn at 26:146, p. 1187, n. 10).

4. *sayyi'ah* (pl. *sayyi'ât*) = sin, offence,
bad deed, evil. See at 27:46, p. 1216, n. 8.

5. *kubbat* = she or it was toppled,
overthrown, capsized, turned upside down (v. iii.
f. s. past passive from *kabba* [*kabb*], to overturn,
topple).

6. i. e., they will be overthrown in the fire. *kubbat*
wajhuhu is an idiom meaning: he was
overthrown. *wujûh* (sing. *wajh*) = faces,
countenances, aspects. See at 25:34, p. 1148, n.
3).

7. *tujzawna* = you are recompensed,
requited, rewarded, repaid (v. ii. m. pl. impfct.
passive from *jazâ* [*jazâ*], to recompense. See at
10:52, p. 656, n. 4).

8. *'umirtu* = I was bidden, commanded,
ordered, (v. i. s. past passive from *'amara* [*'amr*],
to command. See at 6:163, p. 463, n. 2).

9. This is a clear command for *tawhîd*
(monotheism) in respect of worship and
submission. *'a'buda* (u) = I worship, serve,
adore (v. i. s. impfct. from *'abada* [*'ibûdah*
/*'ubûdah* /*'ubûdiyyah*], to worship, serve. The final
letter takes *fathah* because of the particle *'an*
coming before the verb. See *'a'bdû* at 10:104, p.
674, n. 4).

10. i. e., Makka. *balдах* = town, city, village,
rural community.

11. *ḥarrama* = he prohibited, made unlawful,
made inviolate, declared sacred, tabooed (v. iii. m.
s. past in form II of *ḥaruma* / *ḥarima*, to be
prohibited. See at 25:68, p. 1158, n. 10).

أَنْ أَكُونَ مِنَ ۝۹۱ that I be of
 الْمُسْلِمِينَ ۝ the Muslims.
 وَأَنْ أَتْلُوَ ۝۹۲ And that I recite¹
 الْقُرْآنَ ۝ the Qur'ân.
 فَمَنْ أَهْتَدَىٰ ۝ So whoever receives guidance²
 فَلِنَّمَا يَهْتَدِيَ ۝ he will receive guidance
 لِنَفْسِهِ ۝ for his self;
 وَمَنْ ضَلَّ ۝ and whoever goes astray,³
 فَقُلْ إِنَّمَا أَنَا ۝ then say: " I am but
 مِنَ الْمُنذِرِينَ ۝۹۳ of those giving warning."⁴

وَقُلْ ۝۹۳ And say:
 لِحَمْدِ اللَّهِ ۝ "All the praise is for Allah.
 سَيُرِيكُمْ آيَاتِهِ ۝ He will show⁵ you His signs⁶
 فَتَعْرِفُونَهَا ۝ and you will recognize⁷ them.
 وَمَا رَبُّكَ ۝ And Your Lord is not
 بِغَفْلٍ عَمَّا تَعْمَلُونَ ۝ unmindful⁸ of what you do."⁹

1. The Prophet, peace and blessings of Allah be on him, was given the Qur'ân by Allah and he was ordered by Him to recite it to the people. **أَتْلُو** 'atluwa(lâ) = I recite, read aloud (v. i. s. impfct. from *talâ* [tilâwah], to recite. The final letter takes *fathah* because of the particle 'an coming before the verb. See 'atlu at 6:151, p. 456, n. 11).

2. **أَهْتَدَىٰ** *ihtadâ* = he received guidance, was led on the right way (v. iii. m. s. past in form VIII of *hadâ* [hidâyah/hudan/hady], to lead, to guide. See at 20:135, p. 1011, n. 10).

3. **ضَلَّ** *dalla* = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *dalâl/dalâlah*, to loose one's way. See at 18:104, p. 947, n. 7).

4. **مُنذِرِينَ** *mundhirîn* (pl.; accusative/ gen. of *mundhirîn*, sing. *mundhir*) = warners, those giving warning (act. participle from 'andhara, to warn, form IV of *nadhara*, [nadhîr /nudhîr], to dedicate, to make a vow. See at 6:48, p. 409, n. 11).

5. **يُرِي** *yurî* = he shows, makes [someone] see (v. iii. m. s. impfct. from 'arâ, form IV of *ra'â* [ra'y/ru'yah], to see. See at 13:12, p. 768, n. 10).

6. **آيَاتٍ** 'âyât (sing. 'âyah) = signs, miracles, revelations, evidences. See at 27:81, p. 1226, n. 8.

7. **تَعْرِفُونَ** *ta'rifûna* = you (all) know, recognize, are aware of (v. ii. m. pl. impfct. from 'arafa [ma'rifah/ 'irfân], to know, to recognize. See *ya'rifûna* at 18:83, p. 855, n. 3).

8. So He knows whatever you do openly and secretly and will recompense you accordingly.

غَافِلٍ *ghâfil* (s.; pl. غَافِلُونَ *ghâfilûn*) = negligent, unmindful, heedless, inattentive, indifferent to (active participle from *ghafala* [ghaflah / ghufûl], to neglect, not to heed). See at 14:42, p. 802, n. 7.

28. SŪRAT AL-QAṢAṢ (THE NARRATIVE)

Makkan: 88 'āyahs

This is also a Makkan *sūrah* which belongs to the group of the two previous *sūrahs* (*Al-Shu'arā'* and *al-Naml*) in respect of both the period of revelation and themes, dealing mainly with *tawhīd* (monotheism), *risālah* (messengership of Prophet Muḥammad, peace and blessings of Allah be on him) and *ba'th* (resurrection). In fact this *sūrah* is supplementary and complementary to the two previous *sūrahs*.

It is called *al-Qaṣaṣ* (The Narrative) mainly with reference to the narrative of the Prophet Mūsā, peace be on him, and his struggle with Fir'aun (the Pharaoh), which it gives in greater detail than that done in any other *sūrah*, bringing into proper relief the struggle between the truth and the untruth, between arrogance and intransigence on the one hand and belief and obedience to Allah on the other. This is further highlighted by the story of Qārūn and his dealings with his people.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



1. *Tâ-Sîn-Mîm*.¹

تِلْكَ آيَاتُ

2. These are the signs²

الْكِتَابِ الْمُبِينِ of the Book³ quite clear.⁴

نَتْلُو عَلَيْكَ

3. We recite⁵ unto you

مِنْ نَبَأِ مُوسَى

of the tidings⁶ of Mūsā

وَفِرْعَوْنَ بِالْحَقِّ

and Fir'aun in truth

لِقَوْمٍ يُؤْمِنُونَ

for a people that believe.⁷



إِنَّ فِرْعَوْنَ

4. Indeed Fir'aun

عَلَا فِي الْأَرْضِ

became arrogant⁸ in the land

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p.

4, n. 1.

2. i. e., the text and teachings. آيات 'āyât (sing. 'āyah) = signs, miracles, revelations, evidences. See at 24:58, p. 1131, n. 5.

3. i. e., the Qur'ân.

4. مبين *mubin* = open and clear, glaringly obvious, manifest, conspicuous, stark, that which makes clear, clarifies (act. participle from 'abâna, form IV of bâna [bayn/bayân], to be clear, evident. See at 27:75, p. 1225, n. 2

5. نتلو *nattû* = we recite, read, read aloud (v. i. pl. impfct. from talâ [tilâwah], to recite. See at 3:108, p. 198, n. 5).

6. نأ *naba'* (s.; pl. 'anbâ') = news, tidings. See at 27:22, p. 1209, n. 4.

7. يؤمنون *yu'minûna* = they believe, have faith (v. iii. m. pl. impfct. from 'âmana ['imân], from IV of amina, to be safe. See at 6:92, p. 429, n. 1).

8. علا *'alâ* = he became high, excelled, overcame, overwhelmed, got the better of, became arrogant, ascended (v. iii. m. s. past from 'ulâw, to go up, rise. See at 23:91, p. 1097, n. 5).

وَجَعَلَ أَهْلَهَا
شِيعَا and made its people
يَسْتَضِعُّ into sects,¹
طَائِفَةً مِنْهُمْ oppressing²
يَذْرِعُ أَبْنَاءَهُمْ a group³ of them,
وَيَسْتَحْيِي نِسَاءَهُمْ slaughtering⁴ their sons and
إِنَّهُ كَانَ keeping alive⁵ their women.
مِنَ الْمُفْسِدِينَ Verily he was
of the mischief-makers.⁶

وَنُرِيدُ أَنْ 5. And We desired⁷ that
نَمُنَّ عَلَى الَّذِينَ We bestow grace⁸ on those
أَسْتَضِعُّو who were oppressed
فِي الْأَرْضِ in the land
وَجَعَلَهُمْ إِمَّةً and make them leaders⁹
وَجَعَلَهُمْ and make them
أَوَّلَ رِثَّةٍ the inheritors.¹⁰

وَنُكِّنْهُمْ 6. And to establish¹¹ them
فِي الْأَرْضِ وَنُرِي in the land and show
فِرْعَوْنَ وَهَامَانَ Fir'aun and Hâmân
وَحُودَهُمَا and their hosts
مِنْهُمْ مَا from them¹² that which they
كَانُوا يَحْذَرُونَ had been apprehending.¹³

1. شِيعَ *shiya'* (pl.; s. شِيعَة *shî'ah*) = sects, factions, parties, adherents. See at 15:10, p. 809, n. 6.

2. يَسْتَضِعُّ *yastad'ifu* = he oppresses, deems weak, treats as weak, (v. iii. m. s. impfct. from *istad'afa*, form X of *da'u'fa* [*du'f'da'*]), to be weak. See *yustad'afûna* at 7:137, p. 515, n. 4).

3. طَائِفَة *îd'ifah* (f. s.; pl. *ṭawâ'if*) = part, portion, group, band, number. See at 24:2, p. 1106, n. 5.

4. يَذْرِعُ *yudhabbiḥu* = he slaughters, kills, massacres, murders (v. iii. m. s. impfct. from *dhabaha*, form II of *dhabaha* [*dhabh*]), to slaughter. See *dhabahû* at 2:71, p. 34, n. 3).

5. يَسْتَحْيِي *yastahyî* = he feels shy, is ashamed of, lets live, keeps alive (v. iii. m. s. impfct. from *istahyâ*, form X of *hayiya/hayya* [*hayâh*]), to live. See at 2:26, p. 14, n. 1).

6. مُفْسِدِينَ *mufsidîn* (pl.; acc./gen. of *mufsidân*, sing. *mufsid*) = mischief-makers (act. participle from *'afsada*, form IV of *fasada* [*fasûd/ fusûd*]), to be bad. See at 27:14, p. 1206, n. 8).

7. نُرِيدُ *nurîdu* = we desire, intend (v. i. pl. impfct. form *'arâda*, form IV from *râda* [*rawd*]), to walk about. See at 11:79, p. 706, n. 4).

8. نَمُنَّ *namunna* (u) = we bestow grace, grace, favour, (v. i. pl. impfct. from *'anna* [*mann*]), to be kind, gracious. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *yamunnu* at 14:10, p. 790, n. 10).

9. إِمَّةً *'a'imma* (pl.; s. *'imâm*) = leaders. See 'at 21:73, p. 1031, n. 9.

10. i. e., inheritors of the graces and resources given to their oppressors, Fir'aun and his people. وَارِثِينَ *wârithîn* (pl.; acc./gen. of *wârithân*; s. *wârith*) = inheritors, heirs (act. participle from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah/ rithah/ turâth*]), to inherit. See at 21:89, p. 1037, n. 4).

11. نُمَكِّنُهُمْ *numakkina* (u) = we put in a position, establish firmly, strengthen (v. i. pl. impfct. from *makkana*, form II of *makuna* [*makânah*]), to be strong. See *numakkin* at 6:6, p. 393, n. 6).

12. i. e., from the oppressed group.

13. يَحْذَرُونَ *yahdharûna* = they fear, apprehend, are wary, warn, are on their guard (v. iii. m. pl. impfct. from *hadhara* [*hidhr/hadhar*]), to be cautious, to be on one's guard. See at 9:122, p. 632, n. 4).

وَأَوْحَيْنَا¹ 7. And we communicated¹
إِلَىٰ أُمِّ مُوسَىٰ to the mother of Mûsâ
أَن تَرْضِعِيَهُ that you give suck² to him;
فَإِذَا خِفْتِ عَلَيْهِ then if you fear³ on his life
فَكَأَلِفِيهِ فِي الْبَرِّ throw⁴ him in the river⁵
وَلَا تَخَافِي وَلَا تَحْزَنِي and neither fear nor grieve;⁶
إِنَّا رَادُّوهُ We indeed will restore⁷ him
إِلَيْكَ وَجَاعِلُوهُ to you and make him one
مِنَ الْمُرْسَلِينَ of the Messengers.

فَالْقَطْعَةُ 8. Then there picked⁸ him up
عَالِ فِرْعَوْنَ the family of Fir'aun
لِيَكُونَ لَهُمْ that he could be for them
عَدُوًّا وَحَزَنًا an enemy and a grief.⁹
إِنَّ فِرْعَوْنَ وَهَامَانَ Verily Fir'un and Hâmân
وَجُنُودَهُمَا كَانُوا and their troops had been
خَاطِئِينَ sinning.¹⁰

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ 9. And Fir'aun's wife said:
قُرَّتْ عَيْنِي "A delight¹¹ of eye for me
وَلَكَ and for you.
لَا تَقْتُلُوهُ عَسَى that he will benefit¹ us
أَن يَنْفَعَنَا

1. أَوْحَيْنَا 'awḥaynâ = we communicated (v. i. pl. past. from 'awḥâ, form IV of waḥâ [waḥy], to communicate. See at 26:63, p. 1174, n. 3. Technically waḥy means Allah's communication to His Prophets by various means. See 2:92, 16:2, 16:102, 26:193 and 42:51; and Bukhârî, nos. 2-4.
2. أَرْضِعِي 'arḍi'î = you (f.) give suck, breast-feed (v. ii. f. s. imperative from 'arḍa'a, form IV of raḍa'a [raḍ'/raḍâ'ah/riḍâ'], to breast-feed, to give suck. See 'arḍa'na at 4:23, p. 249, n. 1).
3. خِفْتِ khifti = you (f.) feared, apprehended, dreaded, was afraid (v. iii. f. s. past from khâfa [khawf], to fear. See khiftu at 26:21, p. 1166, n. 6).
4. أَلْفَيْ 'alfî = you (f.) cast, fling, throw, pose, set forth, deliver (v. ii. f. s. imperative from 'alfâ, from IV of lafiya [lîqâ' /luqyân /luqy /luqyah/luqan], to meet. See 'alfî at 27:28, p. 1210, n. 9).
5. يَم yamm (s.; pl. yamûm) = open sea, river. See at 20:97, p. 1000, n. 8.
6. لَا تَحْزَنِي lâ tahzanî = do not grieve, do not be sad (v. ii. f. s. imperative [prohibition] from ḥazina [ḥuzn/ ḥazan], to grieve. See at 19:24, p. 956, n. 10).
7. رَاد رādd = one who puts back, repels, resists, returns, restores (active participle from radda [radd], to send back, to put back. See at 10:107, p. 675, n. 7).
8. Mûsâ's mother did as advised and threw him in the river putting him in a basket. الْقَطْعَةُ iltaqaṭa = he picked up, collected, received (v. iii. m. s. past in form VIII of laqaṭa [laqq], to gather, to pick up. See yaltaqî at 12:10, p. 725, n. 9).
9. حَزَن ḥazan = to grieve, to be sad. See at 9:92, p. 617, n. 6.
10. خَاطِئِينَ khâṭi'in (pl.; acc./gen. of khâṭi'ân; s. khâṭi') = those in error, sinners, mistaken, at fault (act. participle from khâṭi'a [khaṭa'], to be mistaken, to sin. See at 12:97, p. 757, n. 8).
11. قُرَّة qurrah = delight, freshness, coolness. See at 25:74, p. 1160, n. 7.
12. يَنْفَع yanfa'a (u) = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from nafa'a [naf'], to be of use. The final letter takes faṭḥah because of the particle 'an coming before the verb. See yanfa'u at 11:34, p. 669, n. 1).

أَوْتَيْنَاهُ وَلَدًا
وَهُمْ لَا يَشْعُرُونَ
10. And there became
the heart³ of Mūsā's mother
unoccupied.⁴

وَأَصْبَحَ
قَوَادُ أُمِّ مُوسَى
فَرِيًّا
10. And there became
the heart³ of Mūsā's mother
unoccupied.⁴
إِنْ كَادَتْ
لَتُبْدِيَ بِهِ
وَلَوْلَا أَنْ
رَبَطْنَا عَلَى قَلْبِهَا
لَتَكُونَ
مِنَ الْمُؤْمِنِينَ
11. And she said to his sister:⁷
"Follow his track".⁸
فَبَصُرَتْ بِهِ
عَنْ جُنبٍ
وَهُمْ لَا يَشْعُرُونَ
So she observed⁹ him
from a distance¹⁰
while they realized not.

وَقَالَتْ لِأُخْتِهِ
فُصِّبْهُ
فَبَصُرَتْ بِهِ
عَنْ جُنبٍ
وَهُمْ لَا يَشْعُرُونَ
11. And she said to his sister:⁷
"Follow his track".⁸
فَبَصُرَتْ بِهِ
عَنْ جُنبٍ
وَهُمْ لَا يَشْعُرُونَ
So she observed⁹ him
from a distance¹⁰
while they realized not.

وَحَرَّمْنَا
عَلَيْهِ الْمَرَاضِعَ
مِنْ قَبْلُ
فَقَالَتْ هَلْ أَدُلُّكُمْ
عَلَى أَهْلِ بَيْتٍ
12. And We had prohibited
for him the suckling mothers¹¹
beforehand.
So she said: "Shall I direct
you to the people of a family

1. *nattakhidha(u)* = we adopt, take to ourselves, take, assume (v. i. pl. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. The final letter takes *fathah* because the verb is conjunctive to the previous verb which is governed by the particle *'an* coming before it. See at 25:18, p. 1143, n. 3).
2. i. e., they did not realize that their destruction would happen through that child. *يشعرون* *yash'urūna* = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ar*], to realize, to know. See at 27:65, p. 1222, n.12).
3. *fu'ad* (s.; pl. *'af'idah*) = heart. See *'af'idah* at 23:78, p. 1094, n. 10.
4. i. e., devoid of all other thoughts except the thought of her son. *fārigh* = vacant, empty, void, unoccupied (act. participle from *faragha* [*furûgh/ farâgh*], to be empty, vacant. See *'ufrigh* at 18:96, p. 945, n. 5).
5. *tubdî* = she discloses, gives out, expresses, declares, reveals (v. iii. f. s. impfct. from *'abdâ*, form IV of *badâ* [*budâww/badâ'*] to appear, to come to light. See *tubdûna* at 24:29, p. 1116, n. 2).
6. i. e., strengthened her heart with faith and patience. *rabatnâ* = we tied up, fastened (v. i. pl. impfct. from *rabata* [*rabî*], to bind. *rabaja 'alâ qalbihi* means: to fortify someone, to give patience. See at 18:14, p. 914, n. 2).
7. i. e., to her daughter, sister of Mūsā.
8. *quṣṣi* = you (f.) follow, follow the track (v. ii. f. s. imperative from *qaṣṣa* [*qaṣṣ/qaṣaṣ*], to recount, relate, follow. See *yaquṣṣu* at 27:76, p. 1225, n. 3).
9. *baṣurat* = she observed, realized, understood, saw (v. iii. f. s. past from *baṣura* [*baṣar*], to see, to realize, to understand. See *baṣurtu* at 20:96, p. 999, n. 7).
10. *junub* = state of ceremonial impurity, distance, near, one not belonging to the tribe, stranger. See at 5:6, p. 330, n. 10.
11. i. e., Allah made the child Mūsā refuse the milk of other suckling mothers. *marāḍi'* (pl.; s. *murḍi'ah*) = suckling mothers, wet-nurses, foster mothers. See *murḍi'ah* at 22:22, p. 1044, n. 6.

يَكْفُلُونَهُ who will take charge¹ of him
لَكُمْ وَهُمْ for you and they will be
لَهُ نَصِيحُونَ for him sincere advisers.²

فَرَدَدْنَاهُ 13. Thus We restored³ him
إِلَىٰ أُمِّهِ to his mother
كَى نَفْسٍ رَّحِيمَةٍ so that at rest⁴ be her eye
وَلَا تَحْزَنَ and she grieves⁵ not
وَلَتَعْلَمَنَّ and that she knows that
وَعَدَ اللَّهِ حَقٌّ the promise of Allah is true;
وَلَكِنَّ أَكْثَرَهُمْ but most of them
لَا يَعْلَمُونَ do not know.

Section (Rukû') 2

وَلَمَّا بَلَغَ 14. And when he attained⁶
أَشَدَّهُ his maturity⁷
وَأَسْتَوَىٰ and became well balanced,⁸
ءَالَيْنَاهُ We gave him
حُكْمًا وَعِلْمًا judgement⁹ and knowledge.
وَكَذَٰلِكَ نَجْزِي And thus do We reward¹⁰
الْمُحْسِنِينَ the righteous.¹¹

وَدَخَلَ الْمَدِينَةَ 15. And he entered the town

1. يَكْفُلُونَ *yakfulûna* = they sponsor, take charge of, become responsible for (v. iii. m. pl. impfct. from *kafala* [*kafīl/kufūl/kafālah*], to be responsible for. See *yakfulu* at 20:40, p. 983, n. 12).

2. نَاصِحُونَ *nāṣihūn* (pl.; s. *nāṣih*) = well-wishers, sincere advisers (active participle from *naṣaḥa* [*naṣḥ /nuṣḥ/ naṣāḥah/ naṣīḥah*], to give sincere advise, to wish someone well. See *nāṣihīn* at 12:11, p. 725, n. 12).

3. رَدَدْنَا *radadnā* = we returned, gave back, put back, restored, resisted, replied (v. i. pl. past from *radda* [*radd*], to return, to put back. See at 17:6, p. 874, n. 5).

4. i. e., she becomes glad and mentally at peace. تَقَرَّرَ *taqarra(u)* = she settles, is at rest (v. iii. f. s. impfct. from *qarra* [*qarār*], to settle down. *qarrat 'aynuhu* is an idiom meaning: he is glad, delighted. The final letter takes *fathah* because of the particle *kay* coming before the verb. See *nuqirru* at 22:5, p. 1046, n. 6).

5. تَحْزَنُ *tahzana(u)* = she grieves, becomes sad (v. iii. f. s. impfct. from *ḥazana* [*ḥuzn/ ḥazan*], to grieve. The final letter takes *fathah* because the verb is conjunctive to a previous verb governed by the particle *kay*. See at 20:40, p. 984, n. 1).

6. بَلَغَ *balagha* = he or it reached, came to, attained (v. iii. m. s. past from *bulāgh*, to reach. See at 24:59, p. 1131, n. 6).

7. أَشَدَّ *'ashudd* = physical maturity, virility. *balagha 'ashuddahu*: he came of age, attained majority. See at 22:5, p. 1046, n. 12.

8. اِسْتَوَىٰ *istawā* = he became even, well balanced, straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawīya* [*siwan*], to be equal. See at 25:59, p. 1155, n. 11).

9. حُكْمٌ *ḥukm* (pl. *ahkām*) = judgement, order, decree, command, authority, rule, law, discernment. See at 27:78, p. 1225, n. 8.

10. نَجْزِي *najẓi* = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazā* [*jazā'*], to recompense. See at 21:29, p. 1020, n. 1).

11. مُحْسِنِينَ *muḥsinīn* = (pl.; acc. /gen. of *muḥsinūn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasana* [*ḥusn*], to be good. See at 22:37, p. 1059, n. 8).

عَلَىٰ حِينٍ غَفْلَةٍ¹ at a time of inadvertence¹
 مِنْ أَهْلِهَا on the part of its people
 فَوَجَدَ فِيهَا رَجُلَيْنِ and found therein two men
 يَقْتُلَانِ fighting each other,²
 هَذَا مِنْ شِيعَتِهِ the one being from his sect³
 وَهَذَا مِنْ عَدُوِّهِ and the other from his enemy.⁴
 فَاسْتَعَاثَ So there sought his help⁵
 الَّذِي مِنْ شِيعَتِهِ the one who was of his sect
 عَلَى الَّذِي against the one who was
 مِنْ عَدُوِّهِ of his enemy.
 فَوَكَّزَهُ مَوْسَىٰ So Mûsâ struck him with his
 فَقَضَىٰ عَلَيْهِ fist⁶ and did away⁷ with him.
 قَالَ هَذَا مِنْ deed of Satan.
 عَمَلِ الشَّيْطَانِ
 إِنَّهُ عَدُوٌّ
 مُّضِلٌّ مُّبِينٌ⁸ Verily he is an enemy,
 manifestly misleading."⁸
 قَالَ رَبِّ إِنِّي 16. He said: "My Lord, I have
 ظَلَمْتُ نَفْسِي indeed wronged⁹ myself.
 فَاعْفُرْ لِي Therefore forgive¹⁰ me."
 فَعَفَّرَ لَهُ So He forgave him.
 إِنَّهُ هُوَ الْعَفُوفُ Verily He is Most Forgiving,
 الرَّحِيمُ Most Merciful.

1. غفلة *ghaflah* = negligence, indifference, carelessness, inadvertence. See at 21:97, p. 1039, n. 10.

2. يقاتلان *yaqtatilâni* = they (two) fight each other, combat each other (v. iii. m. dual past in from *iqatatala*, form VIII of *qatala* [*qatl*], to kill. See *qatala* at 2:251, p. 128, n. 2).

3. شيعة *shî'ah* (s.; pl. *shiya'*) = sect, party, faction, followers.

4. عدو *'adûw* (s.; pl. أعداء *'a'dâ'*) = foe, enemy, adversary. See at 26:77, p. 1176, n. 6.

5. استغاث *istaghâtha* = he asked for help, sought relief, (v. iii. m. s. impfct. in form X from the root *ghawth*, help, aid. See *yastagithû* at 18:29, p. 922, n. 4).

6. وكر *wakza* = he struck with the fist, hit (v. iii. m. s. past from *wakz*, to strike with the fist.

7. قضى *qaḍâ* = he decreed, adjudicated, decided, judged, settled, executed (v. iii. m. s. past from *qaḍâ*, to conclude. *qaḍâ 'alâ* is an idiom meaning: he did away with, killed, put an end to. See *qaḍâ* at 19:35, p. 959, n. 5).

8. مضل *muḍill* (s.; pl. *muḍillân*) = one who misleads, misguides, leads astray (act. participle from *'adalla*, form IV of *ḍalla* [*ḍalâl*/ *ḍalâlah*], to go astray. See *muḍillîn* at 18:51, p. 930, n. 10).

9. ظلمت *ẓalamtu* = I did wrong, transgressed, committed injustice (v. i. s. past from *ẓalama* [*ẓalm*/ *ẓulm*], to do wrong. See *ẓalamû* at 27:84, p. 1227, n. 9).

10. اغفر *ighfir* = you forgive (v. ii. m. s. imperative from *ghafara* [*ghafr* / *ghufrân* / *maghfirah*], to forgive. See at 26:86, p. 1178, n. 1).

قَالَ رَبِّ 17. He said: " My Lord,
بِمَا أَنْعَمْتَ since you have bestowed grace¹
عَلَيَّ فَلَنْ أَكُونَ on me, I shall never be
ظَهِيرًا لِلْمُجْرِمِينَ a helper² for the sinful."³

﴿١٧﴾
فَاصْبِرْ فِي الْمَدِينَةِ 18. So he became⁴ in the town
خَافِيًا رَاقِبًا fearful,⁵ keeping watch;⁶
فَإِذَا الَّذِي and lo, the one who
أَسْتَصْرَفَهُ had sought his help⁷
بِالْأَمْسِ the previous day
يَسْتَصْرِفُهُ calling out⁸ to him.
قَالَ لَهُ مُوسَى Mûsâ said to him:
إِنَّكَ لَعَوِيٌّ "You are a misleading person,⁹
مُتَّبِعٌ quite clearly.

﴿١٨﴾
فَلَمَّا أَنْ أَرَادَ 19. Then as he intended¹⁰
أَنْ يَبْطِشَ بِالَّذِي to get hold¹¹ of the one who
هُوَ عَدُوٌّ لَهُمَا was an enemy to them
قَالَ يَمْوِسَّى he said: "O Mûsâ,
أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا do you want to kill me as
قَتَلْتَ نَفْسًا بِالْأَمْسِ you killed a person yesterday.
إِنْ تُرِيدُ لَأَ أَنْ تَكُونَ جَبَّارًا You intend naught but
فِي الْأَرْضِ to become a tyrant¹²
in the land

1. أَنْعَمْتَ 'an'amta = you bestowed grace, graced (v. ii. m. s. past from 'an'ama, form IV of na'ama/na'ima [na'mah/man'am], to be happy, to be in ease. See at 27:19, p. 1208, n. 3).
2. ظَهِيرٌ zahîr = helper, assistant, one who backs, (act. participle in the scale of fa'il from zahara [zuhûr], to appear, to overcome. See at 25:55, p. 1154, n. 15).
3. مُجْرِمِينَ mujrimîn (pl.; acc./gen. of mujrimûn; s. mujrim) = those who commit sins, sinners, culprits, sinful (act. participle from ajrama, form IV of jarama [jarm], to commit a crime. See at 27:69, p. 1223, n. 14).
4. أَصْبَحَ 'asbaha = he became, became in the morning (v. ii. m. s. past in form IV of shabaha [shabih], to be in the morning. See at 5:30, p. 343, n. 3).
5. خَافٍ khâ'if = fearful, apprehensive (act. participle from khâfa [khawf /makhâfah /khîfah], to be afraid. See lâ takhaf at 27:10, p. 1205, n. 1).
6. يَتَرَقَّبُ yataraqqabu = he keeps watch, lies in wait, awaits, anticipates, looks out (v. iii. m. s. impfct. from taraqqaba, form V of raqaba [ruqûb/ raqâbah], to observe, watch. See tarqub at 20:94, p. 999, n. 4).
7. اسْتَصْرَفَ istanşara = he asked for help, prayed for support, sought victory (v. iii. m. s. past in form X of naşara [naşr /nuşûr], to help. See istanşarâ at 8:72, p. 574, n. 6).
8. يَسْتَصْرِفُ yastaşrikhu = cries for help, calls out (v. iii. m. s. impfct. from istaşrakha, form X of şarakha [şurâkh/ şarikh], to cry, to yell. See muşrikh at 14:22, p. 795, n. 6).
9. غَوِيٌّ ghawîy = erring one, misleading person.
10. أَرَادَ 'arâda = he intended, desired, willed (v. iii. m. s. past in form IV of râda [rawd], to walk about. See at 25:62, p. 1157, n. 2).
11. يَبْطِشُ yabtişha(u) = he seizes, gets hold of, captures, (v. iii. m. s. impfct. from batasha [batsh], to seize, to attack with violence. The final letter takes fathah for the particle 'an being before the verb. See batashtum at 26:130, p. 1185, n. 3).
12. جَبَّارٌ jabbâr (s.; pl. jabbârûn/ jabâbîr/ jabâbirah) = of overwhelming power, tyrant, oppressor, oppressive. See at 19:32, p. 958, n. 9).

وَمَا تَرِيدُ أَنْ تُكُونَ
مِنَ الْمُصْلِحِينَ ﴿١٧﴾

and do not intend¹ to be
of the peace-makers.²

وَجَاءَ رَجُلٌ
مِّنْ أَقْصَا
الْمَدِينَةِ يَسْعَىٰ

20. And there came a man
from the farthest part³
of the city, running.⁴

قَالَ يَمُوسَىٰ
إِنَّكَ أَمَلَاءُ
يَاْتُمِرُونَ بِكَ
لِيَقْتُلُوكَ

He said: "O Mûsâ,
indeed the leaders⁵
are conferring⁶ about you
in order to kill you.

فَاخْرُجْ
إِنِّي لَكَ مِنَ
التَّصَوِّبِينَ ﴿١٨﴾

So leave.⁷
Verily I am for you of
the well-wishers.⁸

فَخَرَجَ مِنْهَا
خَائِفًا يَتَرَقَّبُ
قَالَ رَبِّ انجني
مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١٩﴾

21. So he departed from it
in fear, keeping watch.⁹
He said: "My Lord, save¹⁰ me
from the transgressing people.

Section (Rukû') 3

وَلَمَّا تَوَجَّهَ
تِلْقَاءَ مَدْيَنَ قَالَ
عَسَىٰ رَبِّي

22. And when he proceeded¹¹
towards¹² Madyan he said:
"Hopefully my Lord

1. تريد *turidu* = you intend, desire, have in mind (v. ii. m. s. impfct. from 'arâda, form IV from *râda* [rawd], to walk about. See 'arâda at 28:19, p. 1237, n. 10).

2. مصلحين *muṣliḥîn* (acc./gen. of *muṣliḥûn*) = peace-makers, those who set things right, reformers, rectifiers (active participle from 'aslahâ, to set right, to compose differences; form IV of *ṣalaha/ṣaluḥa* [ṣalâh/ ṣulûḥ/ ṣalâhiyah/ maṣlahah], to be good, right, proper, in order. See at 7:170, p. 532, n. 7).

3. أقصى 'aqṣâ = farther, remoter, more distant, farthest, remotest (elative of *qasîy*). See at 17:1, p. 872, n. 5.

4. يسعى *yas'â* = he runs, moves quickly, strives, endeavours (v. iii. m. s. impfct. from *sa'â* [sa'y]), to move quickly. See *tas'â* at 20:66, p. 990, n. 9).

5. ملا' *mala'* = crowd, host, grandees, council of elders, chiefs, nobles. See at 27:38, p. 1213, n. 6).

6. ياتمرُونَ *ya'tamirûna* = they confer, deliberate, take counsel, plot (v. iii. m. pl. impfct. from *i'tamara*, form VIII of 'amara [amr], to order, command. See *ya'muru* at 24:21, p. 1112, n. 8).

7. اخرج *ukhruj* = come out, leave, move out, get out (v. ii. m. s. imperative from *kharaja* [kharûj], to go out. See at 15:34, p. 814, n. 6).

8. تصابين *nâṣiḥîn* (pl.; acc/gen/ of *nâṣiḥûn*; s. *nâṣiḥ*) = well-wishers, sincere advisers (active participle from *naṣaha* [naṣḥ /nuṣḥ/ naṣâḥah/ naṣiḥah], to give sincere advise, to wish someone well. See at 12:11, p. 725, n. 12).

9. يتربى *yatarraqabu* = he keeps watch, lies in wait, awaits, anticipates, looks out (v. iii. m. s. impfct. from *taraqaba*, form V of *raqaba* [ruqûb/ raqâbah], to observe, watch. See *tarqub* at 28:18, p. 1237, n. 6).

10. نج *najî* = you rescue, save, deliver (v. ii. m. s. imperative from *najjâ*, form II of *najâ* [najw/najâ'/ najâh], to be saved, to escape. See *najjâ* at 26:169, p. 1191, n. 7).

11. توجه *tawajjaha* = he turned his face, faced, headed, proceeded (v. iii. m. s. past in form V of *wajaha* [wajâḥah], to be distinctive. See *wajjahtu* at 6:78, p. 423, n. 3).

12. تلقاء *tilqâ'* (preposition) = opposite, in front of, towards.

أَن يَهْدِيَنِي will guide me
 سَوَاءَ السَّبِيلِ to the right¹ course.²
 وَلَمَّا وَرَدَ 23. And when he arrived³ at
 مَاءَ مَدْيَنَ the water of Madyan⁴
 وَجَدَ عَلَيْهِ he found on it
 أُمَّةً مِنَ النَّاسِ a group of people⁵
 يَسْقُونَ giving drink⁶
 وَوَجَدَ مِنْ دُونِهِمْ and he found beyond them
 اِمْرَأَتَيْنِ تَذُودَانِ two women keeping away.⁷
 قَالَ He said:
 مَا خَطْبُكُمَا "What is the matter⁸ with you?"
 قَالَتَا لَا نَسْقِي They said: "We give not
 حَتَّى يُصْدِرَ drink till there drive away⁹
 الرِّعَاءَ the shepherds¹⁰
 وَأَبُونَا شَيْخٌ and our father is an old man
 كَبِيرٌ advanced in age."¹¹
 فَسَقَى لَهُمَا 24. So he gave drink for them
 ثُمَّ تَوَلَّى then turned away¹¹
 إِلَى الظِّلِّ فَقَالَ to the shade¹² and said:
 رَبِّ إِنِّي "My Lord, verily I am for
 لِمَا أَنْزَلْتَ إِلَيَّ whatever you send down on
 مِنْ خَيْرٍ فَقِيرٌ me of grace ever in need."¹³

1. سواء *sawâ* = straight, even, equal, same, alike. See at 26:136, p.1186, n. 1.
2. سبيل *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 27:24, p. 1209, n. 12. (*sawâ* 'al-sabil is an idiom meaning: right course, correct way).
3. ورد *warada* = he arrived, came, drew water (v. iii. m. s. past from *wurûd*, to come, to arrive. See *waradû* at 21:99, p. 1040, n. 1).
4. i. e., a particular place having water.
5. أمة *'ummah* (pl. *umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 27:83, p. 1227, n. 2.
6. i. e., watering their flock of cattle. يسقون *yasqûna* = they give drink, water, irrigate (v. iii. m. pl. impfct. from *saqâ* [saqy], to give a drink. See *yasqî* at 26:79, p. 1176, n. 11).
7. i. e., keeping away their flock. تودان *tadhûdâni* = they (two fem.) protecting, keeping away, driving away, removing, defending (v. iii. f. dual impfct. from *dhâda* [dhawd/dhiyâd], to drive away, to protect).
8. خطب *khaṭb* (s.; pl. *khuṭûb*) = matter, affair, conditions, circumstances, situation, concern. See at 20:95, p. 999, n. 6.
9. i. e., drive away their flock. يصدر *yusdira(u)* = he despatches, drives away, sends, sends out, issues, publishes, makes out, exports (v. iii. m. s. impfct. from *'asdarâ*, form IV of *sadara* [sudûr] to go out, to proceed. The final letter takes *fathah* because of an implied 'an in *hattâ* coming before the verb.).
10. رعاء *ri'â'* (pl.; s. *râ'in*) = shepherd, herdsman, keeper, pastor. See *râ'ûn* at 23:8, p. 1076, n. 12.
11. تولى *tawallâ* = he took over, undertook, turned away, takes for a friend (v. iii. m. s. past in form V of *waliya* [walâ'/wilâyah], to be near, to be a friend. See at 22:4, p. 1045, n. 7).
12. i. e., the shade of a tree. ظل *zill* (s.; pl. *zilâl/zulûl'* azlâl) = shade, shadow, shelter. See at 25:45, p.1151, n. 12.
13. فقير *faqîr* (s.; pl. *fuqarâ'*) = poor, indigent, in need. See at 3:181, p. 227, n. 2.

لَهَا۟ 25. Then there came to him

إِحْدَاهُمَا one of the two women

تَمْشَى عَلَى اسْتِحْيَاءٍ walking¹ shyly.²

قَالَتْ إِنَّ أَبِي She said: "Indeed my father

يَدْعُوكَ لِجَزِيٍّ calls you that he may pay³

أَجْرٍ you the remuneration⁴ for

مَا سَقَيْتَ that you have given drink⁵

لَنَا on our behalf."

فَلَمَّا جَاءَهُۥ So when he came to him

وَقَصَّ عَلَيْهِ الْقَصَصَ and related⁶ to him the story,

قَالَ لَا تَخَفْ he said: "Do not fear,⁷

نَجَوْتَ مِنْ you have escaped⁸ from

الْقَوْمِ الظَّالِمِينَ the transgressing people."



قَالَتْ إِحْدَاهُمَا 26. One of the two said:

يَتَأْتِ اسْتِجْرَاءٍ "O my father, hire⁹ him;

إِنَّ خَيْرَ مَنْ verily the best of those

اسْتَسَجَّرْتَ whom you can hire is the

الْقَوِيُّ الْأَمِينُ one strong and trustworthy."¹⁰



قَالَ إِنِّي أُرِيدُ 27. He said: "I intend to

أَنْ أُنِكَحَكَ give in marriage¹¹ to you one

إِحْدَى ابْنَتَيْ هَاتَيْنِ of these two daughters of mine

1. تَمْشَى *tamshî* = she walks, goes on foot, proceeds, moves along (v. iii. f. s. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk. See *yamshûna* at 20:40, p. 983, n. 10).

2. اسْتِحْيَاءٍ *istihiyâ* = to be shy, ashamed, to let live (verbal noun in form X of *hayiya/hayya* [hayâh], to live. See *yastahyîat* 28:4, p. 1232, n. 5).

3. يَجْزِي *yajziya* (zî) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ*'], to reward. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 24:38, p. 1122, n. 1).

4. أَجْرٍ *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 26:164, p. 1190, n. 8).

5. سَقَيْتَ *saqayta* = you gave drink, watered, irrigated (v. ii. m. s. past from *saqâ* [saqy], to give a drink. See *yasqûna* at 28:23, p. 1239, n. 6).

6. قَصَّ *qasṣa* = he related, narrated, recounted (v. iii. m. s. past from *qasṣ/ qasas*, to cut, to relate. See *yaqṣṣu* at 27:76, p. 1225, n. 3).

7. لَا تَخَفْ *lâ takhaf* = do not fear/ be afraid/ be frightened (v. ii. m. s. imperative {prohibition} from *khâfa* [khawf /makhâfah /khîfah], to be afraid. See at 27:10, p. 1205, n. 1).

8. نَجَوْتَ *najawta* = you escaped, saved yourself (v. ii. m. s. past from *najâ* [najw/najâ' / najâh], to be saved, to escape. See *najjaynâ* at 26:170, p. 1191, n. 9).

9. اسْتَأْجَرَ *ista'jir* = hire, rent, hold under a lease, engage on pay (v. ii. m. s. imperative from *'ista'jara*, form X of *'ajara* ['ajr], to reward, to remunerate. See *'ajr* at n. 4 above).

10. أَمِينٍ *'amin* = faithful, trustworthy, trusted, trustee, loyal, honest (active participle in the scale of *fa'il* from *'amuna* ['amânah], to be faithful. See at 27:39, p. 1213, n. 10).

11. أُنِكَحُ *'unkiha* (u) = I give in marriage (v. i. s. impfct. from *'ankaha*, form IV of *nakaha* [nikâh], to marry, to get married. The final letter takes *fathah* because of the particle 'an coming before the verb. See *yankihu* at 24:3, p. 1106, n. 6).

عَلَيَّ أَنْ تَأْجُرَنِي
 ثَمَنِي حَجَجَ
 فَإِنْ أَتَمَمْتَ عَشْرًا
 فَعِنِّ عِنْدَكَ
 وَمَا أُرِيدُ
 أَنْ أَشُقَّ عَلَيْكَ
 سَتَجِدُنِي
 إِنْ شَاءَ اللَّهُ
 مِنْ الصَّالِحِينَ
 قَالَ ذَلِكَ
 بَيْنِي وَبَيْنَكَ
 أَيَّمَا الْأَجَلَيْنِ
 قَضَيْتُ
 فَلَا عُدْوَانَ عَلَيَّ
 وَاللَّهُ عَلَى مَا
 نَقُولُ وَكِيلٌ

provided that you recompense¹
 me for eight years;²
 but if you complete³ ten
 that will be on your accord;
 but I do not intend⁴
 that I make it hard⁵ on you.
 You will find me,
 if Allah wills,
 of the righteous ones."⁶
 28. He said: " That is so,
 between me and you;
 whichever of the two terms⁷
 I complete,⁸
 no enmity⁹ will be against me;
 and Allah is over what we
 say a Trustee."¹⁰

Section (Rukū') 4

فَلَمَّا قَضَىٰ مُوسَىٰ
 الْأَجَلَ
 وَسَارَ بِأَهْلِهِ
 فَاتَّكَ

29. So when Mūsā completed
 the term and
 travelled¹¹ with his family
 he perceived¹²

1. i. e., you work for me in consideration of this marriage. *تاَجُر ta'jura(u)* = you recompense, remunerate, reward (v. ii. m. s. impfct. from 'ajara ['ajr], to reward. The final letter takes *fathah* for the particle 'an coming before the verb. See *ista'jir* at 28:26, p. 1240, n. 9).

2. *حَجَج hijaj* (pl.; s. *hijjah*) = years.

3. *أَتَمَمْتَ 'atmamta* = you completed, finished (v. ii. m. s. past from 'atamma, form IV of *tamma* [tamām], to be completed. See 'atmannā at 7:142, p. 517, n. 6).

4. *أُرِيدُ 'uridu* = I desire, intend (v. i. s. impfct. form 'arāda, form IV from *rāda* [rawd], to walk about. See *nuridu* at 28:5, p. 1232, n. 7).

5. *أَشُقَّ 'ashuqqa* (u) = I be heavy, hard, burdensome, oppressive (v. i. s. impfct. from *shaqqa* [shaqq/mashaqqah], to be heavy. The final letter takes *fathah* for the particle 'an coming before the verb. See *tushāqqūna* at 16:27, p. 835, n. 7).

6. *الصَّالِحِينَ ṣāliḥīn* (pl.; acc./gen. of *ṣāliḥūn*; s. *ṣāliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *salaha* [ṣalāḥ/ ṣulūḥ/ maṣlahah], to be good, right, proper. See at 26:83, p. 1177, n. 12).

7. *أَجَلَيْنِ 'ajalayn* (dual; acc./gen/ of 'ajalān; pl. 'ājāl) = two term, dates, deadlines. See 'ajal at 23:43, p. 1086, n. 4.

8. *قَضَيْتُ qaḍaytu* = I decreed, judged, ruled, decided judicially, performed, completed (v. i. s. past from *qaḍā* [qaḍā'], to finish, to settle. See *qaḍaytum* at 12:68, p. 747, n. 8).

9. *عُدْوَان 'udwān* = hostility, hostile action, aggression, enmity. See at 5:62, p. 360, n. 9.

10. *وَكَيل wakīl* (s.; pl. *wukalā'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [wakl/ wukāl], to entrust. See at 25:43, p. 1151, n. 6).

11. *سَار sāra* = he travelled, journeyed (v. iii. m. s. past from *sayr* /*sayrūrah* / *masīr* /*masīrah*/ *tasyār*, to move, to travel. See *yusīrūna* at 22: 46, p. 1062, n. 7).

12. *عَانَى 'ānasa* = he perceived, discerned, sensed (v. iii. m. s. past in form IV of 'anisa /*anusa* ['uns], to be intimate, sociable. See 'ānastu at 27:7, p. 1204, n. 1).

مِنْ جَانِبِ الطُّورِ from the side¹ of the Mount
نَارًا a fire.
قَالَ لِأَهْلِهِ امْكُثُوا He said to his family: "Wait,"²
إِنِّي مَعْتَدُ نَارًا I have perceived³ a fire,
لَعَلِّي آتِيكُمْ maybe I shall bring you
مِنْهَا خَبِيرًا from it a message or
جَذْوَةً مِنَ النَّارِ a burning log⁴ of the fire that
لَعَلَّكُمْ تَصْطَلُونَ you may warm yourselves."⁵



فَلَمَّا أَتَاهَا 30. So when he came to it
نُودِيَ مِنْ he was addressed⁶ from
شَطِئِ الْوَادِ الْأَيْمَنِ the right bank⁷ of the valley
فِي الْبُقْعَةِ الْمُبَارَكَةِ in the blessed spot⁸
مِنَ الشَّجَرِ from the tree,
أَنْ يَمْوِجَ that "O Mûsâ,
إِنِّي أَنَا اللَّهُ verily it is I, Allah,
رَبُّ الْعَالَمِينَ Lord of all beings."



وَأَنَّ 31. And that
أَنِّي عَصَاكَ "You throw⁹ your stick."¹⁰
فَلَمَّا رَأَاهَا تَهْتَزُّ But when he saw it moving¹¹
كَأَنَّهُ جَانٌّ as if it were a serpent,¹² he
وَلَّى مُدْبِرًا retreated¹³ turning his back¹⁴

1. جانب *jâ nib* (s.; pl. *jawâ nib*) = side, part, flank, portion, section. See at 19:52, p. 963, n. 1.
2. امْكُثُوا *umkuthû* = you (all) stay, remain, abide, live, (v. ii. m. pl. imperative from *makatha* [makth/mukâth], to remain. See at 20:10, p. 978, n. 1).
3. عَانَسْتُ *'ânastu* = I perceived, discerned, sensed (v. i. s. past from *'ânasa*, form IV of *'anisa/anusu* ['uns], to be intimate, sociable. See at 27:7, p. 1204, n. 1).
4. جَذْوَةً *jadhwah* (s.; pl. *jidhan/judhan/jidhâ*) = firebrand, burning log.
5. تَصْطَلُونَ *taştalûna* = you warm yourselves (v. ii. m. pl. impfct. from *iştalâ*, form VIII of *şalâ* [şalan/ şuliy/ şilâ'], to roast, to burn. See at 27:7 p. 1204, n. 4).
6. نُودِيَ *nûdiya* = he was addressed, called, summoned, announced (v. iii. m. s. past passive from *nâda*, form III of *nadâ* [nadw], to call. See at 27:8, p. 1204, n. 5).
7. شَطِئِ *shâ'î* (s.; pl. *shawâ'î/shu'ân*) = shore, coast, bank, beach, strand.
8. بُقْعَةً *buq'ah* (s.; pl. *buqa'/biqâ'*) = spot, place, site.
9. أَلْقِ *'alqi* = you throw, fling, cast off, deliver (v. ii. m. s. imperative from *'alqâ*, form IV of *laqiya* [liqâ' luqyân luqy luqyah/luqan], to meet. See at 27:28, p. 1210, n. 9).
10. عَصَا *'aşâ* (s.; pl. *'uşîy/ 'işîy/ a'şin*) = staff, stick, rod. See at 26:63, p. 1174, n. 5.
11. تَهْتَزُّ *tahtazzu* = she moves, pulsates, is agitated/ touched/ animated/enlivened (v. iii. f. s. impfct. from *ihtazza*, form VIII of *hazza* [hazz], to shake, to rock. See at 27:10, p. 1204, n. 10).
12. جَانٌّ *jânn* = jinn, serpent.
13. وَلَّى *wallâ* = he turned, turned away, retreated, fled, avoided (v. iii. m. s. past in form II of *waliya*, to be near. See at 27:10, p. 1204, n. 12).
14. مُدْبِرٍ *mudbir* (s.; pl. *mudbirân*) = one who turns one's backs, flees, runs away (act. participle from *'adbara*, form IV of *dabara* [dubûr], to turn one's back. See at 27:10, p. 1204, n. 13).

- وَلَمْ يُعَقِّبْ and did not pursue.¹
يُمُوسَى أَقْبِلْ "O Mûsâ, go ahead,²
وَلَا تَخَفْ إِنَّكَ and do not fear, verily you are
مِنَ الْآمِنِينَ of those safe and secure."³
- أَسْأَلُكَ 32. "Enter⁴ your hand
فِي جَيْبِكَ in your pocket;⁵
تَخْرُجُ بَيْضَاءَ it will come out⁶ white⁷
مِنْ غَيْرِ سَوْءٍ without any malignity;⁸
وَأَضْمُمُ إِلَيْكَ and draw⁹ to you
جَانْحَكَ your arm¹⁰
مِنَ الرَّهْبِ against fear.¹¹
فَإِنَّكَ بُرْهَانَانِ So these are two proofs¹²
مِنْ رَبِّكَ إِلَى from your Lord to
فِرْعَوْنَ وَمَلَئِهِ Fir'aun and his chiefs.¹³
إِنَّهُمْ كَانُوا قَوْمًا Verily they are a people
فَلْيَقِيقْ defiantly sinful."
- قَالَ رَبِّ 33. He said: "My Lord,
إِنِّي قَتَلْتُ مِنْهُمْ I have killed of them
نَفْسًا a person,
فَأَخَافُ so I fear
أَنْ يَقْتُلُونِ that they will kill me."

1. لم يعقب *yu'aqqib(u)* = he pursues, follows, looks back (v. iii. m. s. impfct. from 'aqqaba, form II of 'aqiba ['aqb], to follow. The final letter is vowelless because of the particle *lam* coming before the verb. See at 27:10, p. 1204, n. 14).
2. أقبل *'aqbil* = go ahead, advance, turn forward, draw near (v. ii. m. s. imperative from 'aqbala, form IV of *qabila* [qabûl/qubûl], to accept. See 'aqbalû at 12:71, p. 748, n. 14).
3. آمين *'âminîn* (pl.; acc./gen. of 'âminûn; s. 'âmin) = peaceful, safe and secure (act. participle from 'âmana, form IV of 'amina ['amn/ 'amân/ amânah], to be safe. See at 26:146, p. 1187, n. 10).
4. اسلك *usluk* = you insert, enter (in the transitive sense); also follow, behave, travel (v. ii. m. s. imperative from *salaka* [salk/sulûk], to insert, to follow. See at 23:27, p. 1082, n. 4).
5. جيب *jayb* (s.; pl. *juyûb*) = breast, bosom, hollow, cavity, pocket. See at 27:12, p. 1205, n. 9.
6. i. e., when you bring it out. تخرج *takhruj(u)* = she or it comes/goes out, leaves (v. iii. m. f. impfct. from *kharaja* [kharûj], to go out, to leave. The final letter is vowelless because the verb is conclusion of a conditional clause. See at 27:12, p. 1205, n. 10).
7. بياض *bayḍâ* (f.; m. 'abyaḍ) = white, bright, clean. See at 20:22, p. 980, n. 12.
8. سوء *sû* (pl. 'aswâ') = evil, ill, badness, malignity, offence, bad deed, injury, calamity, misfortune, distress. See at 27:62, p. 1221, n. 7).
9. اضمم *uḍmum* = draw into, join, bring together, annex, unite (v. ii. m. s. imperative from *ḍamma* [ḍamm], to join, draw together. See at 20:22, p. 980, n. 9).
10. جناح *janâḥ* (s.; pl. 'ajniḥah/ 'ajnuḥ) = wing, side, flank, arm. See at 26:215, p. 1199, n. 5.
11. رهب *rahb* = fear, alarm, dread, fright, terror, awe, panic.
12. i. e., miracles. برهانات *burhânân* (dual; s. *burhân*; pl. *barâhîn*) = two evidences, proofs. See *burhân* at 27:64, p. 1222, n. 9.
13. ملا *mala* = crowd, host, grandees, council of elders, chiefs, nobles. See at 28:20, p. 1238, n. 5).

- وَأَخِي هَارُونُ 34. And my brother Hârûn,
هُوَ أَفْصَحُ مِنِّي he is more eloquent¹ than me
لِسَانًا فَأَرْسِلْهُ in speech. So send² him
مَعِيَ رِدْءًا with me as a helper;³
يُصَدِّقُنِي he will bear me out.⁴
إِنِّي أَخَافُ أَن I indeed fear that
يُكَذِّبُونِ they will disbelieve⁵ me."
- قَالَ 35. He⁶ said:
سَنُثَبِّتُ "We will strengthen⁷ your
عِصْدَكَ بِأَخِيكَ arm⁸ by your brother
وَجَعَلُوكُمْ and will set⁹ for you
سُلْطَانًا an authority;¹⁰
فَلَا يَصِلُونَ إِلَيْكُمَا so they will not get at¹¹ you.
بِآيَاتِنَا أَنتُمَا With Our signs, you two
وَمِنَ اتَّبَعَكُمَا and those who follow¹² you,
الْفَائِزُونَ will be the victors.
- فَلَمَّا جَاءَهُم مُّوسَىٰ 36. So when Mûsâ came to
بِآيَاتِنَا بَيِّنَاتٍ them with Our signs quite clear
قَالُوا مَا هَذَا إِلَّا they said: "This is not but
سِحْرٌ مُّفْتَرَىٰ sorcery¹³ fabricated;¹⁴
وَمَا سَمِعْنَا بِهَذَا and we have not heard of this

1. أَفْصَحُ 'afṣaḥu = more eloquent, fluent (elative of faṣīh, act. participle from faṣaḥa [faṣāḥah], to be eloquent).
2. i. e., make him also a Messenger. أَرْسَلَ 'arsil = send, despatch (v. ii. m. s. imperative from 'arsala, form IV of rasila [rasal], to be long and flowing. See at 26:17, p. 1165, n. 6).
3. رِدْءٌ rid' (s.; pl. ardâ') = help, support, helper.
4. يَصَدِّقُ yuṣaddiqu = he confirms, bears out, accepts as true, believes (v. iii. m. s. impfct. from ṣaddaqa, form II of ṣadaqa [ṣadq/ ṣidq], to speak the truth. See ṣadaqnâ at 21:9, p. 1014, n. 9).
5. yukadhdhibûni (originally yukadhdhibûna+nî) : يَكْذِبُونَ yukadhdhibûna = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from kadhdhaba, form II of kadhaba [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 26:12, p. 1124, n. 6).
6. i. e., Allah said.
7. نَشُدُ nashuddu = we strengthen, make firm, strong, hard, fortify, (v. i. pl. impfct. from shadda [shadd], to make firm. See ushdud at 20:31, p. 981, n. 11).
8. عِصْدٌ 'aḡud (s.; m. & f.; pl. 'a'ḡâd) = upper arm, power, help, aide. See at 18:51, p. 930, n. 11.
9. نَجْعَلُ naj'alu = we lay, make, set, put, place, bring about (v. i. pl. impfct. from ja'ala [ja'l], to make. See at 18:94, p. 944, n. 5).
10. سُلْطَانٌ sulṭân = authority, power, mandate, rule, sanction. See at 27:21, p. 1208, n. 11.
11. يَصِلُونَ yaṣīlûna = they reach, go to, get at, arrive, keep the link, join (v. iii. m. pl. impfct. from wasala [wusûl], to reach. See at 13:21, p. 773, n. 8).
12. اتَّبَعَ ittaba'a = he followed, pursued (v. iii. m. s. past in form VIII of tabi'a [taba'/ tabâ'ah], to follow. See at 26:215, p. 1199, n. 6).
13. سِحْرٌ siḥr (pl. ashâr) = sorcery, magic. See at 27:13, p. 1206, n. 3.
14. مُفْتَرَىٰ muftaran = fabricated, made up falsely (pass. participle from iftarâ, form VIII of farâ [fary], to cut lengthwise. See iftarâ at 25:4, p. 1138, n. 10).

فِي مَا بَيْنَ الْأَوَّلِينَ amongst our fathers of old."¹



وَقَالَ مُوسَى 37. And Mûsâ said:

رَبِّي أَعْلَمُ بِمَنْ "My Lord knows best² who

جَاءَ بِالْهُدَى has come with the guidance³

مِنْ عِنْدِهِ from Him

وَمَنْ تَكُونُ لَهُ and for whom will be

عَنْقِبَةُ النَّارِ the ultimate⁴ abode.⁵

إِنَّهُ لَا يَفْلَحُ Verily successful⁶ shall not

الظَّالِمُونَ be the transgressors."⁷

وَقَالَ فِرْعَوْنُ 38. And Fir'aun said:

يَا أَيُّهَا الْمَلَأُ "O you the chiefs,⁸

مَا عَلِمْتُ لَكُمْ I do not know you have

مِنْ إِلَهٍ غَيْرِي any god other than me.

فَأَوْقِدْ لِي So set fire⁹ for me

يَهْتَمُّنَ عَلَى الطِّينِ O Hâmân on the clay¹⁰

فَاجْعَلْ لِي صَرْحًا and make for me a tower¹¹

لَعَلِّي أَطِيعُ إِلَهَ so that I may ascend¹² to

إِلَهِ مُوسَى the god of Mûsâ;

وَأِنِّي لَأَظُنُّهُ and indeed I consider¹³ him

مِنَ الْكَاذِبِينَ of those telling lies."

1. أولين 'awwalîn (pl.; acc./gen. of 'awwalîn; s. 'awwal) = first ones, foremost, those of old, ancients. See at 26:196, p. 1196, n. 5.

2. أعلم 'a'lamu = better-knowing, best aware (relative of 'âlim, active participle from 'alima ['ilm], to know. See at 19:70, p. 969, n. 1).

3. هدى hudan = guidance. See at 27:77, p. 1225, n. 6.

4. عاقبة 'âqibah (s.; pl. عواقب 'awâqib) = end, ultimate outcome, upshot, consequence, effect, result. See at 27:69, p. 1223, n. 13.

5. i. e., paradise in the hereafter. دار dâr (s.; pl. ديار diyâr) = abode, home, house, edifice, habitation, land, country. See at 13:42, p. 783, n. 2.

6. يفلح yufliḥu = he succeeds, prospers (v. iii. m. s. impfct. from 'aflaḥa, form IV of falaḥa [falḥ], to split. See at 23:117, p. 1103, n. 11).

7. i. e., the unbelieving polytheists (note that at 31:13 shirk (setting partners with Allah is called a grave zulm). ظالمون ḡâlimûn (pl.; sing. ظالم ḡâlim) = transgressors, wrong-doers, unjust persons (active participle from ḡalama [ḡalm/ḡulm], to do wrong. See at 25:8, p. 1140, n. 3).]

8. ملا' mala' = crowd, host, grantees, council of elders, chiefs, nobles. See at 28:32, p. 1243, n. 13).

9. أوقد 'awqid = set fire, lit, enkindle, ignite (v. ii. m. s. imperative from 'awqada, form IV of waqada [waqd/waqad/wuqûd], to burn, to take fire. See yûqadu at 2:17, p. 9, n. 9).

10. i. e., for making bricks طين fîn = clay, soil. See at 23:12, p. 1077, n. 7.

11. صرح ṣarḥ (s.; pl. ṣurûḥ) = palace, edifice, lofty structure, castle, tower. See at 27:44, p. 1215, n. 7.

12. أطلع 'attali'u = I look into, am acquainted with, come to know, have access to, ascend (v. i. s. impfct. in form VIII of ṭala'a [ṭalû'), to rise. See iṭṭala'a at 19:78, p. 971, n. 3).

13. أظن 'aẓunnu = I think, suppose, conjecture; also, firmly believe, deem, consider (v. i. s. impfct. from ḡanna [ḡann], to firmly believe, to suppose. See at 18:135, p. 924, n. 8).

- وَأَسْتَكْبَرُوا 39. And he turned arrogant,¹
هُوَ وَجُنُودُهُ he and his hosts,²
فِي الْأَرْضِ in the land without any right;
بِغَيْرِ الْحَقِّ without any right;
وَوَظَنُوا أَنَّهُمْ إِلَىٰ تَبَٰئِثٍ لَا يَرْجِعُونَ 40. Hence We seized³ him
فَأَخَذْنَاهُ and his hosts
وَجُنُودَهُ and hurled⁴ them into the sea.⁵
فَنَظَرُوا So see
كَيْفَ كَانَتْ عَاقِبَةُ الظَّالِمِينَ the end⁶ of the transgressors.
وَجَعَلْنَاهُمْ أَئِمَّةً 41. And We made them leaders⁷
يَدْعُونَ إِلَى الْكُفْرِ calling to the fire;
وَيَوْمَ الْقِيَامَةِ and on the Day of Resurrection
لَا يُصْرُونَ 42. And We caused to follow
وَاتَّبَعْنَاهُمْ them⁸ in this world a curse;⁹
وَيَوْمَ الْقِيَامَةِ and on the Day of Resurrection
هُمْ فِيهَا they will be of
الْمَقْبُوحِينَ those rendered repugnant.¹⁰

1. استكبر *istakbara* = he turned arrogant, boasted, became proud, haughty (v. iii. m. s. past in form X of *kabura/kabara* [kubr/ kibar/ kabârah/kabr], to become great, to be older. See *istakbarâ* 25:21, p. 1144, n. 9).
2. جنود *junûd* (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 27:39, p. 1213, n. 1).
3. ظنوا *ẓannû* = they thought, thought for certain, supposed, believed, presumed, realized (v. iii. m. pl. past from *zanna* [ظن *ẓann*], to think, to suppose. See at 18:53, p. 931, n. 6).
4. يرجعون *yurja'ûna* = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [رجأ *rujâ'*], to return. See at 24:64, p. 1136, n. 1).
5. أخذنا *'akhadhnâ* = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 23:64, p. 1091, n. 1).
6. نبذنا *nabadhnâ* = we threw, hurled, rejected (v. i. pl. past from *nabadha* [نابذ *nabdh*], to hurl. See *nabadhtu* at 20:96, p. 999, n. 13).
7. Fir'aun and his hosts were drowned when they pursued Mûsâ. peace be on him, and his people. يَم *yamm* (s.; pl. *yamûm*) = open sea, river. See at 28:7, p. 1233, n. 5.
8. عاقبة *'âqibah* (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 28:37, p. 1245, n. 4.
9. أئمة *'a'imma* (pl.; s. *'imâm*) = leaders. See at 28:5, p. 1232, n. 9.
10. ينصرون *yunṣarûna* = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [ناصر *naṣr* /نصّر *nuṣûr*], to help. See at 21:39, p. 1013, n. 3).
11. أتبعنا *'atba'nâ* = we caused to follow, followed, pursued, subordinated (v. i. pl. past from *'atba'a*, form IV of *tabi'a* [تابى *'tabâ'* /تابه *'tabâ'ah*], to follow. See at 23:44, p. 1086, n. 9).
12. i. e., exclusion from Allah's mercy. لعنة *la'nah* (s.; pl. *la'nât*) = curse, banishment from mercy, imprecation. See at 24:7, p. 1108, n. 2.
13. مقبوحين *maqbûhîn* (pl.; acc./ gen/ of *maqbûhûn*; s. *maqbûh*) = those made ugly, repugnant, disgusting, disgraceful (passive participle from *qabuha* [قبح *qubh* /قبحه *qabâhah*], to be ugly, repugnant).

Section (Rukū') 5

- وَلَقَدْ آتَيْنَا 43. And We indeed gave
مُوسَى الْكِتَابَ Mūsâ the Book,
مِنْ بَعْدِ مَا أَهْلَكْنَا after that We had destroyed¹
الْقُرُونَ الْأُولَى the generations² of old,
بَصَائِرَ لِلنَّاسِ as enlightenment³ for men
وَهَدَى وَرَحْمَةً and as guidance and mercy
لَعَلَّهُمْ يَتَذَكَّرُونَ that they might take heed.⁴
- وَمَا كُنْتَ 44. And you were not
بِجَانِبِ الْفَرْقِ إِذْ at the western side⁵ when
فَضَيْنَا إِلَى مُوسَى We had decreed⁶ to Mūsâ
الْأَمْرَ the command⁷
وَمَا كُنْتَ nor were you
مِنَ الشَّاهِدِينَ of those witnessing.⁸
- وَلَكِنَّا أَنْشَأْنَا 45. But We brought into being⁹
قُرُونًا generations,
فَطَوَّلُوا then prolonged became¹⁰
عَلَيْهِمُ الْعُمُرُ on them the age.
وَمَا كُنْتَ تَأْوِيًا Nor were you a resident¹¹
فِي أَهْلِ مَدْيَنَ among the people of Madyan
تَتْلُو عَلَيْهِمْ آيَاتِنَا reciting on them Our signs

1. أَهْلَكْنَا 'ahlaknâ = we destroyed, annihilated (v. i. pl. past from 'ahlaka, form IV of *halaka* [halk/ hulk/ halâk /tahlukah], to perish. See at 26:139, p. 1186, n. 9).
2. i. e., generations like the peoples of Nûh and Lût, peace be on them, the 'Âd, the Thamûd and the inhabitants of Madyan. قُرُون *qurûn* (pl.; s. *qarn*) = generations, centuries, horns. See at 25:38, p. 1149, n. 9.
3. i. e., enlightenment about the right and the wrong and about what is good or bad for them. بَصَائِر *baṣā'ir* (pl.; s. *baṣīrah*) = enlightenment, insight, perspicacity. See at 17:102, p. 907, n. 1.
4. يَتَذَكَّرُونَ *yataadhakkarrûna* = they take heed, bear in mind, remember, receive admonition (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [dhikr/tadhkâr], to remember. See *yataadhakkaru* at 20:44, p. 984, n. 12).
5. جَانِب *jānib* (s.; pl. *jawānib*) = side, part, flank, portion, section. See at 28:29, p. 1242, n. 1.
6. فَضَيْنَا *qaḍaynâ* = we decreed, judged, decided, concluded, passed, executed, carried out, provided (v. i. pl. past from *qaḍâ* [qaḍâ'], to conclude, to execute, to decree. See at 17:4, p. 873, n. 6).
7. i. e., appointed him a Messenger and gave him the command to go to Fir'aun. أَمْر *'amr* (s.; pl. *awâmir* / أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 20:26, p. 981, n. 4.
8. The Prophet, peace and blessings of Allah be on him, received information about these incidents only through *wahy* (see also 3:44; 11:49,100; 12:102 and 20:99. See also Ibn Kathîr, *Tafsîr*, VI, 249-250). شَاهِدِينَ *shâhidîn* (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [shuhûd], to witness. See at 21:78, p. 1033, n. 8).
9. أَنْشَأْنَا *'ansha'nâ* = we produced, brought into being, raised, created (v. i. pl. past from *'ansha'a*, form IV of *nasha'a* [*nash'*/ *nushâ'*/ *nash'ah*], to rise, to emerge. See at 23:78, p. 1094, n. 7).
10. تَطَوَّلُوا *taṭāwala* = he or it became prolonged (v. iii. m. s. past in form VI of *tāla* [tāwl], to be long. See *tāla* at 21:44, p. 1024, n. 9).
11. تَأْوِيًا *thāwin* = resident, one who stays (act. participle from *thawâ* [*thawâ'*/ *thuwi'y*/ *mathwan*], to stay, live. See *mathwan* at 12:23, p. 730, n. 10).

وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿١٥﴾	but We have been sending. ¹
وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٦﴾	46. Nor were you by the side of the mountain ² when We called out; ³ but as a mercy ⁴ from your Lord that you may warn ⁵ a people to whom had not come ⁶ any warner ⁷ before you so that they may take heed. ⁸
وَلَوْ لَا أَن تُصِيبَهُمْ مُّصِيبَةٌ بِمَا فَدَمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٧﴾	47. And if not, ⁹ that there should hit ¹⁰ them a calamity because of what their hands have forwarded, ¹¹ then they would say: "Our Lord, why did you not send to us a Messenger so we could follow ¹² Your signs and be of the believers?"

1. i. e., sending *wahy* to you about these facts. مرسلين *mursilîn* (accusative /genitive of *mursilân*, sing. *mursil*) = those who send, send out, senders (act. participle from '*arsala*', form IV of *rasila* [*rasal*], to be long and flowing. See *mursilah* 27:35, p. 1212, n. 7).
2. i. e., *tûr* = mountain Mount Sinai.
3. i. e., called out to *Mûsâ*. نادينا *nâdaynâ* = we addressed, called out, summoned, announced (v. i. s. past from *nâdâ*, form III of *nadâ* [*nadw*], to call. See *nâdâ* at 26:10, p. 1164, n. 2).
4. i. e., all this facts have been communicated to you (the Prophet) as mercy from your Lord.
5. i. e., تنذر *tundhira(u)* = you warn, caution (v. ii. m. s. impfct. from '*andhara*', form IV of *nadhara* [*nadhîr /nudhûr*], to dedicate, to vow. The final letter takes *fathah* because of an implied '*an* in *li* of motivation coming before the verb. See at 19:97, p. 975, n. 7).
6. i. e., أتى *'âtâ* = he or it came (v. iii. m. s. past from *ityân/aty/ma'tâh*, to come. See at 16:1, p. 827, n. 1).
7. نذير *nadhîr* (pl. *nudhur*) = warner (active participle in the scale of *fa'il* from *nadhara* [*nadhîr /nudhûr*], to vow, to pledge). See at 26:115, p. 1182, n. 6.
8. يتذكرون *yatadhakkarûna* = they take heed, bear in mind, remember, receive admonition (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See *yatadhakkaru* at 28:43, p. 1247, n. 14).
9. i. e., if a Messenger was not sent to them.
10. تصيب *tuṣṭiba(u)* = she or it hits, reaches, afflicts, befalls (v. iii. f. s. impfct. from '*aṣāba*', form IV of *ṣāba* [*ṣawb /ṣaybūbah*], to hit the mark, to be right. The last letter takes *fathah* because of the particle '*an* coming before the verb. See at 24:63, p. 1135, n. 8).
11. i. e., of deeds. قدمت *qaddamat* = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama* / *qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 22:10, p. 1048, n. 8).
12. نتبع *nattabi'a(u)* = we follow, pursue (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabā'ah*], to follow. The final letter takes *fathah* for of a hidden '*an* in the causal *fâ'* coming before the verb. See *ittaba'a* at 20:123, p. 1007, n. 5).

فَلَمَّا جَاءَهُمْ الْحَقُّ مِنْ عِنْدِنَا قَالُوا	48. But when there has come to them the truth ¹ from Us they say:
لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ	"Why is he not given ² the like of what was given to Mûsâ?"
أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ	Did they not disbelieve ³ in what was given to Mûsâ previously?"
قَالُوا سِحْرَانِ تُظَاهَرَا	They say: "Two sorceries, ⁴ supporting each other." ⁵
وَقَالُوا إِنَّا بِكُلِّ كَافِرٍ	And they say: "We indeed in each do disbelieve."
قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا	49. Say: "Then bring a book from Allah that is a better guide ⁶ than the two,
أَتَّبِعُهُ إِن كُنْتُمْ صَادِقِينَ	I shall follow ⁷ it, if you are truthful." ⁸
فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ	50. So if they respond ⁹ not to you, then know that they but follow

1. i. e., the divine guidance embodied in the Qur'ân.

2. أُوتِيَ 'ûtiya = he is given (v. iii. m. s. past passive from 'âtâ, form IV of 'âtâ [ityân/aty/ma'tah], to come, to bring. See la 'ûtiyanna at 19:77, p. 971, n.2).

3. i. e., they disbelieved even when a whole book was given all at once to Mûsâ, peace be on him.

أَكْفَرُوا yakfurâ(na) = the deny, disbelieve, cover, show ingratitude (v. iii. m. pl. impfct. passive from kafara [kufr], to disbelieve, to cover. The terminal nân is dropped because of the particle lam coming before the verb. See at 16:55, p. 845, n. 2).

4. The unbelievers dubbed both the miracles and the Torah given to Mûsâ, peace be on him, and the Qur'ân given to Prophet Muhammad, peace and blessings of Allah be on him, as sorceries, one supporting the other. سِحْرَانِ sihrân (dual; s,

sihr; pl. ashâr) = two sorceries, magics. See sihr at 28:35, p. 1244, n. 13.

5. تَظَاهَرَا tazâhârâ = they (two) support each other (v. iii. m. dual past from tazâhara, form VI of zahara [zuhûr], to be visible, to come into view. The sense is derived from zahr, back; hence tazâhara means putting one's back to the back of another in support and help. See tazâharûna at 2:85, p. 40, n. 1).

6. أَهْدَى 'ahdâ = more in the right, better guided, better guide (elative of hâdin). See at 17:584, p. 900, n. 10.

7. أَتَّبِعُ 'attabi'(u) = I follow, pursue, obey (v. i. s. impfct. from ittaba'a, form VIII of tabi'a [taba'/tabâ'ah], to follow. The final letter is vowelless because the verb is conclusion of a conditional clause. See ittaba'a 28:35, p. 1244, n. 12).

8. صَادِقِينَ sâdiqîn (pl.; acc/gen. of sâdiqûn; s. sâdiq) = truthful, those who speak the truth (active participle from sadaqa [sadaq/ sidq], to speak the truth. See at 27:71, p. 1224, n. 4).

9. يَسْتَجِيبُوا yastajîbû(na) = they respond, answer (v. iii. m. pl. impfct. from istajâba, form X of jâba [jawb], to travel, to explore. The terminal nân is dropped because of the particle lam coming before the verb. See at 18:52, p. 931, n. 2).

أَهْوَاءَهُمْ^١ their whims.¹
وَمَنْ أَضَلُّ^٢ And who is worse astray²
مِمَّنْ اتَّبَعَ^٣ than the one who follows
هُوَ لَهُ يَغْيِرْهُدَى his whim without guidance
مِنْ اللَّهِ^٤ from Allah?³
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ^٥ Verily Allah guides not
the transgressing⁴ people.
﴿٥﴾

Section (Rukû') 6

وَلَقَدْ^{٥١} 51. And indeed We have
وَصَلَّاهُمْ^{٥٢} caused to reach⁵ them
الْقَوْلَ لَعَلَّهُمْ^{٥٣} the word⁶ that they might
يَذْكُرُونَ^{٥٤} take heed.⁷
الَّذِينَ آتَيْنَاهُمُ^{٥٥} 52. Those to whom We gave
الْكِتَابَ مِنْ قَبْلِهِ^{٥٦} the Book before it,
هُمْ بِهِ يُؤْمِنُونَ^{٥٧} they in it do believe.
وَإِذَا نُنَادِي^{٥٨} 53. And when it is recited⁸
عَلَيْهِمْ قَالُوا^{٥٩} unto them they say:
ءَامَنَّا بِهِ^{٦٠} "We believe in it.
إِنَّهُ الْحَقُّ^{٦١} It is indeed the truth
مِنْ رَبِّنَا^{٦٢} from our Lord.

1. أهواء 'ahwâ' (sing. هوى hawān) = desires, fancies, caprices, whims. See at 13:37, p. 781, n. 2).

2. أضل 'aḍallu = worse astray, farthest astray, more misguided (relative of ضال ḍāll). See at 17:72, p. 897, n. 1.

3. i. e., guidance as communicated through His Messenger — the Qur'ân and sunnah.

4. i. e., the polytheists (note that at 31:13 shirk or setting partners with Allah is called a grave zulm), ظالمين ḡālimīn (acc./gen. of ḡālimān, sing. ḡālim) = transgressors, wrong-doers (active participle from ḡalama [ḡalm], to transgress, do wrong. See at 22:53, p. 1064, n. 10).

5. وصلنا waṣṣalna = we caused to reach, delivered, connected, conducted, escorted, communicated (v. i. pl. past from waṣṣala, from II of waṣala [waṣāl], to reach. See yaṣilūna at 28:35, p. 1244, n. 11).

6. i. e., the text and teachings of the Qur'ân. قول qawl (s.; pl. 'aḡwāl) = word, speech, saying, statement).

7. يذكرون yatadhakkarūna = they take heed, bear in mind, remember, receive admonition (v. iii. m. pl. impfct. from tadhakkara, form V of dhakara [dhikr/tadhkār], to remember. See yatadhakkaru at 28:46, p. 1248, n. 9).

8. يتلو yutlā = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from talā [tilāwah], to recite. See at 22:30, p. 1056, n. 4).

إِنَّا كُنَّا

We indeed had been

مِّن قَبْلِهِ مُسْلِمِينَ

before it Muslims."

﴿٥٧﴾

أُولَٰئِكَ يُؤْتَوْنَ

54. Such ones will be given

أَجْرُهُمْ مَّرَّتَيْنِ

their reward twice,¹

بِمَا صَبَرُوا

for they bear with patience²

وَيُذَرُّوْنَ بِالْحَسَنَةِ

and ward off³ with the good⁴

السَّيِّئَةِ وَمِمَّا

the evil,⁵ and out of what

رَزَقْنَاهُمْ

We provide⁶ for them

بِغَفَوَاتٍ

they spend.⁷

وَإِذَا سَمِعُوا

55. And if they hear⁸

الْفَوَ

the vain talk⁹

أَعْرَضُوا عَنْهُ

the turn away¹⁰ from it

وَقَالُوا لَنَّا أَعْمَلْنَا

and say: "We have our deeds

وَلَكُمْ أَعْمَلْنَا

and you have your deeds;

سَلَامٌ عَلَيْكُمْ

peace be on you;

لَا يَبْنَعِي

we do not seek¹¹

الْجَاهِلِينَ

the ignorant ones."¹²

إِنَّكَ لَا تَهْدِي

56. Verily you cannot guide

مَنْ أَحْبَبْتَ

whomsoever you like

وَلَكِنَّ اللَّهَ يَهْدِي

but Allah guides

مَنْ يَشَاءُ

whom He will

1. i. e., once for their belief in the Book given to them and again for their belief in the Qur'ân. مَرَّتَيْنِ *marratayn* (dual; acc./gen. of *marratân*; s. *marrâh*, pl. *marrât*) = twice, two times. See at 9:126, p. 633, n. 5.

2. i. e., for the sake of Islam. صَبَرُوا *ṣabarû* = they bore with patience, persevered, endured (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 25:75, p. 1160, n. 12).

3. يَذَرُّوْنَ *yadra'ûna* = they ward off, avert, reject, keep at bay (v. iii. m. pl. impfct. from *dara'a* [*dar'*], to avert. See at 13:22, p.774, n. 3).

4. i. e., with good deeds and good behaviour. حَسَنَةً *ḥasanah* (s.; pl. *ḥasanât*) = good thing, good deed, merit (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 27:89, p. 1229, n. 1.

5. i. e., the bad deeds and bad behaviour. سَيِّئَةٍ *sayyi'ah* (pl. *sayyi'ât*) = sin, offence, bad deed, evil. See at 27:89, p. 1229, n. 4.

6. رَزَقْنَا *rajaqnâ* = we provided, bestowed, gave (v. i. pl. past from *razaqa* [*rizq*], to provide with the means of subsistence. See at 2:172, p. 81, n.2).

7. i. e., in *zakâh* and *sadaqah*. يَنْفِقُونَ *yunfiqûna* = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 22:35, p. 1058, n. 6).

8. سَمِعُوا *sami'û* = they heard, listened, paid attention (v. iii. m. pl. past from *sami'a* [*sam'* /*samâ'* /*samâ'ah* /*masma'*], to hear. See at 25:12, p. 1141, n. 4).

9. لَفَو *laghw* = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 25:72, p. 1159, n. 11.

10. أَعْرَضُوا *'a'raḍû* = they turned away, averted, evaded (v. iii. m. pl. past from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See *mu'riḍûn* at 24:48, p. 1126, n. 7).

11. نَبْتَغِي *nabtaghî* = we seek, desire, wish (v. i. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ*], to seek, desire. See *yabtaghûna* at 24:33, p. 1118, n. 11).

12. جَاهِلِينَ *jâhilîn* (accusative/genitive of *jâhilân*, sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant. See at 12:33, p. 734, n. 6).

وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ۝۵۷ and He is best aware of
the recipients of guidance.¹

وَقَالُوا ۝۵۷. And they say:
إِنْ نَتَّبِعِ الْهُدَى
مَعَكَ ۝۵۷. "If we follow² the guidance
نُخْطَفُ ۝۵۷. with you
مِنْ أَرْضِنَا ۝۵۷. we shall be carried away³
أَوْ لَمْ نُمْكِنَ ۝۵۷. Have We not established⁴
لَهُمْ حَرَمًا مَّأْمُونًا ۝۵۷. for them a safe sanctuary⁵
يُجْتَمِعُونَ إِلَيْهِ ۝۵۷. to which are gathered⁶
ثَمَرَاتُ كُلِّ شَيْءٍ ۝۵۷. the fruits⁷ of everything
رَزَقًا مِنْ لَدُنَّا ۝۵۷. as provision from Us?
وَلَكِنَّ أَكْثَرَهُمْ ۝۵۷. But most of them
لَا يَعْلَمُونَ ۝۵۷. do not know.

وَكَمْ أَهْلَكْنَا ۝۵۸. And how many We
مِنْ قَرْيَةٍ ۝۵۸. destroyed⁸ of a habitation
بَطَرَتْ ۝۵۸. that was ungrateful⁹ of
مَعِيشَتَهَا ۝۵۸. their means of livelihood.
فَإِنَّكَ مَسْكُونُهُمْ ۝۵۸. So those are their habitats
لَوْ تَشَاءُ ۝۵۸. that have not been inhabited
مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا ۝۵۸. after them except a little;

1. مهتدين *muhtadîn* (accu. /gen. of *muhtadîn*, sing. *muhtadin*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihādâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 16:125, p. 871, n. 2).

2. نتبع *nattabi'*(u) = we follow, pursue (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. The final letter is vowelless because the verb is in a conditional clause preceded by 'in. See at 26:40, p. 1169, n. 11).

3. The Makkan unbelievers feared that if they accepted Islam and renounced the worship of idols the other Arabs would rise against them and oust them from their guardianship of the Ka'ba and the idoll in and around it. نخطف *nutakhattaf* (u) = we are carried away, swept away (v. i. pl. impfct. passive from *takhattafa*, form V of *khatafu/khatifu* [*khatf*], to snatch, to seize. The final letter is vowelless because the verb is conclusion of a conditional clause. See *yatakhattafu* at 8:25, p. 555, n.9).

4. نمكن *numakkin*(u) = we put in a position, establish firmly, strengthen (v. i. pl. impfct. The final letter is vowelless because of the particle *lam* coming before the verb. See at 6:6, p. 393, n. 6).

5. i. e., the Ka'ba and Makka. حرم *haram* (s.; pl. '*ahram*') = forbidden, sacred, rendered inviolable, sanctuary, sacred precinct.

6. يجمع *yujba* = he ir it is collected, accumulated, brought together, compiled, amassed, gathered, piled up (v. iii. m. s. impfct. passive from *jabâ* [*jabw/jibâyah*], to collect, gather. See *ijtabaynâ* at 19:58, p. 965, n. 7).

7. The allusion is to Makka's position as the centre of a wide network of international trade. ثمرات *thamarât* (pl.; sing. *thamarah*) = fruits, yields, results, benefits, crops. See at 16:67, p. 848, n. 5).

8. أهلكنا *'ahlaknâ* = we destroyed, annihilated (v. i. pl. past from '*ahlaka*', form IV of *halaka* [*halk/hulk/halâk/tahlukah*], to perish. See at 26:208, p. 1198, n. 1).

9. بطرت *batîrat* = she took lightly, dealt ungratefully/wantonly (v. iii. f. s. past from *batîra* [*batîr*], to be wanton, reckless).

أَفَن 61. Is then the one whom
وَعَدْنَهُ We have promised¹
وَعْدًا حَسَنًا a good promise²
فَهُوَ لَنَقْبِهِ and he will receive³ it,
كَمَن like the one whom We
مَنَعْنَهُ have granted to enjoy⁴ the
مَتَعَ الْحَيَوةَ الدُّنْيَا pleasure of the worldly life
ثُمَّ هُوَ and then he will be
يَوْمَ الْقِيَمَةِ on the Day of Resurrection
مِنَ الْمُحْضَرِينَ of those brought along?⁵

وَيَوْمَ 62. And the day
يَنَادِيهِمْ He will summon⁶ them
فَيَقُولُ إِنَّ and say: "Where are those
شُرَكَاءَ الَّذِينَ partners⁷ of Mine whom
كُنتُمْ تَزْعُمُونَ you used to maintain?⁸

قَالَ الَّذِينَ 63. There will say those
حَقَّ عَلَيْهِمُ on whom will be due⁹
الْقَوْلُ رَبَّنَا the sentence:¹⁰ "Our Lord,
هَؤُلَاءِ الَّذِينَ these are those whom
أَغْوَيْنَا we had led astray¹¹—
أَغْوَيْنَاهُمْ we had led them astray

1. وعدنا *wa'adnâ* = we promised, gave the word, threatened (v. i. pl. past from *wa'ada* [wa'd], to make a promise. See *wu'idnâ* at 27:68, p. 1223, n. 7).

2. i. e., the promise of paradise.

3. لاقى *lâqin* = one who meets, comes across, receives (act. participle from *lâqâ*, form III of *laqiya* [liqâ'/luqyân/luqy/luqyah/luqan], to meet, to encounter. See *mulâqâ* at 11:29, p. 688, n. 6).

4. متعنا *matta'nâ* = we made (someone) enjoy, granted enjoyment, furnished (v. i. pl. past from *matta'a*, form II of *mata'a* [mat'/mut'ah], to take away. See at 26:205, p. 1197, n. 6).

5. i. e., for trial. محضرون *muhḍarîn* (pl.; acc./gen. of *muhḍarûn*; s. *muhḍar*) = those presented, put up, brought face to face, brought along, fetched (passive participle from *'ahḍara*, form IV of *ḥaḍara* [ḥuḍûr], to be present. See *muhḍar* at 3:30, p. 167, n. 3).

6. ينادى *yunâdî* = he calls, summons, announces (v. iii. m. s. impfct. from *nâda*, form III of *nadâ* [nadw], to call. See at 3:193, p. 232, n. 2).

7. شركاء *shurakâ'* (pl.; s. *sharik*) partners, sharers, associates. See at 16:27, p. 835, n. 5.

8. تزعمون *taz'umûna* = you (all) claim, maintain, presume, give out (v. ii. m. pl. impfct. from *za'ama* [za'm], to claim, to pretend. See at 6:22, p. 399, n. 9).

9. i. e., the leaders of unbelief and polytheism. حق *haqqa* = he or it became true, correct, due, right, incumbent, deserving (v. iii. m. s. past from *haqq*. See at 22:18, p. 1051, n. 10).

10. i. e., the sentence of punishment.

11. أغوينا *'agħwaynâ* = we led astray, misled, lured (v. i. pl. past from *'agħwâ*, form IV of *ghawâ* [ghayy/ghawâyah], to go astray. See *'agħwayta* at 15:39, p. 815, n. 6).

- كَمَا عَوَيْنَا^١ as we had gone astray.¹
 تَبَرَّأْنَا^٢ We plead our innocence²
 إِنَّا لَنُكَفِّرَنَّ مَا كَانُوا يَنَافُونَ^٣ to You. It is not us they
 عِبُدُوا^٤ had been worshipping.
 وَقِيلَ ادْعُوا^٥ 64. And it will be said: "Call
 شُرَكَاءَكُمُ^٦ on³ the partners of yours."⁴
 فَدَعَوْهُمْ^٧ So they will call them;
 فَلَمْ يَسْتَجِيبُوا^٨ but they will not respond⁵
 لَهُمْ^٩ to them
 وَرَأَوْا^{١٠} and they will see
 الْعَذَابَ^{١١} the punishment.
 لَوْ أَنَّهُمْ^{١٢} Had it been that they
 كَانُوا يَهْتَدُونَ^{١٣} used to receive guidance!⁶
 وَيَوْمَ يُنَادِيهِمْ^{١٤} 65. And the day He will call⁷
 فَيَقُولُ مَاذَا أَجَبْتُمُ^{١٥} them and say: "What reply
 الْمُرْسَلِينَ^{١٦} you gave⁸ to the Messengers?"
 فَعَيَّيْتُ عَلَيْهِمْ^{١٧} 66. So blind⁹ to them will be
 الْأَنْبَاءُ^{١٨} the intelligence¹⁰ that day
 فَهُمْ^{١٩} and they
 لَا يَتَسَاءَلُونَ^{٢٠} will not ask one another.¹¹

1. غَرَيْنَا *ghawaynâ* = we went astray, (v. i. pl. past from *ghawâ* [ghayy/ ghawâyah], to go astray. See *ghawâ* at 20:121, p. 1006, n. 12).
 2. تَبَرَّأْنَا *tabarra'nâ* = we pleaded innocence, absolved ourselves, cleared ourselves, rid ourselves, disowned, disavowed (v. i. pl. past in form *tabarra'a*, form V of *bari'a* [barâ'ah], to be clear, free. See *tabarra'a* at 9:113, p. 627, n. 12).
 3. ادْعُوا *ud'û* = you (all) pray, call on, invoke, beseech (v. ii. m. pl. imperative from *da'â* [du'â], to call. See at 17:56, p. 890, n. 6).
 4. i. e., the partners they used to ascribe to Allah.
 5. يَسْتَجِيبُوا *yastajîbû(na)* = they respond, answer (v. iii. m. pl. impfct. from *istajâba*, form X of *jâba* [jawb], to travel, to explore. The terminal *nân* is dropped because of the particle *lam* coming before the verb. See at 28:50, p. 1249, n. 9).
 6. يَهْتَدُونَ *yahtadûna* = they receive guidance, find way, are guided (v. iii. m. pl. impfct. from *ihadâ*, form VIII of *hadâ* [hady/ hudan /hidâyah], to guide, to show the way. See at 27:24, p. 1209, n. 13).
 7. ينادي *yunâdî* = he calls, summons, announces (v. iii. m. s. impfct. from *nâda*, form III of *nadâ* [nawd], to call. See at 28:62, p. 1254, n. 6).
 8. أَجَبْتُمْ *'ajabtum* = you (all) responded, gave reply, replied, answered (v. ii. m. pl. past from *'ajâba*, form IV of *jâba* [jawb], to travel, to explore. See *'ujibtum* at 5:109, p. 384, n. 8).
 9. عَمِيَ *'amiyat* = she or it became blind, lost sight (v. iii. f. s. past from *'amiya* ['aman], to be blind. See *ta'mâ* at 22:46, p. 1062, n. 10).
 10. i. e., they will have no plea and excuse (see Al-Ṭabarî, *Tafsîr*, XX, 98-99) أَنْبَاءُ *'anbâ'* (pl.; s. *naba'*) = news, tidings, intelligence. See at 26:6, p. 1163, n. 9.
 11. i. e., they will not ask one another about what reply to give. يَتَسَاءَلُونَ *yatasâ'alûna* = they ask one another, enquire of one another, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala*, form VI of *sa'alâ* [su'âl], to ask. See at 23:101, p. 1099, n. 13).

فَأَمَّا مَنْ تَابَ 67. But as to he that repents¹

وَأَمَّنْ وَعَمِلَ صَالِحًا and believes and acts rightly,²

فَعَسَىٰ أَنْ يَكُونَ it may be that he will be

مِنَ الْمُفْلِحِينَ of those successful.³



وَرَبُّكَ 68. And your Lord

يَخْلُقُ مَا يَشَاءُ creates whatever He will

وَيَخْتَارُ and choses.⁴

مَا كَانَ لَهُمْ It is not for them

الْخِيَرَةُ the making of choice.⁵

سُبْحَنَ اللَّهِ Sacrosanct⁶ is Allah;

وَعَلَى and All-Exalted⁷ is He

عَمَّا يُشْرِكُونَ above what they associate.⁸



وَرَبُّكَ يَعْلَمُ 69. And your Lord knows

مَا نَكْنُ صُدُورُهُمْ what their hearts conceal⁹

وَمَا يُعْلِنُونَ and what they disclose.¹⁰



وَهُوَ اللَّهُ 70. And He is Allah;

لَا إِلَهَ إِلَّا هُوَ there is no deity except He.

لَهُ الْحَمْدُ His is all the praise

فِي الْأُولَىٰ وَالْآخِرَةِ in the first¹¹ and the hereafter;

وَلَهُ الْحُكْمُ and His is the decision¹²

1. تاب *tāba* = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawba/ tawbah / matāb*]). Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 25:70, p. 1159, n. 4).

2. صالح *ṣāliḥ* = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalāḥ/ ṣulāḥ/ maṣlaḥah*], to be good, right, proper. See at 27:19, p. 1208, n. 4).

3. مفلحين *muflīḥīn* (pl.; acc./gen. of *muflīḥūn*; s. *muflīḥ*) = successful ones, those who attain Allah's pleasure and reward (act. participle from '*aṣṭaḥa*, form IV of *falaḥa* [*faḥ*]), to split, cleave. See at 24:51, p. 1127, n. 10).

4. i. e., for special favour like the selection as Prophet and Messenger. يختار *yakhtāru* = he choses, selects, elects, picks (v. iii. m. s. impfct. from *ikhtāra*, form VIII of *khāra* [*khayr*]), to chose, to prefer. See *ikhtartu* at 20:13, p. 978, n. 10).

5. خيرة *khiyarah* = choice, option, picking.

6. سبحان *Subḥān* means Free from and High above all kinds imperfection and blemish. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 27:8, p. 1204, n. 8.

7. تعالى *ta'ālā* = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of '*alā* [*'ulūw*]), to be high. See at 27:63, p. 1222, n. 2).

8. i. e., with Allah as gods. يشركون *yushrikūna* = they set partners, associate, give share to (v. iii. m. pl. impfct. from '*ashraka*, form IV of *sharika* [*shirk/ sharikah*]), to share. See at 27:63, p. 1222, n. 3).

9. تكن *tukinnu* = she or it conceals, covers, cloaks (v. iii. f. s. impfct. from '*akanna*, form IV of *kanna* [*kunān*]), to conceal, cover. See at 27:74, p. 1224, n. 9).

10. تعلنون *tu'linūna* = you (all) declare, disclose, (v. ii. m. pl. impfct. from '*a'lana*, form IV of '*alana/ aluna* [*'alāniyyah*]), to be or become known, evident. See at 27:25, p. 1210, n. 4).

11. i. e., in this world.

12. حكم *ḥukm* (pl. أحكام *'aḥkām*) = judgement, order, decree, command, authority, rule, law, decision. See at 28:14, p. 1235, n. 9.

فَأَمَّا نَبُ 67. But as to he that repents¹
وَأَمَّا وَعِلَّ صَنِيعًا and believes and acts rightly,²
فَعَسَى أَنْ يَكُونَ it may be that he will be
مِنَ الْمُفْلِحِينَ of those successful.³

﴿٧﴾

وَرَبُّكَ 68. And your Lord
يَخْلُقُ مَا يَشَاءُ creates whatever He will
وَيَخْتَارُ and choses.⁴

مَا كَانَتْ لَهُمْ It is not for them
الْخِيَرَةُ the making of choice.⁵

سُبْحَنَ اللَّهِ Sacrosanct⁶ is Allah;
وَتَعَالَى and All-Exalted⁷ is He
عَمَّا يُشْرِكُونَ above what they associate.⁸

﴿٨﴾

وَرَبُّكَ يَعْلَمُ 69. And your Lord knows
مَا كُنْتُمْ تُصَدِّقُهُمْ what their hearts conceal⁹
وَمَا يُعْلِنُونَ and what they disclose.¹⁰

﴿٩﴾

وَهُوَ اللَّهُ 70. And He is Allah;
لَا إِلَهَ إِلَّا هُوَ there is no deity except He.

لَهُ الْحَمْدُ His is all the praise
فِي الْأُولَى وَالْآخِرَةِ in the first¹¹ and the hereafter;
وَلَهُ الْحُكْمُ and His is the decision¹²

1. تاب *tāba* = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawba*/ *tawbah* / *matāb*]). Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 25:70, p. 1159, n. 4).

2. صالح *ṣāliḥ* = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalāḥ*/ *ṣulūḥ*/ *maṣlahah*], to be good, right, proper. See at 27:19, p. 1208, n. 4).

3. مفلحين *muflīḥīn* (pl.; acc./gen. of *muflīḥ*); *muflīḥ* = successful ones, those who attain Allah's pleasure and reward (act. participle from *ʾaṣṭaḥa*, form IV of *falaḥa* [*faḥ*]), to split, cleave. See at 24:51, p. 1127, n. 10).

4. i. e., for special favour like the selection as Prophet and Messenger. يختار *yakhtāru* = he chooses, selects, elects, picks (v. iii. m. s. impfct. from *ikhtāra*, form VIII of *khāra* [*khayr*]), to chose, to prefer. See *ikhtartu* at 20:13, p. 978, n. 10).

5. خيرة *khiyarah* = choice, option, picking.

6. سبحان *Subḥān* means Free from and High above all kinds imperfection and blemish. It is generally rendered as "Glory be to Him", but "Sacrosanct " conveys the meaning better. See at 27:8, p. 1204, n. 8.

7. تَعَالَى *taʿālā* = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *ʾalā* [*ʾulāw*]), to be high. See at 27:63, p. 1222, n. 2).

8. i. e., with Allah as gods. يَشْرِكُونَ *yushrikūna* = they set partners, associate, give share to (v. iii. m. pl. impfct. from *ʾashraka*, form IV of *sharika* [*shirk*/ *sharikah*]), to share. See at 27:63, p. 1222, n. 3).

9. تَكْنِ *tukinnu* = she or it conceals, covers, cloaks (v. iii. f. s. impfct. from *ʾakanna*, form IV of *kanna* [*kunūn*]), to conceal, cover. See at 27:74, p. 1224, n. 9).

10. تَعْلِنُونَ *tuʿlīnūna* = you (all) declare, disclose, (v. ii. m. pl. impfct. from *ʾaʿlana*, form IV of *ʾalana*/*ʾaluna* [*ʾalāniyyah*]), to be or become known, evident. See at 27:25, p. 1210, n. 4).

11. i. e., in this world.

12. حُكْم *ḥukm* (pl. أَحْكَام *ahkām*) = judgement, order, decree, command, authority, rule, law, decision. See at 28:14, p. 1235, n. 9.

وَالَّيْهِ and to Him

تُرْجَعُونَ ﴿٧٥﴾ you shall all be returned.¹

قُلْ أَرَأَيْتُمْ 71. Say: "Do you see² if

جَعَلَ اللَّهُ عَلَيْكُمُ the night interminably⁴

الَّيْلَ سَرْمَدًا

إِلَى يَوْمِ الْقِيَامَةِ till the Day of Resurrection,

مَنْ إِلَهٌ غَيْرُ اللَّهِ who is the god other than Allah

يَأْتِيَكُمْ بِضِيَاءٍ that can bring you light?⁵

أَفَلَا تَسْمَعُونَ Will you not then hearken?"⁶

﴿٧٦﴾

قُلْ أَرَأَيْتُمْ 72. Say: "Do you see, if

جَعَلَ اللَّهُ عَلَيْكُمُ Allah sets over you

الْأَنْهَارَ سَرْمَدًا the day interminably

إِلَى يَوْمِ الْقِيَامَةِ till the Day of Resurrection,

مَنْ إِلَهٌ غَيْرُ اللَّهِ who is the god other than Allah

يَأْتِيَكُمْ بِاللَّيْلِ that can bring you night

تَسْكُنُونَ فِيهِ that you rest⁷ therein?

أَفَلَا تَبْصُرُونَ Will you not then realize?"⁸

﴿٧٧﴾

وَمِنْ رَحْمَتِهِ 73. And it is of His mercy⁹

جَعَلَ لَكُمُ that He has set for you

الَّيْلَ وَالنَّهَارَ the night and the day

1. i. e., for judgement, reward and punishment. *ترجعون turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [rujû], to return). See at 23:115, p. 1103, n. 4).

2. *راىتم ra'aytum* = you saw, realized (v. ii. m. pl. past from *ra'â* [ra'y/ru'yah], to see, notice. See at 26:75, p. 1176, n. 4).

3. *جعل ja'ala* = he made/set/ put/ placed/ appointed (v. iii. s. past from *ja'l*, to make, to put. See at 25: 61, p. 1156, n. 7).

4. The night and the day are set by Allah. They do not happen automatically or just by "nature". The earth's rotation and its tilt are in accordance with Allah's plan and setting. *سرممد sarmad* = endless duration, eternity, perpetual, interminable, without interruption.

5. *ضياء diyâ'* = incandescent light, incandescence, glow, light. See at 21:48, p. 1026, n. 2.

6. *تسمعون tasma'ûna* = you (all) hear, listen, pay attention, hearken (v. ii. m. pl. impfct. from *sami'a* [sam' /samâ' / samâ'ah /masma'], to hear. See at 26:25, p. 1167, n. 4).

7. *تسكنون taskunûna* = you (all) repose, rest, be tranquil, calm (v. ii. m. pl. impfct. from *sakana* [sukûn], to be calm, still. See *taskunû* at 10:67, p. 661, n. 7).

8. *تبصرون tubşirûna* = you see, see through, understand, observe, realize (v. ii. m. pl. impfct. from *'abşara*, form IV of *başura/başira* [başar], to see. See at 27:54, p. 1218, n. 8).

9. Allah has set the night and the day out of mercy for His creatures and for their benefit.

لَتَسْكُوتُوا فِيهِ that you may rest therein

وَلَتَبْتَغُوا and that you may seek¹

مِنْ فَضْلِهِ of His grace² and that

وَلَعَلَّكُمْ تَشْكُرُونَ you may express gratitude.³



وَيَوْمَ 74. And the day

يُنَادِيهِمْ He will call out⁴ to them

فَيَقُولُ أَيْنَ and say: "Where are

شُرَكَاءِيَ الَّذِينَ those partners⁵ of mine that

كُنْتُمْ تَزْعُمُونَ you used to maintain?"⁶



وَنَزَعْنَا 75. And We shall take off⁷

مِنْ كُلِّ أُمَّةٍ from every community⁹

شَهِيدًا فَقُلْنَا a witness⁹ and say:

هَآؤُلَآ بُرْهَانُكُمْ "Bring your evidence."¹⁰

فَعَلِمُوا أَنَّ Then they will know that

الْحَقُّ لِلَّهِ the truth belongs to Allah.

وَضَلَّ عَنْهُمْ And lost¹¹ to them will be

مَا كَانُوا all that they used to

يَفْتَرُونَ invent falsely.¹²

Section (Rukû') 8

76. Verily Qârûn was

1. i. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ*], to seek, to desire. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See at 24:33, p. 1119, n. 8).

2. i. e., means of livelihood. فضل *fadl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 27:73, p. 1224, n. 7.

3. تَشْكُرُونَ *tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*]), to thank, express gratitude. See at 23: 78, p. 1094, n. 11).

4. ينادي *yunâdî* = he calls, calls out, summons, announces (v. iii. m. s. impfct. from *nâda*, form III of *nadâ* [*nadw*]), to call. See at 28:65, p. 1255, n. 7).

5. شُرَكَاءُ *shurakâ'* (pl.; s. *sharik*) partners, sharers, associates. See at 28:62, p. 1254, n. 7.

6. تَزْعُمُونَ *taz'umûna* = you (all) claim, maintain, presume, give out (v. ii. m. pl. impfct. from *za'ama* [*za'm*]), to claim, to pretend. See at 28:62, p. 1254, n. 8).

7. نَزَعْنَا *naza'nâ* = we took off, divested, removed, effaced, eliminated (v. i. pl. past from *naza'a* [*naz'*]), to remove, to take away. See at 15:47, p. 817, n. 1).

8. أُمَّة *'ummah* (pl. *umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 28:23, p. 1239, n. 5.

9. شَهِيد *shahîd* (s.; pl. *shuhadâ'*) = All-Witnessing, on-looker, spectator, witness, martyr, (act. participle in the sense of *fa'il* from *shahida* [*shuhîd*]), to see, to witness. See at 22:78, p. 1074, n. 2).

10. بُرْهَان *burhân* (s.; pl. *barâhîn*) = proof, evidence. See at 27:64, p. 1222, n. 9.

11. ضَلَّ *ḍalla* = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâla/ḍalâlah*, to loose one's way. See at 27:192, p. 1230, n. 3).

12. يَفْتَرُونَ *yafstarûna* = they fabricate, make up, impfct. from *iftarâ*, form VIII of *farâ* [فَرَى *fary*], to cut lengthwise, to fabricate. See at 16:116, p. 868, n. 2).

وَكُنَّا نَحْنُ
الْوَارِثِينَ ﴿٥٨﴾ and it is We Who have been
the inheritors.¹

وَمَا كَانَ رَبُّكَ
مُهْلِكَ الْقُرَىٰ
حَتَّىٰ يَبْعَثَ
فِي أَمْنِهَا
رَسُولًا يَتْلُو
عَلَيْهِمْ آيَاتِنَا
وَمَا كُنَّا
مُهْلِكِي الْقُرَىٰ
إِلَّا وَأَعْلَمُهَا
ظَالِمُونَ ﴿٥٩﴾ 59. Nor is your Lord
to destroy² the habitations³
until He sends out⁴
in their metropolis
a Messenger reciting⁶
unto them Our signs,⁶
nor are We
to destroy the habitations
except as their inhabitant⁷
are transgressors.⁸

وَمَا
أَوْتِيتُمْ شَيْئًا
فَمَنْعَ
الْحَيَوٰةِ الدُّنْيَا
وَزِينَهَا
وَمَا عِنْدَ اللَّهِ
خَيْرٌ وَأَبْقَىٰ
أَفَلَا
تَعْقِلُونَ ﴿٦٠﴾ 60. And whatever
you are given of anything
it is a chattel⁹ of
the worldly life
and its adornment;¹⁰
but what is with Allah
is the best and everlasting.¹¹
Will you not then
understand?¹²

1. وارثين *wāriṭhīn* (pl.; acc./gen. of *wāriṭhūn*; s. *wāriṭh*) = inheritors, heirs (act. participle from *waritha* [wirth/ 'irih/ 'irihah/ wirāthah /riṭhah/ turāth], to inherit. See at 28:5, p. 1232, n. 10).

2. مهلك *muhlik* (s.; pl. *muhlikān*) = one who destroys/ annihilates (act. participle from 'ahlaka, form IV of *halaka* [halk/ hulk/ halāk /tahlukah], to perish. See at 7:164, p. 529, n. 8).

3. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 18:59, p. 934, n. 1.

4. يبعث *yab'atha(u)* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [ba'th], to send out, to raise. The final letter takes *fathah* because of an implied 'an in *hattā* coming before the verb. See at 17:79, p. 899, n. 4).

5. يتلوا *yatlū* = he recites, reads (v. iii. m. s. impfct. from *talā* [tilāwah], to recite, read. See at 11:17, p. 683, n. 8).

6. آيات *'āyât* (sing. *'āyah*) = signs, miracles, revelations. See at 27:93, p. 1230, n. 6.

7. أهل *'ahl* (s.; pl. *ahlūn*/أهل *'ahālin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner. See at 26:169, p. 1191, n. 8.

8. ظالمون *ẓālimūn* (pl.; sing. ظالم *ẓālim*) = transgressors, wrong-doers, unjust persons polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*] (active participle from *ẓalama* [ẓalm/ẓulm], to do wrong. See at 24:50, p. 1127, n. 5).

9. مناع *matā'* (pl. *'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 24:29, p. 1116, n. 1.

10. زينة *ẓinah* = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 24:60, p. 1132, n. 7.

11. أبقي *'abqā* = more lasting, everlasting, more enduring, more permanent (relative of *bāqin*, act. participle from *baqiya* [baqā'], to remain, to continue to be. See at 20:131, p. 1010, n. 3).

12. تعقلون *ta'qilūna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from 'aqala ['aql], to be endowed with reason. See at 26:28, p. 1167, n. 12).

مِنْ قَوْمٍ مُّؤْمِنِينَ
 فَبَيَّنَّا عَلَيْهِمْ
 وَأَعَيْنَهُ مِنَ الْكُفُورِ
 مَا إِنْ مَفَاتِحَهُ
 لَنَنزِلَنَّ بِالْعَصْبَةِ
 أُولَى الْقُوَّةِ
 إِذْ قَالَ لَهُمُ مُّؤْمِنُهُمْ
 لَا تَفْرَحْ
 إِنَّ اللَّهَ لَا يُحِبُّ
 الْفَرِحِينَ

of the people of Mûsâ but
 he wronged against¹ them.
 And We gave him of treasures²
 such as the keys³ thereof
 weighed heavily⁴ on a band
 of men⁵ having strength.
 When his people said to him:
 "Do not rejoice;⁶
 verily Allah does not like
 the exultant."⁷

وَأَنْتَعِمَ فِيمَا
 آتَاكَ اللَّهُ
 الدَّارِ الْآخِرَةِ
 وَلَا تَنْسَ نَصِيبَكَ
 مِنَ الدُّنْيَا
 وَأَحْسِنَ كَمَا
 أَحْسَنَ اللَّهُ إِلَيْكَ
 وَلَا تَتَّبِعِ الْفَسَادَ
 فِي الْأَرْضِ
 إِنَّ اللَّهَ لَا يُحِبُّ
 الْمُفْسِدِينَ

77. "And seek⁸ with what
 Allah has given you
 the abode of the hereafter;
 but forget not⁹ your share¹⁰
 of this worldly life;
 and be generous¹¹ as Allah
 has been generous to you;
 and do not seek¹² mischief¹³
 in the land.
 Verily Allah does not like
 the mischief-makers."¹⁴

1. *baghâ* = he committed outrage, oppressed, wronged (v. iii. m. s. past from *baghy*, to wrong, oppress. See *bughiya* at 22:60, p. 1067, n. 3).
2. *kunûz* (pl.; s. *kanz*) = treasures. See at 26:58, p. 1173, n. 5.
3. *mafâtîḥ* (pl.; s. *miftâḥ*) = keys. See at 24:61, p. 1133, n. 8.
4. *tanû'u* = she or it weighs heavily, falls down, collapses (v. iii. f. s. impfct. from *nâ'a* [*naw'*], to fall down, to sink down).
5. *uṣṣabah* (s.; pl. *uṣṣab*) = group, troop, union, band of men. See at 24:11, p. 1109, n. 1.
6. *lâ tafraḥ* = do not rejoice/ be elated with joy/ be glad/ be delighted/ exult (v. ii. m. s. imperative {prohibition} from *fariḥa* [*farah*], to be glad. See *fariḥû* at 13:26, p. 775, n. 7).
7. *fariḥîn* (acc./ gen. of *fariḥûn*, sing. *fariḥ*) = cheerful, happy, glad, delighted, exultant. See at 3:169, p. 222, n. 9.
8. *ibtagh* = you seek, desire, aspire after, strive for (v. ii. m. s. imperative from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek. See at 17:110, p. 909, n. 7).
9. *lâ tansa* = do not forget (v. ii. m. s. imperative {prohibition} from *nasiya* [*nasy/ nisyân*], to forget. See at 18:57, p. 933, n. 2).
10. *naṣīb* (s.; pl. *naṣub/ anṣibâ' / anṣibah*) = share, portion, luck, chance, fate, dividend. See at 16:56, p. 845, n. 6.
11. *aḥsin* = be generous, do good (v. ii. m. s. imperative from *aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See *muḥsinîn* at 28:14, p. 1235, n. 11).
12. *lâ tabghî* = do not seek, desire, aspire after strive for (v. ii. m. s. imperative {prohibition} from *baghâ*. See n. 8 above).
13. *fasâd* = mischief-making, mischief, decay, corruption, depravity. See at 11:116, p. 719, n. 5.
14. *mufsidîn* (acc. / gen. of *mufsidân*, sing. *mufsid*) = mischief-makers, trouble-makers (act. participle from *'afsada*, form IV of *fasada* [*fasâd/ fusûd*], to be bad. See at 28:4, p. 1232, n. 6).

قَالَ 78. He said:

إِنَّمَا أُوتِيتُهُ "I have but been given¹ it

عَلَىٰ عِلْمٍ عِنْدِي for knowledge I have."

أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ Did he not know that Allah

قَدْ أَهْلَكَ مِنْ قَبْلِهِ had destroyed² before him

مِنَ الْقُرُونِ of generations³

مَنْ هُوَ أَشَدُّ such as were stronger⁴

مِنْهُ قُوَّةً than him in might

وَأَكْثَرُ جَمًّا and more in amassment?⁵

وَلَا يُسْأَلُ Nor will there be questioned⁶

عَنْ ذُنُوبِهِمْ about their sins⁷

الْمُجْرِمُونَ the sinful.⁸

فَخَرَجَ 79. So he went out⁹ to

عَلَىٰ قَوْمِهِ فِي زِينَتِهِ his people in his grandeur.¹⁰

قَالَ الَّذِينَ There said those who

يُرِيدُونَ desired¹¹

الْحَيَاةَ الدُّنْيَا the worldly life:

يَا لَيْتَ لَنَا مِثْلَ "Would that we had the like¹²

مَا أُوتِيَ قَارُونُ of what was given to Qârûn.

إِنَّهُ لَذُو Verily he is the owner of

حَظٍّ عَظِيمٍ a great fortune!¹³

وَقَالَ الَّذِينَ 80. And there said those who

1. أُوتِيَ 'uṭītu = I was given, granted (v. i. s. past passive from 'atâ, form IV of 'atâ [ityân/ary/ma'tah], to come, to bring. See 'uṭīta at 20:36, p. 982, n. 6).

2. أَهْلَكَ 'ahlaka = he destroyed, annihilated (v. iii. m. s. past in from IV of halaka [halk/ hulk/ halāk /tahlukah], to perish. See 'ahlaknâ at 28:43, p. 1247, n. 1).

3. قُرُونِ qurân (pl.; s. qarn) = generations, centuries, horns. See at 28:43, p. 1247, n. 2.

4. أَشَدَّ ashadd = more/most intense, more/most intensive, stronger/strongest, severer /severest, fiercest/ fiercest, harder/hardest, sterner/sternerst/ tougher/toughest, more/most obstinate (elative of shaddid). See at 20:127, p. 1008, n. 6.

5. i. e., of wealth and resources. جَمْع jam' = amassment, accumulation, gathering, collection, aggregation. See at 18:99, p. 946, n. 6.

6. For Allah knows all that His creatures do; and the sinful will be punished when it becomes due on them. يُسْأَلُ yus'alu = he is asked, questioned, interrogated (v. iii. m. s. impfct. passive from sa'ala [su'âl/ mas'alah], to ask, to enquire, to implore. See at 21:23, p. 1018, n. 4).

7. ذُنُوبِ dhunûb (pl.; sing. dhanb) = sins, offences, crimes. See at 25:58, p. 1155, n. 10.

8. مُجْرِمُونَ mujrimûn (pl.; s. mujrim) = sinful, culprits, evildoers (act. participle from 'ajrama, form IV of jarama [jarm], to commit a crime. See at 26:99, p. 1180, n. 2).

9. خَرَجَ kharaja = he came out, went out, left, emerged, set out (v. iii. m. s. past from khurûj, to go out. See at 19:11, p. 953, n. 1).

10. زِينَةٍ zīnah = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 28:60, p. 1253, n. 10.

11. يُرِيدُونَ yuridûna = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from 'arâda, form IV of râda [rawd], to walk about. See at 18:28, p. 921, n. 6).

12. مِثْلٍ mithl (s.; pl. amthâl) = like, similar, equivalent. See at 18:109, p. 949, n. 1.

13. حَظٍّ hazz (s.; pl. huzûz) = portion, share, lot, good luck, good thing, fortune. See at 5:13, p. 335, n. 5.

أَوْثَرُوا الْعِلْمَ were given knowledge;
وَيَلْعَنُكم "Woe to you,
ثَوَابَ اللَّهِ خَيْرٌ Allah's reward¹ is the best²
لِمَنْ ءَامَنَ for such as believe
وَعَمِلَ صَالِحًا and act rightly;³
وَلَا يُلْقَاهَا and none shall be granted⁴ it
إِلَّا الصَّابِرُونَ but the persevering ones.⁵

فَنَسْنَأَ بِهِ 81. So We sunk⁶ with him
وَيَدَارُهُ الْأَرْضُ and his dwelling the ground,
فَمَا كَانَ لَهُ and he had not
مِنْ فِتْنَةٍ يَصْغُرُونَ any group⁷ helping⁸ him
مِنْ دُونِ اللَّهِ as against Allah,⁹
وَمَا كَانَتْ مِنْ nor was he of
الْمُنْتَصِرِينَ those helping themselves.¹⁰

وَأَصْبَحَ الَّذِينَ 82. And there happened those
تَمَنَّوْا مَكَانَهُ who had yearned for¹¹ his place
يَا أَيُّهَا النَّاسُ يَقُولُونَ the previous day to say:
وَيَكَاكَ اللَّهُ "Ah, Allah indeed
يَبْسُطُ الرِّزْقَ unfolds¹² the provision
لِمَنْ يَشَاءُ for whomsoever He will
مِنْ عِبَادِهِ and measures out.¹³

1. ثَوَاب *thawāb* = reward, recompense, requital. See at 19:76, p. 970, n. 17.
2. خَيْر *khayr* = good /better/ best, charity, wealth, property, affluence. See at 27:59, p. 1220, n. 1.
3. صَالِح *ṣāliḥ* = good, right, proper, sound (act. participle from *ṣalaha/ṣaluha* [*ṣalāḥ/ ṣulūḥ/ maṣlahah*], to be good, right, proper. See at 28:67, p. 1256, n. 2).
4. يُلْقَى *yulaqqā* = he is made to receive, granted, awarded (v. iii. m. s. impfct. passive from *laqqā*, form II of *laqiya* [*liqā'/ luqyān*], to meet. See *tulaqqā* at 27:6, p. 1203, n. 8).
5. صَابِر *ṣābirūn* (pl.; s. *ṣābir*) = steadfast, persevering, patient, enduring (active participle from *ṣabara* [*ṣabr*], to be patient, to forbear. See at 8:165, p. 571, n. 1).
6. نَسْنَأَ *khasafnā* = we sunk, caused to sink, eclipsed (v. i. pl. past from *khasafa* [*khasf/khusūf*], to sink, to be eclipsed. See *yakhsifa* at 16:45, p. 842, n. 10).
7. i. e., of those whose help and support he boasted and expected. فِتْنَةٍ *fi'tah* (pl. *fi'āt*) = party, group, band, class. See at 18:43, p. 927, n. 1.
8. يَنْصُرُونَ *yanṣurūna* = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*naṣr/ nuṣūr*], to help. See at 26:93, p. 1179, n. 2).
9. i. e., against Allah's judgement and punishment.
10. مُنْتَصِرِينَ *muntaṣirīn* (pl.; acc./ gen. of *muntaṣirīn*; s. *muntaṣir*) = victorious, triumphant, those who help themselves (act. participle from *intaṣara*, form VIII of *naṣara*. See n. 8 above).
11. تَمَنَّاوْا *tamannaw* = they hankered after, yearned, aspired for (v. iii. m. pl. past from *tamannā*, form V of *manā* [من many], to put to test, to try. See *tamannā* at 22:52, p. 1064, n. 1).
12. i. e., gives in abundance and without measure. يَبْسُطُ *yabsuṭu* = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [*bast*], to spread. See 13:26, p. 775, n. 5).
13. i. e., gives in measured quantities. يَقْدِرُ *yaqdiru* = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 16:75, p. 851, n. 6).

لَوْلَا أَن
مَنَّ اللَّهُ عَلَيْنَا
لَخَسَفَ بِنَا
وَبِكَانَ لَا يُفْلِحُ
الْكَافِرُونَ ﴿٨٥﴾

Had it not been that
Allah bestowed favour¹ on us
He would have sunk² us.
Ah indeed, there succeed³ not
the unbelievers."

Section (Rukû') 9

تِلْكَ
الْأَدَارُ الْآخِرَةُ
بَجَعَلُهَا
لِلَّذِينَ لَا يُرِيدُونَ
عُلُوًّا فِي الْأَرْضِ
وَلَا فُسَادًا
وَالْعَاقِبَةُ
لِلْمُتَّقِينَ ﴿٨٦﴾

83. That is
the abode⁴ of the hereafter
which We shall assign⁵
to those who do not intend⁶
arrogance⁷ in the land
nor mischief-making.⁸
And the ultimate outcome⁹
will be for the righteous.¹⁰

مَنْ جَاءَ
بِالْحَسَنَةِ
فَلَهُ خَيْرٌ مِنْهَا
وَمَنْ جَاءَ
بِالسَّيِّئَةِ
فَلَا يُجْزَى
الَّذِينَ عَمِلُوا
السَّيِّئَاتِ

84. Whoever comes up
with the good thing¹¹
he shall have better than that;
and whoever comes up
with the bad thing,¹²
then requited will not be
those who do
the bad deeds

1. *manna* = he bestowed favour, graced, showed kindness (v. iii. m. s. past from *mann*, to be kind. See *tamunnu* at 26:22, p. 1166, n. 11.
2. *khassafa* = he sunk, caused to sink, eclipsed (v. iii. m. s. past from *khassaf/klusuf*, to sink, to be eclipsed. See *khassafnâ* at 28:81, 1261, n. 6).
3. *yuslihu* = he succeeds, prospers (v. iii. m. s. impfct. from '*aflaha*, form IV of *falaḥa* [fah], to split. See at 28:37, p. 1245, n. 6).
4. *dâr* (s.; pl. *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 28:37, p. 1245, n. 5.
5. *naj'alu* = we lay, make, set, put, place, appoint, assign (v. i. pl. impfct. from *ja'ala* [ja'l], to make. See at 28:35, p. 1244, n. 9).
6. *yuridûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from '*arâda*, form IV of *râda* [rawd], to walk about. See at 28:79, p. 1260, n. 11).
7. i. e., to be arrogant and defiant. *ulu'* = height, altitude, elevation, sublimity, highness, arrogance. See at 27:14, p. 1206, n. 6.
8. *fasâd* = mischief-making, mischief, decay, corruption, depravity. See at 28:77, p. 1259, n. 13.
9. *'âqibah* (s.; pl. *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 28:40, p. 1246, n. 8.
10. *muttaqîn* (acc./gen. of *muttaqîn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [waqy/ wiqâyah], to guard, to protect. See at 26:90, p. 1178, n. 9).
11. i. e., with good deeds acceptable to Allah. *ḥasanah* (s.; pl. *ḥasanât*) = good thing, good deed, merit (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 28:54, p. 1251, n. 4.
12. i. e., the bad deeds and sins. *sayyi'ah* (pl. *sayyi'ât*) = sin, offence, bad deed, evil. See at 28:54, p. 1251, n. 5.

إِلَّا مَا كَانُوا يَعْمَلُونَ except for what they use to do.



إِنَّ الَّذِي 85. Verily He Who

فَرَضَ عَلَيْكَ has made incumbent¹ on you

الْقُرْآنَ the Qur'ân

لَرَأُكَ shall return² you

إِلَى مَعَادٍ to home.³

قُلْ رَبِّي أَعْلَمُ Say: "My Lord knows best⁴

مَنْ جَاءَ the one who has come

بِالْهُدَى with the guidance

وَمَنْ هُوَ and the one who is

فِي ضَلَالٍ مُّبِينٍ in an error quite manifest.⁵

وَمَا كُنتَ 86. And you were not wont

تَرْجُوا to expect⁶

أَنْ يُلْقَى that there would be cast⁷

إِلَيْكَ الْكِتَابُ unto you the Book,⁸

إِلَّا رَحْمَةً but as a mercy⁹

مِنْ رَبِّكَ from your Lord.

فَلَا تَكُونَنَّ ظَهِيرًا So never be a helper¹⁰

لِلْكَافِرِينَ of the unbelievers.

وَلَا يَصُدُّكَ 87. And let them not turn¹¹ you

1. i. e., sent down and made incumbent on you the preaching of the Qur'ân and acting up to its injunctions. فرض *farada* = he made incumbent, determined, imposed, undertook the duty of, decreed (v. iii. m. s. past from *fard*. See at 2:197, p. 95, n. 8).

2. راد *râadd* = he who returns, gives back (act. participle from *radda* [*radd*], to send back. See *râddi* at 16:71, p. 850, n. 1).

3. This 'ayah was revealed at the time of the Prophet's migration to Madina and it is an assurance by Allah that He will make him return to it victoriously. معاد *ma'ad* = place/time of return, home (noun of place/time from 'âda [*'awd'* *awdah*], to return. See *yu'idu* at 27:64, p. 1222, n. 6).

4. أعلم *'a'lamu* = better-knowing, best aware (elative of 'âlim, active participle from 'alima [*'ilm*], to know. See at 28:37, p. 1245, n. 2).

5. مبين *mubîn* = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from 'abâna, form IV of *bâna* [*bayn*/*bayân*], to be clear, evident. See at 26:97, p. 1179, n. 9).

6. ترجو *tarjû* = you expect, hope for, look forward (v. ii. m. s. impfct. from *rajâ* [*rajâ'*], to hope. See at 17:28, p. 882, n. 2).

7. يلقي *yulqâ* = he or it is thrown, cast, flung (v. iii. m. s. impfct. passive from 'alqâ, form IV of *laqiya* [*liqâ'* *luqyân* *luqy* *luqyâh* *luqan*] to meet. See at 25:8, p. 1140, n. 1).

8. This 'ayah is a clear evidence that the Prophet, peace and blessings of Allah be on him, did not entertain any ambition nor made any preparation for becoming a Prophet.

9. i. e., he was made a Prophet and given the Qur'ân only as mercy from Allah.

10. ظهير *ẓahîr* = helper, assistant, one who backs, (act. participle in the scale of *fa'il* from *ẓahara* [*ẓuhûr*], to appear, to overcome. See at 28:17, p. 1237, n. 2).

11. لا يصدن *lâ yaṣuddanna* = they must not bar, prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. emphatic negative from *ṣadda* [*ṣadd*/*ṣudûd*], to turn away. See at 20:16, p. 794, n. 6).

عَنْ آيَاتِ اللَّهِ away from the signs of Allah
 بَعْدَ ذَٰلِكَ after that they have been
 أَنْزَلَتْ إِلَيْكَ sent down¹ to you.
 وَأَدْعُ إِلَىٰ رَبِّكَ And call² to your Lord;
 وَلَا تَكُونَنَّ and never be
 مِنَ الْمُشْرِكِينَ of the polytheists.³

﴿٨٧﴾

وَلَا تَدْعُ مَعَ 88. And invoke not along
 اللَّهَ إِلَهًا آخَرَ with Allah another god.
 لَا إِلَهَ إِلَّا هُوَ There is no deity except He.
 كُلُّ شَيْءٍ هَالِكٌ Everything shall perish⁴
 إِلَّا وَجْهَهُ except His Countenance.⁵
 لَهُ الْقُدْرُ His is the decision⁶
 وَلِإِيَّاهُ and to Him
 تُرْجَعُونَ you shall all be returned.⁷

﴿٨٨﴾

1. This clause clearly means that 'āyahs (signs) are the texts of the Qur'ān. أنزلت 'unzilat = she or it was sent down (v. iii. f. s. past passive from 'anzala, form IV of nazala [nuzāl], to come down. See at 9:127, p. 633, n. 8).

2. i. e., call to the worship of Allah Alone. ادع ud'u = you call, pray, invite (v. ii. m. t. imperative from da'a [du'a'], to call, to summon. See at 7:134, p. 514, n. 4).

3. مشركين mushrikīn (pl.; accusative /genitive of mushrikūn, sing. mushrik) = polytheists, those who set partners with Allah (active participle from 'ashraku, form IV of sharika [shirk/ shirkah/ sharikah], to share. See at 16:120, p. 869, n. 4).

4. هالك hālik (s.; pl. hālikūn) = one who perishes, dies, is dead (act. participle from halaka [halk/ hulk/halāk/ tahlukah], to perish, to die. See hālikīn at 12:85, p. 754, n. 1).

5. i. e. Allah Alone shall never die. Countenance (wajh) is used here figuratively to denote His Self (dhāt). وجه wajh (s.; pl. wujūh) = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 10:104, p. 644, n. 6.

6. حكم hukm (pl. ahkām 'ahkām) = judgement, order, decree, command, authority, rule, law, decision. See at 28:70, p. 1256, n. 12.

7. i. e., for judgement, reward and punishment. ترجعون turja'ūna = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from raja'a [rujā'], to return. See at 28:70, p. 1257, n. 1).

- الَّذِينَ مِنْ قَبْلِهِمْ those who were before them;
فَلْيَعْلَمَنَّ اللَّهُ for Allah must know¹
الَّذِينَ صَدَقُوا those who speak the truth²
وَلْيَعْلَمَنَّ الْكَذَّابِينَ and He must know the liars.³
﴿٢﴾
أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ who practise⁵ evils⁶
أَنْ يَسْبِقُونَا that they will forestall⁷ Us?
سَاءَ مَا يَحْكُمُونَ Bad is what they judge.⁸
﴿٣﴾
مَنْ كَانَ يَرْجُوا meeting¹⁰ Allah, then verily
إِقَاءَةَ اللَّهِ فِانِ Allah's appointed hour¹¹
أَجَلُ اللَّهِ is sure to come.
وَهُوَ السَّمِيعُ And He is the All-Hearing,
الْعَلِيمُ the All-Knowing.
وَمَنْ جَاهَدَ 6. And whoever strives,¹²
فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ he but strives for himself.
إِنَّ اللَّهَ لَغَنِيٌّ Verily Allah is Above Want
عَنِ الْعَالَمِينَ of all the creation.
﴿٤﴾
وَالَّذِينَ آمَنُوا 7. And those who believe

1. i. e., must make known; for Allah knows everything, open or secret.

2. i. e., speak the truth in asserting that they are believers. صدقوا *ṣadaqû* = they spoke the truth, proved themselves true (v. iii. m. pl. past from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 2:177, p. 84, n. 5).

3. كاذبين *kādhībīn* (pl.; acc./gen. of *kādhībūn*, sing. كاذب *kādhīb*) = those that lie, liars (act. participle from *kadhaba* [*kidhb/ kadhīb/ kadhbaḥ/ kidhbah*], to lie. See at 27:27, p. 1210, n. 7).

4. حسب *ḥasiba* = thought, deemed, regarded, supposed (v. iii. m. s. past from *ḥasiba* [*ḥisbān/ maḥsabah*], to deem, to regard. See at 29:2, p. 1265, n. 2).

5. يعملون *ya'malūna* = they do, perform, act, work, practise (v. iii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 4:17, p. 245, n. 14).

6. سيئات *sayyi'āt* (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, offences, sins, bad sides. See at 16:34, p. 838, n. 6.

7. i. e., will escape our grasp and punishment يسبقوا *yasbiqû* (*na*) = they precede, forestall, advance, anticipate, happen or act before (v. iii. m. pl. impfct. from *sabaqa* [*sabq*], to be or act before. The terminal *nūn* is dropped because of the particle *'an* coming before the verb. See *tasbiqû* at 23:43, p. 1086, n. 3).

8. يحكمون *yuhkumūna* = they judge, adjudge, pass judgement, give decision (v. iii. m. pl. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 6:136, p. 449, n. 2).

9. يرجوا *yarjû* = he hopes, expects, looks forward to (v. iii. m. s. impfct. from *rajā* [*rajā'/ rajāḥ/ marjāḥ*], to hope, to expect. See at 18:110, p. 494, n. 6).

10. i. e., in the hereafter. and hopes for His rewards. لقاء *liqā'* = meeting, encounter. See *yulaqqû* at 28:80, p. 1261, n. 4.

11. i. e., the Resurrection and the Day of Judgement. أجل *'ajal* (pl. *'ājāl*) = term, deadline, appointed hour. See at 23:43, p. 1086, n. 4.

12. i. e., for carrying out Allah's injunctions. جاهد *jāhada* = he fought, struggled hard, strove (v. iii. m. s. past from *jāhada*, form III of *jahada* [*jahd*], to strive. See *jāhadû* at 22:78, p. 773, n. 10).

وَعِمِلُوا الصَّالِحَاتِ	and do the good deeds, ¹
لَنَكْفِرَنَّ عَنْهُمْ	We shall surely efface ² from
سَيِّئَاتِهِمْ	them their sins
وَنَجْزِيَنَّهُمْ	and shall surely reward ³ them
أَحْسَنَ الَّذِي	for the best ⁴ of what
كَانُوا يَعْمَلُونَ ﴿٦﴾	they use to do.
وَوَصَّيْنَا الْإِنْسَانَ	8. And We enjoin ⁵ on man
بِوَالِدَيْهِ	in respect of his parents
حَسَنًا	to be good; ⁶
وَإِنْ جَاهَدَاكَ	but if they strive ⁷ with you
لِتُتَّبِعْ فِي	to make you associate ⁸ with Me
مَا يَلَيسُ لَكَ	that which you have no
بِهِ عِلْمٌ	knowledge of,
فَلَا تَطْغَهَا	then obey them not. ⁹
إِلَىٰ مَرْجِعِكَ	To Me will be your return, ¹⁰
فَأُنَبِّئُكَ	then I shall inform ¹¹ you
بِمَا كُنتَ تَعْمَلُونَ ﴿١٠﴾	of what you use to do.
وَالَّذِينَ آمَنُوا	9. And those who believe
وَعِمِلُوا الصَّالِحَاتِ	and do the good deeds,
لَنُدْخِلَنَّهُمْ	We shall surely admit ¹² them
فِي الصَّالِحِينَ ﴿١١﴾	among the righteous.

1. صالحات *ṣāliḥāt* (sing. *ṣāliḥah*) = good deeds/things (approved by the Qur'ān and the *sunnah*). See at 26:227, p. 1201, n. 1.

2. لنكفرن *la nukaffiranna* = we certainly efface, obliterate, cover, pardon (v. i. pl. emphatic impfct. from *kaffara*, form II of *kafara* [*kaf* /*kufr* /*kufrān* / *kufūr*], to hide, to disbelieve. See *la 'ukaffiranna* at 5:12, p. 334, n. 5).

3. لنجزين *la najziyanna* = we shall surely award/reward , recompense, requite, repay, punish (v. i. pl. emphatic impfct. from *jazā* [*jazā*], to recompense. See at 16:97, p. 861, n. 1).

4. أحسن *'aḥsan* = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *ḥasan*, good, beautiful. See at 24:38, p.1122, n. 2.

5. وصينا *waṣṣaynā* = we enjoined, made a behest, directed, made incumbent (v. i. pl. past in form II of *waṣā* [*waṣy*], to be joined, lightened, degraded. See at 4:131, p. 302, n. 5).

6. i. e. to be obedient and kind. حسن *ḥusn* = beauty, good, goodness, benevolence. See at 27:11, p. 1205, n. 6.

7. جاهد *jāhada* = he fought, struggled hard, strove (v. iii. m. s. past from *jāhada*, form III of *jahada* [*jahd*], to strive. See at 29:6, p. 1266, n. 12).

8. تشرك *tushrika(u)* = you set partners, associate, give share to (v. ii. m. s. impfct. from *'ashraka*, form IV of *sharika* [*shirk* / *sharikah*], to share. The final letter takes *fathah* because of an implied 'an in li of motivation coming before the verb. See *yushrikūna* at 28:68, p. 1256, n. 8).

9. لا تطع *lā tuṭī* = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'aṭā'a*, form IV of *ʾā'a* [*ʾāw*], to obey. See at 25:52, p. 1153, n. 11).

10. مرجع *marjī* (s.; pl. مراجع *marāji*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 11:4, p. 678, n. 8).

11. أنبئ *'unabbi'u* = I inform, notify, advise (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab* / *nubū*], to be high. See at 12:45, p. 739, n. 6).

12. ندخلن *la nudkhilanna* = we shall surely admit, make enter (v. i. pl. impfct. emphatic from *'adkhala*, form IV of *dakhala* [*dukhāl*], to enter. See *la yudkhilanna* at 22:59, p. 1066, n. 9).

وَمِنَ النَّاسِ مَن يَقُولُ
 10. And of men who say:
 "We believe in Allah",
 فَأِذَا أُودِيَ
 but if they are persecuted¹
 فِي اللَّهِ
 in the cause of Allah
 جَعَلَ فِتْنَةً لِلنَّاسِ
 they set² man's trial³
 كَذَابِ اللَّهِ
 like Allah's punishment;
 وَلَئِن جَاءَ نَصْرٌ
 but if victory⁴ comes
 مِنْ رَبِّكَ
 from your Lord
 لَيَقُولُنَّ إِنَّا
 they surely say: "Indeed We
 كُنَّا مَعَكُمْ
 have been with you."
 أَوَلَيْسَ اللَّهُ بِأَعْلَمَ
 Is not Allah Best Aware⁵
 بِمَا فِي صُدُورِ
 of what is in the hearts⁶
 الْعَالَمِينَ
 of all beings?⁷

وَلَيَعْلَمَنَّ اللَّهُ
 11. And Allah surely knows⁸
 الَّذِينَ آمَنُوا
 those who believe
 وَلَيَعْلَمَنَّ
 and He surely knows
 الْمُنَافِقِينَ
 the hypocrites.⁹

وَقَالَ الَّذِينَ
 12. And there say those who
 كَفَرُوا
 disbelieve
 لِلَّذِينَ آمَنُوا
 to those who believe:
 اتَّبِعُوا سَبِيلَنَا
 "Follow¹⁰ our way,¹¹

1. This 'āyah gives a description of the hypocrites. أُوْدِيَ 'ūdhiya = he was persecuted, tortured, hurt, damaged (v. iii. m. s. past passive from 'ādha, form IV of 'adhiya ['adhan], to be harmed, to suffer. See 'ādha at 6:34, p. 404, n. 3).
2. i. e., they are afraid of the oppression and persecution by men to the same extent as they should be afraid of Allah's punishment and give in to the forces of unbelief. جَعَلَ ja'ala = he made/set/ put/ placed/ appointed (v. iii. s. past from ja'l-, to make, to put. See at 28: 71, p. 1257, n. 3).
3. فِتْنَةٍ fitnah (pl. fitan) = trial, temptation, enticement, discord, plea (on trial). See at 25:20, p. 1144, n. 2.
4. نَصْرٍ naṣr = help, to help, support, victory, triumph. See at 21:43, p. 1024, n. 6.
5. أَعْلَمَ 'a'lamu = better-knowing, best aware (relative of 'ālim, active participle from 'alima ['ilm], to know. See at 28:85, p. 1263, n. 4).
6. صُدُورٍ ṣudūr (pl.; sing. صدر ṣadr) = breasts, chests, bosoms, hearts, front, beginning. See at 154:7, p. 817, n. 2.
7. عَالَمِينَ 'ālamīn (acc./gen. of عالم 'ālamūn; sing. عالم 'ālam, i.e., any being or object that points to its Creator; sing. 'ālam) = all beings, creatures. See at 27:74, p. 1224, n. 10).
8. لَيَعْلَمَنَّ la ya'lamanna = he surely knows, will certainly know (v. iii. m. s. impfct. emphatic from alima ['ilm], to know, be aware of. See ya'lamanna at 27:61, p. 1221, n. 3).
9. مُنَافِقِينَ munāfiqīn (acc./gen. of منافق munāfiq, i. e. munāfiq) = hypocrites, dissemblers. (Active participle from nafaqa, form III of nafaqa [nafaq/nufūq], to be used up, to perish. See at 4:138, p. 306, n. 2).
10. اتَّبِعُوا ittabi'ū = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from ittaba'a, form VIII of tabi'a [taba'/tabā'ah], to follow. See at 20:90, p. 998, n. 2).
11. سَبِيلٍ sabīl (pl. subul/asbilah) = way, path, road, means, course. See at 28:22, p. 1239, n. 2.

وَلَنَحْمِلَ خَطِيئَتَكُمْ and let us carry¹ your sins."²
وَمَا هُمْ بِحَامِلِينَ But they are not going to carry³
مِنْ خَطِيئَتِهِمْ مِنْ شَيْءٍ of their sins anything.
إِنَّهُمْ لَكَاذِبُونَ Verily they are liars.⁴

﴿١٣﴾

وَلَيَحْمِلُنَّ 13. And surely they shall carry
أَنْقَالَهُمْ their loads,⁵
وَأَنْقَالَامَعَ أَنْقَالِهِمْ and loads⁶ with their loads;
وَلَيَسْأَلُنَّ and they will surely be asked⁷
يَوْمَ الْقِيَامَةِ on the Day of Resurrection
عَمَّا كَانُوا about what they use
يَقْرَءُونَ to make up falsely.⁸

Section (Rukû') 2

وَلَقَدْ أَرْسَلْنَا 14. And indeed We sent⁹
نُوحًا إِلَىٰ قَوْمِهِ Nûh to his people;
فَلَبِثَ فِيهِمْ and he stayed¹⁰ among them
أَلْفَ سَنَةٍ a thousand years
إِلَّا خَمْسِينَ عَامًا except fifty years.
فَاخَذَهُمُ الطُّوفَانُ Then the deluge¹¹ took them
وَهُمْ ظَالِمُونَ while they were transgressing.

فَأَنْجَيْنَاهُ 15. But We saved¹² him

1. لنحمل *li nahmal* = let us carry, bear, take the load (v. i. pl. imperative from *hamala* [*haml*], to carry. See *hummila* at 24:54, p. 1128, n. 10).

2. خطايا *khaṭi'âyâ* (pl.; sing. *khaṭi'ah*) = sins, mistakes, faults, offences. See at 26:51, p. 1172, n. 7.

3. حاملين *hâmilîn* (pl. acc./gen. of *hâmilân*; s. *hâmil*) = those who carry, carriers, bearers (act. participle from *hamala*. See n. 1. above).

4. كاذبون *kâdhibûn* (pl.; sing. *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 26:223, p. 1200, n. 6).

5. i. e., loads of sin. أثقال *'athqâl* (pl.; s. *thaqal*) loads, baggage.

6. i. e., the loads of the sins of misleading others along with the loads of their own sins.

7. يسألن *la yus'alunna* = they will surely be asked/ interrogated/ enquired/questioned (v. iii. m. s. pl. emphatic impfct. passive from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *la tus'alunna* at 16:93, p. 859, n. 6).

8. يفترون *yaftraûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 28:75 p. 1258, n. 12).

9. أرسلنا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 27:45, p. 1216, n. 2).

10. i. e., he preached among them. لبث *labitha* = he lived, stayed, tarried, remained, lingered, persisted (v. iii. m. s. past. from *labith/ lubith/ lubâth*, to remain. See *labiththa* at 26:18, p. 1165, n. 9).

11. طوفان *ṭufân* = deluge, flood. See at 7:13, p. 513, n. 8.

12. أنجينا *'anjaynâ* = we rescued, saved, delivered (v. i. pl. past from *'anjâ*, form IV of *najâ* [*najw / najâ' / najâh*], to save. See at 27:56, p. 1219, n. 4.

وَأَصْحَابَ الْكَافُورِ¹ and the inmates¹ of the Ark;²

وَجَعَلْنَاهَا آيَةً³ and made it a sign³

لِّلْعَالَمِينَ⁴ for all beings.

وَأَبْرَاهِيمَ⁵ 16. And Ibrâhîm;

إِذْ قَالَ لِقَوْمِهِ⁶ when he said to his people:

اعْبُدُوا اللَّهَ⁷ " You all Worship⁷ Allah

وَأَتَّقُوهُ⁸ and beware⁸ of Him.

ذَٰلِكُمْ خَيْرٌ لَّكُمْ⁹ That is the best for you,

إِن كُنْتُمْ¹⁰ if you do use

تَعْلَمُونَ¹¹ to know."

إِنَّمَا تَعْبُدُونَ¹² 17. "Verily you but worship

مِن دُونِ اللَّهِ¹³ in lieu of Allah idols⁶

وَتَخْلُقُونَ¹⁴ أَفْكَأ¹⁵ and you make up⁷ a lie.⁸

إِنَّ الَّذِينَ تَعْبُدُونَ¹⁶ Those that you worship

مِن دُونِ اللَّهِ¹⁷ in lieu of Allah

لَا يَمْلِكُونَ¹⁸ have no power⁹

لَكُمْ رِزْقًا¹⁹ to give you provision.

فَابْتَغُوا عِندَ اللَّهِ²⁰ So seek¹⁰ with Allah

الرِّزْقَ²¹ the provision

وَأَعْبُدُوهُ²² and worship Him¹¹ and

وَأَشْكُرُوا²³ لَهُ²⁴ express gratitude¹² to Him.

1. أصحاب 'as-hâb (pl.; sing. صاحب ṣāhib) = inmates, dwellers, companions, associates, followers, owners. See at 26:176, p. 1192, n. 7).

2. سفينة saftimah (s.; pl. sufur/safā'in) = ship, vessel, boat, ark.

3. i. e., an evidence of Allah's dealing with the sinful people and a matter for reflection and heeding. آية 'āyah (pl. آيات 'āyāt) = sign, revelation, miracle, evidence. See at 27:52, p. 1218, n. 5.

4. i. e., worship Allah Alone leaving aside all imaginary gods and goddesses. أعبدوا u'būdū = you (all) worship (v. ii. m. pl. imperative from 'abada ['ibādah / 'ubūdah / 'ubūdiyah], to worship, to serve. See at 23:32, p. 1083, n. 8).

5. اتقوا ittaqū (nī/ni) = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from ittaqā, form VIII of waqā (waqy/wiqāyah), to guard, safeguard. See at 26:184, p. 1194, n. 1).

6. أوثان 'awthān (pl.; s. wathn) = idols, images. See at 22:30, 1056, n. 7.

7. تخلقون takhluqūna = you (all) create, make, make up, originate (v. ii. m. pl. impfct. from khalaqa [khalq], to create. See at 26:166 p. 1191, n. 1).

8. i. e., in setting partners with Allah and in saying that the idols can do good or harm. افك ifk (s.; pl. 'afā'ik) = calumny, slander, libel, falsehood, lie. See at 25:4, p. 1138, n. 9.

9. يملكون yamlikūna = they possess, hold, dominate, own, have power (v. iii. m. pl. impfct. from malaka [malk/mulk/milk], to take in possession. See at 25:3, p. 1138, n. 5).

10. ابتغوا ibtaghā = you (all) seek, desire, aspire after, strive for (v. ii. m. pl. imperative from ibtaghā, form VIII of baghā [bughā], to seek. See at 5:35, p. 345, n. 10).

11. i. e., worship Him exclusively and sincerely.

12. i. e., for all His favours and graces upon you. اشكروا ushkurū = you all express gratitude, give thanks, be grateful (v. ii. m. pl. imperative from shakara [shukr/shukrān], to thank, to be grateful. See at 16:114, p. 867, n. 3).

إِلَيْهِ To Him

﴿١٧﴾ تَرْجَعُونَ you shall all be returned.¹

وَأِنْ تَكْذِبُوا 18. "And if you disbelieve,²
فَقَدْ كَذَبَ then there indeed disbelieved
أُمَمٌ مِّنْ قَبْلِكُمْ peoples³ before you.

وَمَا عَلَى And naught is on
الرَّسُولِ إِلَّا the Messenger except to
أَتْلُوهُ بَيِّنَاتٍ convey⁴ openly and clearly.⁵

﴿١٨﴾ أَوَلَمْ يَرَوْا 19. Do they not see
كَيْفَ بَدَأَ اللَّهُ how Allah originates⁶
الْعَالَمِينَ the creation

ثُمَّ يُعِيدُهُ then repeats⁷ it?
إِنَّ ذَلِكَ عَلَى اللَّهِ Verily this is on Allah's part
يَسِيرٌ* quite easy.⁸

قُلْ سِيرُوا فِي الْأَرْضِ 20. Say: "Travel⁹ in the land
فَانظُرُوا كَيْفَ and observe¹⁰ how
بَدَأَ الْعَالَمِينَ He began the creation.

ثُمَّ اللَّهُ يُنشِئُ Then Allah will produce¹¹
النَّشَأَ the coming into being
الْآخِرَةَ of the hereafter.

1. i. e., after death and resurrection for judgement, reward and punishment. *ترجعون turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 28:88, p. 1264, n. 7).

2. i. e., if you disbelieve the Messenger and the message delivered by him. *تكذبوا tukadhdhibû (na)* = you (all) cry lies, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. The terminal *nûn* is dropped because of the particle '*in*' coming before the verb. See *tukadhdhibûna* at 23:105, p. 1100, n. 12).

3. أمم *'umam* (pl.; s. امة *'ummah*) = communities, nations, peoples, generations. See at 16:63, p. 847, n. 3.

4. بلاغ *balâgh* (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 16:35, p. 839, n. 2.

5. مبين *mubîn* = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from '*abâna*, form IV of *bâna* [*bayn* / *bayân*], to be clear, evident. See at 28:85, p. 1263, n. 5).

6. يبدئ *yubdi'u* = he originates, brings forth for the first time, begins, starts (v. iii. m. s. impfct. from '*abda'a*, form IV of *bada'a* [*bad'*] to start. See *yabda'u* at 27:64, p. 1222, n. 4).

7. يعيد *yu'îdu* = he repeats, causes to come back, brings back, returns, resumes (v. iii. m. s. impfct. from '*a'âda*, form IV of '*âda* [*'awd* / *'awdah*], to return. See at 27:64, p. 1222, n. 6).

8. يسير *yasîr* = easy, gently, simple, insignificant. See at 25:46, p. 1152, n. 5.

9. سيرا *sîrû* = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [*sayr* / *sayrûrah* / *masîr* / *masîrah* / *tasyâr*] to move, to travel. See at 27:69, p. 1223, n. 11).

10. انظروا *unẓurû* = you (all) see, look at, observe (v. ii. m. pl. imperative from *nazara* [*nazar* / *manẓar*], to see. See at 27:69, p. 1223, n. 12).

11. ينشئ *yunshi'u* = he produces, brings into being, (v. iii. s. impfct. from '*ansha'a*, form IV of *nasha'a* [*nash'* / *nushû'* / *nash'ah*], to rise, to emerge. See '*ansha'a* at 13:12, p. 768, n. 13).

إِنَّ اللَّهَ Verily Allah
عَلَى كُلِّ شَيْءٍ is over everything
قَدِيرٌ Omnipotent.¹

يُعَذِّبُ 21. He punishes²
مَنْ يَشَاءُ whom He will and
وَيَرْحَمُ مَنْ يَشَاءُ has mercy on whom He will;
وَالِئِهِ and to Him
تُقَلَّبُونَ you shall all be turned over.³

وَمَا أَنْتُمْ بِمُعْجِزِينَ 22. And you cannot frustrate⁴
فِي الْأَرْضِ in the earth
وَلَا فِي السَّمَاءِ or in the heaven;
وَمَا لَكُمْ nor is there for you
مِنْ دُونِ اللَّهِ besides Allah
مِنْ وَلِيٍّ any protector-friend⁵
وَلَا نَصِيرٍ or any helper.⁶

Section (Rukû') 3

وَالَّذِينَ كَفَرُوا 23. And those who disbelieve
بِآيَاتِ اللَّهِ in Allah's signs
وَلِقَائِهِ and the meeting⁷ with Him,
أُولَئِكَ يَسْأَوْنَ such ones do despair⁸

1. So He can cause the Resurrection to take place at any moment by simply making the command. **qadîr** = Omnipotent, All-Powerful. See at 16:77, p. 852, n. 13.

2. **yu'adhhibu** = he punishes, chastises, torments (v. iii. m. s. impfct. from 'adhhaba, form II [ta'dhib] of 'adhaba ['adhb], to impede, to obstruct. See at 9:55, p. 601, n. 2).

3. i. e., for judgement, reward and punishment. **tuqalabûna** = you are turned over, upturned, inverted (v. ii. m. pl. impfct. passive from qalaba [qalb], to turn around, turn over. See *yanqalibûna* at 26:227, p. 1201, n. 6).

4. i. e., the plans of Allah and escaping His retribution. **mu'jizîn** (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who incapacitate, invalidate, disable, frustrate, weaken, paralyze, cripple (active participle from 'a'jaza, from IV of 'ajaza' ajiza ['ajz], to be weak, incapable. See at 24:57, p. 1130, n. 4).

5. **waliyy** (s.; pl. *awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 27:49, p. 1217, n. 8.

6. **naṣîr** = (s.; pl. *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'il* from *naṣara* [naṣr /nuṣûr], to help. See at 25:31, p. 1147, n. 7).

7. i. e., in the hereafter. **liqâ'** = meeting, encounter. See at 29:5, p. 1266, n. 10.

8. **ya'isû** = they despaired, gave up hope (v. iii. m. pl. past from *ya'isa* [ya's/ya'āsah], to give up hope, to renounce. See *yay'as* at 13:31, p. 777, n. 8).

مِنْ رَّحْمَتِي	of My mercy
وَأُولَئِكَ لَهُمْ	and such ones shall have
عَذَابٌ أَلِيمٌ	a punishment very painful. ¹
فَمَا كَانَتْ	24. But there was no
جَوَابٌ قَوِيَّةٌ	reply of his people ²
إِلَّا أَنْ قَالُوا	except that they said:
أَقْتُلُوهُ أَوْ حَرِّقُوهُ	"Kill him or burn ³ him."
فَأَنْجَاهُ اللَّهُ	But Allah saved ⁴ him
مِنْ النَّارِ	from the fire.
إِنَّ فِي ذَلِكَ لَآيَاتٍ	Verily therein are signs ⁵
لِقَوْمٍ يُؤْمِنُونَ	for a people who believe.
وَقَالَ	25. And he said:
إِنَّمَا اتَّخَذْتُمْ	"You have but taken ⁶
مِنْ دُونِ اللَّهِ أَوْثَانًا	besides Allah idols ⁷
مَوَدَّةَ بَيْنِكُمْ	as of mutual love ⁸ between
فِي الْحَيَاةِ الدُّنْيَا	you in this worldly life; then
ثُمَّ يَوْمَ الْقِيَامَةِ	on the Day of Resurrection
يَكْفُرُ	there will disown ⁹
بَعْضُكُم بَعْضًا	one of you the other,
وَيَلْعَنُ	and there will curse ¹⁰
بَعْضُكُم بَعْضًا	one of you the other;

1. أَلِيمٌ 'alim = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of fa'il from 'alima ['alam], to be in pain, to feel pain). See at 26:201, p. 1197, n. 1.

2. i. e., the people of Ibrâhîm, peace be on him.

3. i. e., put him to death by setting him on fire. حَرَّقُوا harriqû = you (all) burn, set on fire, scorch, incinerate (v. ii. m. pl. imperative from harraqa, form II of ḥarqa [ḥarq], to burn. See at 21:68, p. 1030, n. 6).

4. i. e., they threw him into fire but Allah made it cool and peaceful for him and he was not hurt. (See 21:69). أَنْجَاهُ 'anjâ = he saved, rescued, brought to safety, delivered (v. iii. m. s. past in form IV of najâd [najw/ najâ'/ najâh], to be saved. See at 14:6, p. 787, n. 9).

5. i. e. a lesson and point for reflection and heeding. آيَاتٍ 'âyât (sing. 'âyah) = signs, miracles, revelations. See at 28:59, p. 1253, n. 7

6. اتَّخَذْتُمْ ittakhadhtum = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from ittakhadha, form VIII of 'akhadha ['akhdh], to take. See at 23:110, p. 1101, n. 12).

7. أَوْثَانٌ 'awthân (pl.; s. wathn) = idols, images. See at 29:17, 1270, n. 6.

8. i. e., in order to continue to be united and friendly to one another through the communal and ceremonial worship of the idols. مَوَدَّةَ mawaddah = love, affection, friendship. See at 5:82, p. 370, n. 10.

9. يَكْفُرُ yakfuru = he disbelieves, becomes ungrateful, covers, denies, disowns (v. iii. m. s. impfct. from kafara [kufṛ / kufrân / kufūr], to disbelieve, to cover. See kafarû at 27:67, p. 1223, n. 4).

10. يَلْعَنُ yal'an(u) = curses, banishes from mercy, damns, imprecates (v. iii. m. s. impfct. from la'ana [la'n], to curse. See at 4:52, p. 264, n. 2).

وَمَا أَوْنَكُمْ النَّارُ and your abode¹ will be the fire
وَمَا لَكُمْ and you shall not have
مِنْ نَّاصِرٍ any helper.²

﴿٢٥﴾ 26. But Lûṭ believed him.

وَقَالَ And he³ said:

إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي "I am migrating⁴ to my Lord.

إِنَّهُ هُوَ الْعَزِيزُ Verily He is the All-Mighty,⁵

﴿٢٦﴾ الْحَكِيمُ the All-Wise."

وَوَهَبْنَا لَهُ 27. And We gifted⁶ to him

إِسْحَاقَ وَيَعْقُوبَ Ishâq and Ya'qûb,⁷

وَجَعَلْنَا فِي ذُرِّيَّتِهِ and set⁸ among his progeny⁹

النُّبُوَّةَ وَالْكِتَابَ Prophethood and the Book,

وَعَآيَيْنَاهُ أَجْرَهُ and gave him his reward¹⁰

فِي الدُّنْيَا in the world;

وَلَنَنصُرَنَّ فِي الْآخِرَةِ and he will be in the hereafter

﴿٢٧﴾ لِمَنِ الصَّالِحِينَ surely among the righteous.¹¹

وَلُوطًا 28. And Lûṭ.

إِذْ قَالَ لِقَوْمِهِ When he said to his people:

إِنَّكُمْ تَأْتُونَ "You indeed commit

الْفَحِشَةَ the vile deed.¹²

مَا سَبَقَكُمْ There did not precede¹³ you

1. مأوى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter (adverb of place from 'awâ ['awiy], to seek shelter. See at 24:57, p. 1130, n. 5).

2. ناصرين *nâsirîn* (acc./gen. of *nâsirân*, sing. *nâsir*) = helpers, protectors, assistants (active participle from *naṣara* [*naṣr/ nuṣûr*], to help. See at 16:37, p. 840, n. 2).

3. i. e., Ibrâhîm (peace be on him) said this; for he was leaving his native land and going to the blessed land, Shâm (Syria), for the sake of the faith.

4. مهاجر *muhâjir* (s.; pl. *muhâjirân*) = emigrant, one migrating (act. participle from *hâjara*, form III of *hajara* [*hijr/ hijrân*], to emigrate. See at 4:100, p. p. 288, n. 2).

5. عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 26:190, p. 1195, n. 4.

6. وهبنا *wahabnâ* = we gifted, bestowed, presented (v. i. pl. past from *wahaba* [*wahb*], to give, to donate. See at 21:90, p. 1037, n. 6).

7. i. e., Ishâq as son and Ya'qûb, as grandson, peace be on them.

8. جعلنا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 25:23, p. 1145, n. 5).

9. ذرية *dhurriyah* (pl. *dhurriyât/ dharârîyy*) = offspring, progeny, children, descendants. See at 19:58, p. 965, n. 3).

10. أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 28:25, p. 1240, n. 4).

11. صالحين *ṣâliḥîn* (pl.; acc./gen. of *ṣâliḥ*; s. *ṣâliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *ṣalaha* [*ṣalâh/ ṣallâh/ maṣlahah*], to be good, right, proper. See at 28:28, p. 1241, n. 6).

12. i. e., sodomy, homosexuality. فاحشة *fâḥishah* s.; (pl. فواحش *fawâḥish*) = vile deed, grave sin, monstrosity, atrocity, scandal, adultery, fornication, lewdness. See at 27:54, p. 1218, n. 4.

13. سبق *sabaqa* = he preceded, happened before (v. iii. m. s. past from *sabq*, to be or act before. See *sabaqat* at 21:101, p. 1040, n. 5).

بِهَآءٍ مِّنْ أَحَدٍ in it anyone
مِّنَ الْعَالَمِينَ of all the beings."¹

٢٩. "Do you indeed
لَتَأْتُونَ الرِّجَالَ go into men²
وَتَقَطَّعُونَ السَّبِيلَ and cut off³ the road⁴ and
وَتَأْتُونَ فِي تَبَدُّكُمُ commit in your assembly⁵
الْمُنْكَرُ the disapproved thing?"⁶

فَمَا كَانَتْ But nothing was
جَوَابَ قَوْمِهِ the reply of his people
إِلَّا أَنْ قَالُوا except that they said:
أَتَيْنَا "Bring us
بِعَذَابِ اللَّهِ the punishment of Allah,
إِنْ كُنْتُمْ if you are
مِنَ الصَّادِقِينَ of the truthful."⁷

٣٠. He said: "My Lord,
أَنْصُرْنِي عَلَى الْقَوْمِ help⁸ me against the people
الْمُفْسِدِينَ that make mischief."⁹

Section (Rukū') 4

وَلَمَّا 31. And when
جَاءَتْ رُسُلُنَا Our Messengers¹⁰ came to
إِبْرَاهِيمَ بِالْبُشْرَى Ibrâhîm with the good tidings¹¹

1. عالمين 'ālamîn (acc./gen. of عالَمون 'ālamûn; sing. عالم 'ālam, i.e., any being or object that points to its Creator; sing. 'ālam) = all beings, creatures. See at 29:10, p. 1268, n. 7).

2. i. e., commit homosexuality.

3. تَقَطَّعُونَ taqṭa'ūna = you cut, cut off, sever, break off (v. ii. m. pl. impfct. from qaṭa'a [qaṭ'], to cut off. See yaqṭa'ūna at 13:25, p. 774, n. 14).

4. i. e., prevent travellers from passing through the ways by brigandry and robbery (Ibn Kathir, Tafsîr, VI, p. 285). سَبِيل sabîl (pl. subul/asbilah) = way, path, road, means, course. See at 29:12, p. 1268, n. 11.

5. ناد nâdin (s.; pl. 'andiyah/nawâdin) = club, clubhouse, circle, assembly, association.

6. i. e., disapproved talks, deeds and behaviour. منكر munkar (pl. منكرات munkarât) = detested, disapproved, disavowal (passive participle from 'ankara, form IV of nakira [nakar/ nukr/ nukûr/ nakir], not to know, to deny. See at 24:21, p. 1112, n. 10).

7. سَادِقِينَ ṣâdiqîn (pl.; acc./gen. of ṣâdiqûn; s. ṣâdiq) = truthful, those who speak the truth (active participle from ṣadaqa [ṣadq/ ṣidq], to speak the truth. See at 27:71, p. 1224, n. 4).

8. أَنْصُرْ unṣur = (you) give victory, help (v. ii. m. s. imperative from naṣara [naṣr/nuṣûr], to help, to give victory. See at 23:39, p. 1085, n. 6).

9. مُفْسِدِينَ muṣṣidîn (acc./gen. of muṣṣidûn, sing. muṣṣid) = mischief-makers, trouble-makers; those that make mischief (act. participle from 'aṣada, form IV of ṣasada [ṣasâd/ ṣusûd], to be bad. See at 28:4, p. 1232, n. 6).

10. i. e., the angels. رُسُل rusul (pl.; s. rasûl) = رُسُل rasûl (s.; pl. rusul) = messengers, envoys, emissaries, delegates. See at 12:50, p. 740, n. 9.

11. i. e., the good tidings of a son, Ishâq, to be born to him (peace be on them). بُشْرَى bushrâ = glad tidings, good news. See at 27:63, p. 1221, n. 12.

قَالُوا إِنَّا they said: "Verily we
مُهْلِكُوا are going to destroy¹ the
أَهْلَ هَذِهِ الْقَرْيَةِ people² of this habitation.³
إِنَّ أَهْلَهَا كَانُوا Verily its people have been
ظَالِمِينَ transgressors."⁴

قَالَ 32. He said:
إِنَّ فِيهَا لُوطًا "Indeed therein is Lût."
قَالُوا نَحْنُ أَعْلَمُ They said: "We know better⁵
بِمَنْ فِيهَا who is in there.
لَنُنَجِّيَنَّهُ We will surely save⁶ him and
وَأَهْلَهُ إِلَّا أَمْرَأَتَهُ his family except his wife."⁷

كَانَتْ She shall be
مِنَ الْغَائِبِينَ of those remaining behind."⁸

وَلَمَّا أَنْ 33. And no sooner than
جَاءَتْ رُسُلُنَا there came Our Messengers
لُوطًا to Lût
يَوْءَ يَوْمٍ he was worried⁹ about them
وَضَافَ بِهِمْ ذَرْعًا and felt helpless¹⁰ for them.
وَقَالُوا لَا تَخَفْ And they said: "Do not fear¹¹
وَلَا تَحْزَنْ nor grieve;¹²
إِنَّا مُنَجِّوْكَ we shall surely save you

1. مَهْلِكُوا *muhlikû(n)* = those who destroy/annihilate/ruin/perish (act. participle from 'ahlaka, form IV of *halaka* [*halk/ hulk/ haliit/ tahlukah*], to perish. The terminal *nûn* is dropped because of the genitive construction. See *muhlik* at 17:58, p. 891, n. 7).

2. أَهْل *'ahl* (s.; pl. أَهْلُونَ *'ahlûn/ 'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner. See at 28:59, p. 1253, n. 7.

3. قَرْيَة *qaryah* (s.; pl. قُرَى *quran*) = habitation, town, village, hamlet. See at 27:56, p. 1219, n. 2.

4. ظَالِمِينَ *zâlimîn* (acc./gen. of *zâlimân*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons (active participle from *zalama* [*zulm*], to transgress, do wrong. See at 23:94, p. 1098, n. 4).

5. أَعْلَم *'a'lamu* = better-knowing, best aware (relative of 'âlim, active participle from 'alima [*'ilm*], to know. See at 29:10, p. 1268, n. 5).

6. لَنُنَجِّيَنَّهُ *la nunajjiyanna* = we shall surely save/ rescue/ deliver (v. i. pl. impfct. emphatic from *najja*, form II of *najâ* [*najw/ najâ/ ' najâh*], to save. See *nunajji* at 19:72, p. 969, n. 7).

7. أَمْرَأَت *'imra'ah* = wife, woman.

8. غَائِبِينَ *ghâbirîn* (pl.; acc./gen. of *ghâbirûn*; s. *ghâbir*) = those remaining behind, the bygone ones (active participle from *ghabara* [*ghubûr*], to stay, to remain, to pass away. See at 26:171, 1191, n. 11).

9. سِئَاء *sî'a* = he was distressed, worried (v. iii. m. s. past passive from سَاء *sâ'a* [*sû/ saw'*], to be bad. See *sâ'a* at 27:58, p. 1219, n. 8).

10. ضَاق *dâqa* = he became narrow, straitened, uneasy (v. iii. m. s. past from *dayq/dâq*), to be narrow. *dâqa dhar'an bi* is an idiom meaning "he was unable to do {something}, felt uneasy or helpless about". See at 11:77, p. 705, n. 6).

11. لَا تَخَفْ *lâ takhaf* = do not fear/ be afraid/ be frightened (v. ii. m. s. imperative [prohibition] from *khâfa* [*khawf/ makhâfah/ khîfah*], to be afraid. See at 28:25, p. 1240, n. 7).

12. لَا تَحْزَنْ *lâ tahzan* = do not grieve, do not be sad (v. ii. m. s. imperative [prohibition] from *hazina* [*huzn/ hazan*], to grieve. See at 27:70, p. 1223, n. 15).

وَأَهْلَكَ and your family
إِلَّا أَمْرًاكَ except your wife.
كَانَتْ She shall be
مِنْ الْغَابِرِينَ of those remaining behind.¹
﴿٢٣﴾
إِنَّا مُنْزِلُونَ عَلَى 34. "We are going to drop² on
أَهْلِ هَذِهِ الْقَرْيَةِ the people of this habitation³
رِجْزًا مِنَ السَّمَاءِ a scourge⁴ from the heaven
بِمَا كَانُوا because they have been
يَفْسُقُونَ sinning defiantly."⁵
﴿٢٤﴾
وَلَقَدْ تَرَكْنَا 35. And indeed We left⁶
مِنْهَا آيَةً يَسْتَكْفِرُونَ of it a sign⁷ quite obvious⁸
لِقَوْمٍ يَعْقِلُونَ for a people that understand.⁹
﴿٢٥﴾
وَالِى مَدْيَنَ 36. And to Madyan¹⁰
أَخَاهُمْ شُعَيْبًا their brother¹¹ Shu'ayb;
فَقَالَ يٰقَوْمِ and he said: "O my people,
اعْبُدُوا اللَّهَ you all worship Allah
وَارْجُوا and look forward to¹²
الْيَوْمَ الْآخِرَ the Last Day;
وَلَا تَعْمَلُوا and do not act evilly¹³ in the
فِي الْأَرْضِ مُفْسِدِينَ land making mischief."
﴿٢٦﴾

1. الْغَابِرِينَ *ghâbirîn* (pl.; acc./gen. of *ghâbirân*; s. *ghâbir*) = those remaining behind, the bygone ones (active participle from *ghabara* [*ghubûr*], to stay, to remain, to pass away. See at 29:32, 1276, n. 8).
2. مُنْزِلُونَ *munzilûn* = those who send down, drop, make (someone/ something) descend, receive guests, hosts (act. participle from '*anzala*, form IV of *nazala* [*nuzûl*], to come down. See *munzillîn* at 12:59, p. 744, n. 6).
3. قَرْيَةٍ *qaryah* (s.; pl. قُرَى *quran*) = habitation, town, village, hamlet. See at 29:32, p. 1276, n. 3.
4. رِجْزٍ *rijz* = retribution, punishment, scourge, dirt, filth. See at 8:11, p. 550, n. 7.
5. يَفْسُقُونَ *yafsuqûna* = they sin defiantly, renounce obedience, stray from the right course (v. iii. m. pl. impfct. from *fasaqa* [*fisq/fusûq*], to stray from the right course, to renounce obedience. See at 7:163, p. 529, n. 6).
6. تَرَكْنَا *taraknâ* = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See *taraktu* at 12:37, p. 735, n. 11).
7. The people of Lût were destroyed by hails of *sizzil* stones and by turning their lands upside down (see 11:82). The ruins are still visible by the side of the Dead Sea. آيَةٍ *'âyah* (pl. آيَاتٍ *'âyât*) = sign, revelation, miracle, evidence. See at 29:15, p. 1270, n. 3.
8. بَيِّنَةٍ *bayyinah* (f. s.; pl. *bayyinat*) = clear, clear proof, clear evidence, obvious, manifest. See at 20:133, p. 1010, n. 10.
9. يَعْقِلُونَ *ya'qilûna* = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from '*aqala* [*'aql*], to understand, to have intelligence. See at 25:44, p. 1151, n. 9).
10. i. e., We sent to the Madyan people.
11. Among the Arabs the member of a tribe or clan is generally referred to as their "brother" or "sister".
12. ارْجُوا *urjû* = you (all) hope for, expect, look forward to (v. ii. m. pl. imperative from *rajâ* [*rajâ'*/ *rajâh*/ *marjâh*], to hope, to expect. See *yarjû* at 29:5, p. 1266, n. 9).
13. لَا تَعْمَلُوا *lâ ta'thaw* = do not act evilly, wickedly (v. ii. m. pl. imperative (prohibition) from '*athâ* [*'uthûw*], to act wickedly. See at 26:183, p. 1193, n. 12).

فَكَذَّبُوهُ 37. But they disbelieved¹ him.

فَأَخَذَتْهُمْ So there seized² them

الرَّجْفَةُ the tremor³

فَأَصْبَحُوا and they became⁴

فِي دَارِهِمْ in their habitation⁵

جَثِمِينَ 6 fallen prostrate.⁶

وَعَادًا 38. And the 'Âd

وَتَمُودًا and the Thamûd;⁷

وَقَدَّيْتُمْ and it has been clear⁸ to you

مِّنْ مَّسْكِنِهِمْ from their habitats.⁹

وَزَيَّنَّا لَهُمْ And there embellished¹⁰ to them

الشَّيْطَانُ أَعْمَالَهُمْ Satan their deeds

فَصَدَّهُمْ and prevented¹¹ them

عَنِ السَّبِيلِ from the way

وَكَانُوا though they were

مُسْتَبْصِرِينَ 12 endowed with reason.¹²

وَقَارُونَ وَفِرْعَوْنَ 39. And Qârûn and Fir'aun

وَهَمَانٌ and Hâmân.

وَلَقَدْ جَاءَهُمْ And there did come to them

نُورٌ بِالْبَيِّنَاتِ Mûsâ with the evidences

فَاسْتَكْبَرُوا but they turned arrogant¹³

فِي الْأَرْضِ in the land,

1. كَذَّبُوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhb* / *kadhib* / *kadhbah* / *kidhbah*), to lie. See at 26:189, p. 1194, n. 12).

2. أَخَذَتْ *'akhadhat* = she took, seized (v. iii. f. s. past from *'akhadha* ['*akhdh*], to take. See at 23:41, p. 1085, n. 10).

3. رَجْفَةٌ *rajfah* = severe earthquake, tremor. See at 7:155, p. 523, n. 9.

4. أَصْبَحُوا *'asbahû* = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaha* [*ṣabḥ*], to be in the morning. See at 26:157, p. 1198, n. 8).

5. دَار *dâr* (s.; pl. دِيَار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 28:83, p. 1262, n. 4.

6. جَثِمِينَ *jâthimîn* (pl.; acc./gen. of *jâthimûn*; s. *jâthim*) = crouching, prostrate (active participle from *jathama* [*jathm*/*juthâm*], to crouch, to fall. See at 11:67, p. 702, n. 7).

7. i. e., We destroyed the 'Âd and the Thamûd.

8. تَبَيَّنَ *tabayyana* = he or it became clear / open / evident / manifest/plain/obvious (v. iii. m. s. past in form V of *bâna* [*bayn*/*bayân*], to be clear, evident. See at 14:45, p. 803, n. 12).

9. مَسَاكِن *masâkin* (pl.; s. *maskan*) = habitation, dwelling, home, residence.

10. زَيَّنَ *zayyana* = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zâna* [*zayn*], to decorate, adorn. See at 27:24, p. 1209, n. 10).

11. صَدَّ *ṣadda* = he turned away, diverted, deterred, dissuaded, repelled, prevented, barred (v. iii. m. s. past from *ṣadd*, to turn away. See at 27:43, p. 1215, n. 3).

12. مُسْتَبْصِرِينَ *mustabshirîn* (pl.; acc./gen. of *mustabshirûn*; s. *mustabshir*) = those who are able to see, endowed with reason (act. participle from *istabshara*, form X of *baṣura*/*baṣira* [*baṣar*], to see. See *mubshir* at 27:86, p. 1228, n. 2).

13. اسْتَكْبَرُوا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabara*/*kabara* [*kubr*/*kibur*/*kabârah*/*kabr*], to become great, to be older. See at 7:88, p. 500, n. 5).

وَمَا كَانُوا سَابِقِينَ yet they could not get ahead.¹

۴۳

فَكُلًّا أَخَذْنَا 40. Thus each We seized²

بِذُنُوبِهِمْ

for his sin.

فَمِنْهُمْ مَن

So among them were those

أَرْسَلْنَا عَلَيْهِ

on whom We sent³

حَاصِبًا

a devastating cyclone;⁴

وَمِنْهُمْ مَن

and of them were those

أَخَذَتْهُ الصَّيْحَةُ

whom the blast⁵ seized;

وَمِنْهُمْ مَن

and of them were those

خَسَفْنَا بِهِ الْأَرْضَ

with whom We sunk⁶ the earth

وَمِنْهُمْ مَن

and of them were those

أَغْرَقْنَا

whom We drowned.⁷

وَمَا كَانَ اللَّهُ

And it was not Allah

لِيُظْلِمَهُمْ

to do them wrong,

وَلَكِنْ كَانُوا

but they were

أَنْفُسَهُمْ يَظْلِمُونَ to themselves doing wrong.⁸

۴۴

مَثَلُ الَّذِينَ 41. The likeness⁹ of those

أَتَّخَذُوا مِنْ دُونِ اللَّهِ

who take¹⁰ in lieu of Allah

أَوْلِيَاءَ

guardian-protectors¹¹

كَمَثَلِ الْعَنْكَبُوتِ

is like the spider¹²

أَتَّخَذَتْ بَيْتًا that takes for itself a house;

1. i. e., escape and evade punishment. سَابِقِينَ *sâbiqîn* (pl.; acc./gen. of *sâbiqûn*; s. *sâbiq*) = those preceding, the previous ones, those getting ahead, forerunners (act. participle from *sabaqa* [*sabq*], to be or get ahead or before). See at 9:100, p. 620, n. 7.

2. أَخَذْنَا *'akhadhnâ* = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ] *'akhdh*], to take. See at 28:40, p. 1246, n. 5).

3. أَرْسَلْنَا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 29:14, p. 1269, n. 9).

4. حَاصِبٌ *ḥâṣib* = hail-storm, violent wind, hurricane, devastating cyclone. See at 17:68, p. 895, n. 8.

5. The allusion is either to the Thamûd people (see 11:67) or to the people of Lât, peace be on him (see 15:73) or to both. صَيْحَةٌ *ṣayḥah* (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 23:41, p. 1085, n. 11).

6. The allusion is to Qārûn (see 28:81). خَسَفْنَا *khasafnâ* = we sunk, caused to sink, eclipsed (v. i. pl. past from *khasafa* [*khasf/khusûf*], to sink, to be eclipsed. See at 28:81, p. 1261, n. 6).

7. The allusion is to the people of Nûh, peace be on him, and to Fir'aun and his host. أَغْرَقْنَا *'aghraqnâ* = we drowned, sunk (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 26:120, p. 1183, n. 8).

8. i. e., by violating Allah's commandments. يَظْلِمُونَ *yazlimûna* = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *zalama* [*zalm/zulm*], to do wrong. See at 16:118, p. 868, n. 8).

9. مَثَلٌ *mathal* (pl. أمثال *'amthâl*) = simile, likeness, example, parable, model, ideal. See at 17:89, p. 902, n. 3.

10. اتَّخَذُوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 18:106, p. 948, n. 3).

11. أَوْلِيَاءٌ *'awliyâ'* (pl.; sing. ولى *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 18:50, p. 930, n. 14.

12. عَنْكَبُوتٌ *'ankabût* (s.; pl. *'anâkib*) = spider.

- وَأَوْهَنَ¹ but verily the frailest¹
 الْبُيُوتِ of houses² is
 لَبِيتُ الْعَنْكَبُوتِ the house of the spider,
 لَوْ كَانُوا if they are wont
 يَعْلَمُونَ to know.³
٤٢. Verily Allah knows
 مَا يَدْعُونَ what they invoke⁴
 مِنْ دُونِهِ مِنْ شَيْءٍ in lieu of Him of anything.
 وَهُوَ الْعَزِيزُ And He is the All-Mighty,
 الْحَكِيمُ the All-Wise.
- وَذَٰلِكَ الْأَمَثَلُ 43. And these instances⁵
 نَضْرِبُهَا لِلنَّاسِ We strike⁶ for mankind;
 وَمَا يَعْقِلُهَا none but the knowledgeable.⁸
 إِلَّا الْعَالِمُونَ
- خَلَقَ اللَّهُ السَّمَوَاتِ 44. Allah created the heavens
 وَالْأَرْضَ بِالْحَقِّ and the earth in truth.⁹
 إِنَّ فِي ذَٰلِكَ لَآيَةً Verily therein is a sign¹⁰
 لِلْمُؤْمِنِينَ for the believers.

Section (Rukû') 5

1. أَوْهَنَ 'awhan = frailer, frailest, weaker, weakest, feeble, feeblest (elative of wāhin, act. participle from wahana, to be weak. See wahana at 19:4, p. 950, n. 6).

2. بُيُوت buyût (pl.; s. bayr) = houses, homes. See at 24:61, p. 1132, n. 14.

3. يَعْلَمُونَ ya'lamûna = they know (v. iii. m. pl. impfct. from 'alima ['ilm], to know, be aware of. See at 27:61, p. 1221, n. 3).

4. يَدْعُونَ yad'ûna = they invoke, call, call upon, invite, summon, pray (v. iii. m. pl. impfct. from da'â [du'a], to call, to summon. See at 25:68, p. 1158, n. 8).

5. أَمْثَال 'amthâl (pl.; s. mathal/mithl) = likenesses, similarities, parables, instances, similitudes. See at 25:39, p. 1149, n. 11).

6. نَضْرِبُ nadribu = we beat, strike, hit, (v. i. pl. impfct. from qaraba [qarab], to beat. See qarabnâ at 25:39, p. 1149, n. 10).

7. يَعْقِلُ ya'qilu = he understands, comprehends, exercises reason, realizes (v. iii. m. s. impfct from 'aqala ['aqf], to understand, to have intelligence. See ya'qilûna at 29:35, p. 1277, n. 9).

8. الْعَالِمُونَ 'âlimûn (pl.; s. 'âlim) = those who know, are knowledgeable, cognizant (act. participle from 'alima ['ilm], to know. See n. 3 above).

9. i. e., He truly has created them, and for just cause and purpose and with due balance and proportions. حَقِّ haqq = right, truth, liability, justification, just cause. See at 25:68, p. 81158, n.

10. i. e., evidence and food for reflection. آيَات 'âyât (pl. آيات) = sign, revelation, miracle, evidence. See at 29:35, p. 1277, n. 7.

PART (JUZ') 21

45. Recite¹ what
 is communicated² to you
 of the Book
 and duly perform³ the prayer.
 Verily the prayer holds back⁴
 from the vile deeds⁵
 and the disapproved things,⁶
 and the remembrance⁷ of Allah
 is the greatest,⁸
 and Allah knows
 what you do.⁹
46. And do not argue¹⁰
 with the People of the Book
 except by what is the best,¹¹
 save those who
 transgress¹² of them;
 and say: "We beileve in that
 which has been sent down
 to us and that sent down
 to you; and our God
 and your God is One,

1. اتل *utlu* = recite, read aloud (v. ii. m. s. imperative from *talâ* [*tilâwah*], to recite. See at 126:69, p. 1175, n. 3).
2. أُوحِيَ *'ûhiya* = he or it was communicated, (v. iii. m. s. past passive from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See at 20:48, p. 985, n. 11). Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4)
3. اقم *'aqim* = you properly/duly perform, set, set up (v. ii. m. s. imperative from *'aqûma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See *'aqimû* at 20:14, p. 779, n. 1).
4. تنهى *tanhâ* = she or it forbids, prohibits, proscribes, prevents, restrains, holds back (v. iii. f. s. impfct. from *nahâ* [*nahw/nahy*], to forbid. See at 11:62, p. 700, n. 7).
5. فحشاء *faḥshâ* = vile deeds, sins, atrocious crimes, adultery, fornication. See at 24:21, p. 1112, n. 9).
6. i. e., disapproved talks, deeds and behaviour. منكر *munkar* (pl. منكرات *munkarât*) = detested, disapproved, disavowed (passive participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know, to deny. See at 24:21, p. 1112, n. 10).
7. i. e., during prayer and at other times.
8. i. e., the greatest and most important of all things and deeds.
9. تصنعون *taşna'ûna* = you do, make, perform (v. ii. m. pl. impfct. from *şana'a* [*şan'/ şun'/ şanî'*], to do, to make. See *yaşna'ûna* at 24:30, p. 1116, n. 7).
10. لا تجادلوا *lâ tujâdilû* = do not plead, argue, debate, wrangle, quarrel (v. ii. m. pl. imperative (prohibition) from *jâdala*, for III of *jadala* [*jadl*], to tighten. See *lâ tujâdil* at 4:107, p.292, n. 1).
11. i. e., the best manner, method and arguments.
12. Then pay them back in their own coin. ظلموا *ẓalamû* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *zulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 27:52, p. 1218, n. 4).

وَنَحْنُ لَهُ مُسْلِمُونَ and we are to Him submissive."



وَكَذَٰلِكَ 47. And likewise¹

أَنزَلْنَا إِلَيْكَ We have sent down² to you
الْكِتَابَ the Book.

فَالَّذِينَ ءَاتَيْنَاهُم So those whom We gave the

الْكِتَابَ يُؤْمِنُونَ بِهِ Book believe in it;³

وَمِنْ هَٰؤُلَاءِ and from among these⁴

مَنْ يُؤْمِنُ بِهِ are some who believe in it.

وَمَا يَجْحَدُ بِآيَاتِنَا And there reject⁵ not Our signs

إِلَّا الْكَافِرُونَ any but the infidels.⁶



وَمَا كُنْتَ 48. And you were not wont

تَسْلُو مِنْ قَبْلِهِ to recite⁷ before it

مِنْ كِتَابٍ any book

وَلَا تَخْطُءُ nor to write⁸ it

بِمِيمِنَا with your right hand.

إِذَا لَزَبْتَ In that case there could have

الْمُبْطِلُونَ doubted¹⁰ the prattlers.¹⁰

بَلْ هُوَ 49. Nay, it (the Qur'ân) is

ءَايَاتٍ يُبَيِّنُ signs manifest¹¹

فِي صُورٍ الذِّبَابِ in the hearts of those who

1. i. e., as We had sent down Books on the previous Messengers so We have sent down the Book, the Qur'ân.

2. أنزلنا 'anzalnâ = we sent down (v. i. pl. past from 'anzala, form IV of nazala [nuzûl], to come down. See at 25:48, p. 1152, n. 13).

3. i. e., those of the People of the Book who are true to the Book given to them like 'Abd Allah ibn Salâm and others do believe in the Qur'ân.

4. i. e., the Arabs and others.

5. يَجْحَدُ yajhadu = he rejects, negates, denies, disavows, repudiates, refuses (v. iii. m. s. impfct. from jahada [jahd/juhûd], to reject, to deny. See yajhāduna at 16:71, p. 850, n. 5).

6. كَافِرُونَ kāfirûn = unbelievers, infidels, ungrateful (active participle from kafara [kufr /kufrân / kufûr], to disbelieve, to cover. See at 23:117, p. 1103, n. 12).

7. تَلَوُا tallâ = you recite, read, rehearse (v. ii. m. s. impfct. from talâ [tilâwah/talw], to read, to follow. See talawtu at 10:61, p. 659, n. 3).

8. This 'ayah is a decisive evidence that the Prophet, peace and blessings of Allah be on him, did not know reading and writing and that he did not compose the Qur'ân, as the unbelievers did and do allege. It is also noteworthy that the expression here is "any book", i. e., he did not read any book, not "the Book", i. e., the Bible, as some of the orientlists allege. تَخَطَّ takhuṭṭu =

you write, inscribe, draw, trace, sketch, design (v. ii. m. s. impfct. from khaṭṭa [khaṭṭ], to draw a line, to write).

9. The Makkian unbelievers knew well that the Prophet was unable to read and write and they could not deny that fact. اِرتَابَ irtâba=he entertained doubts, was sceptical, was in doubt, suspected, had misgivings (v. iii. m. s. past from irtâba (رتب) irti'yâb), form VIII of râba (rayb), to doubt, to suspect. See irtâbat at 9:45, p. 397, n. 1).

10. مُبْطِلُونَ muḥṭilân (pl.; s. muḥṭil) = lying ones, followers of falsehood, prattlers (act. participle from 'abtala, form IV of baṭala [baṭl /batlân], to be null/ false. See at 7:173, p. 533, n. 7).

11. بَيِّنَات bayyinât (f. pl.; sing. bayyinah; m. bayyin) = clear, evident, proofs, indisputable evidences. See at 24:1, p. 1105, n. 4).

أَوُنُزِّلَ عَلَيْهِمْ have been given knowledge.
وَمَا يَجْعَلُ رَبُّنَا إِلَّا الظَّالِمُونَ And there reject¹ not Our signs
except the transgressors.²
﴿٥٠﴾
وَقَالُوا لَوْلَا 50. And they say: "Why are
أَنْزَلَ عَلَيْهِ not there sent down on him
آيَاتٌ مِنْ رَبِّهِ signs³ from his Lord?"
قُلْ إِنَّمَا الْآيَاتُ Say: "Verily signs are but
عِنْدَ اللَّهِ وَإِنَّمَا أَنَا with Allah⁴ and I am only
نَذِيرٌ مُبِينٌ a warner open and clear."⁵

أَوَلَمْ يَكُنْ لَهُمْ 51. Does it not suffice⁶ them
أَنَّا أَنْزَلْنَا that We have sent down
عَلَيْكَ الْكِتَابَ on you the Book
يَتْلُو عَلَيْهِمْ that is recited⁷ unto them.
إِنْ فِي ذَلِكَ Verily therein are
لَرَحْمَةٌ وَذِكْرٌ mercy and a reminder⁸
لِقَوْمٍ يُؤْمِنُونَ for a people that believe.



Section (Rukû') 6

قُلْ كَفَى بِاللَّهِ 53. Say: "Sufficient is Allah
بَيْنِي وَبَيْنَكُمْ between me and you
شَهِيدًا بِمَا as a witness.⁹ He knows

1. يَجْحَدُ *yajḥadu* = he rejects, negates, denies, disavows, repudiates, refuses (v. iii. m. s. impfct. from *jahada* [*jahd/juhūd*], to reject, to deny. See *yajḥadûna* at 29:47, p. 1282, n. 5).

2. ظَالِمُونَ *ẓālimûn* (pl.; sing. ظالم *ẓālim*) = transgressors, wrong-doers, unjust persons, polytheists (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 28:59, p. 1253, n. 8).

3. i. e., miracles of the type suggested by them.
آيَات *'āyât* (sing. *'āyah*) = signs, miracles, revelations. See at 29:24, p. 1273, n. 5.

4. Miracles are caused by Allah Alone. The Prophets themselves did not perform any miracle by themselves, but Allah caused them to happen.

5. مَبِين *mubîn* = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 29:18, p. 1271, n. 5).

6. The Qur'ân should have been considered by the Makkian unbelievers a sufficient miracle for them; for they knew that the Prophet was unable to read and write and therefore unable to compose the Qur'ân and further that the text of the Qur'ân was unique and inimitable so much so that they openly called the reciting of it a "magic" and the Prophet "a magician". يَكْفٍ *yakfî*(î) = he or it suffices, is enough (v. iii. m. s. impfct. from *kafâ* [*kifāyah*], to be enough. The final *yâ* is dropped because of the particle *lam* coming before the verb. See *yakfî* at 3:124, p. 205, n. 2).

7. يَتْلُو *yutlû* = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 22:30, p. 1056, n. 4).

8. ذِكْرَى *dhikrâ* = recollection, remembrance, memory, reminder. See at 11:114, p. 718, n. 12.

9. *Wahy* is essentially an intimate affair between Allah and His Messenger which no outsider can witness or vouchsafe for. The statement here that Allah is a "Sufficient Witness" is a further emphasis on the fact that the Qur'ân was sent down by Allah. شَهِيد *shahîd* (s.; pl. *shuhadâ'*) = All-Witnessing, on-looker, spectator, witness, martyr, (act. participle in the scale of *fa'il* from *shahida* [*shuhûd*], to see, to witness. See at 28:75 1258, n. 9).

مَا فِي السَّمٰوٰتِ all that is in the heavens
وَالْاَرْضِ¹ and the earth;¹
وَالَّذِينَ اٰمَنُوا and those who believe
يَالْبَاطِلِ in the false thing²
وَكَفَرُوا بِاللّٰهِ and disbelieve³ in Allah
اُولٰٓئِكَ such ones,
هُمُ الْخٰسِرُونَ they will be the losers.⁴

﴿٥٣﴾ 53. And they ask you to hasten⁵
وَسْتَغْلِبُوْكَ the punishment;
وَلَوْلَا and had there not been
اَجَلٌ مُّسَمًّى a term⁶ specified⁷
لَجَاءَهُمُ there would have come to them
الْعَذَابُ the punishment.
وَلَيَّاْتَنَّهُمْ And it will indeed come to
بَغْتَةً them all of a sudden⁸
﴿٥٤﴾ وَهُمْ لَا يَشْعُرُوْنَ while they realize⁹ not.

يَسْتَغْلِبُوْكَ 54. And they ask you to hasten
بِالْعَذَابِ the punishment;
وَلَيَّ جَهَنَّمَ but verily hell will encompass¹⁰
﴿٥٥﴾ بِالْكَافِرِيْنَ the unbelievers.

1. So if the Prophet, peace and blessings of Allah be on him, gave out anything falsely in the name of Allah He would know it and punish him for that.

2. i. e., the false gods and goddesses. باطل *bāṭil* = vain, futile, false, baseless, unreal (act. participle from *baṭala* [*baṭl/ baṭlān*], to be invalid, void, null, false. See at 22:62, p. 1067, n. 8).

3. كفروا *kafarū* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 27:67, p. 1223, n. 4).

4. i. e., in this worldly life and in the hereafter. خاسرون *khāsirān* (pl.; s. *khāsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 23:34, p. 1084, n. 8).

5. يستعجلون *yasta'jilūna* = they seek to hasten, expedite, hurry (v. iii. m. pl. impfct. from *ista'jala*, form X of '*ajila* [*'ajal/'ajalah*], to hasten. See at 26:204, p. 1197, n. 6).

6. اجل '*ajal* (pl. '*ajâl*) = term, deadline, appointed hour. See at 29:5, p. 1266, n. 11.

7. مسمى *musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (passive participle {m. s. } from *sammâ* [to name], form II of *samâ* [*sumuww/ samâ*'], to be high. See at 22:33, p. 1057, n. 6).

8. بغتة *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 26:202, p. 1197, n. 2.

9. يشعرون *yash'urūna* = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'âr*], to realize, to know. See at 28:9, p. 1224, n. 2).

10. i. e., punishment of hell will encompass them. محيطة *muḥīṭah* (f.; m. *muḥīṭ*) = one who closes in on, surrounds, encompasses, comprehensive (active participle from '*aḥâta*, form IV of *ḥaṭa* [*hawt/ḥīṭah/hiyâṭah*], to encircle, enclose, guard. See at 9:49, p. 598, n. 13).

يَوْمَ 55. On the day

يَغْشَاهُمْ there will overwhelm¹ them

الْعَذَابُ the punishment

مِنْ فَوْقِهِمْ from above² them

وَمِنْ تَحْتِ أَرْجُلِهِمْ and from below³ their feet⁴

وَيَقُولُ and He⁵ will say:

ذُوقُوا "You all taste⁶

مَا كُنتُمْ تَعْمَلُونَ what you had been doing."

يَعْبَادِي 56. "O you My servants

الَّذِينَ آمَنُوا who believe,

إِنَّ أَرْضِي وَاسِعَةٌ verily My earth is extensive.⁷

فَإِنِّي So Me and Me Alone

فَاعْبُدُونِ you worship."⁸

كُلُّ نَفْسٍ 57. Every living being⁹

ذَائِقَةُ الْمَوْتِ shall taste¹⁰ death;

ثُمَّ إِلَيْنَا then to Us

ثُمَّ نَرْجِعُهُمْ you shall be brought back.¹¹

وَالَّذِينَ آمَنُوا 58. And those who believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds¹²

لَنُبَوِّئَهُمْ We will provide¹³ for them

1. يغشى *yaghshâ* = he covers, overcomes, overwhelms (v. iii. m. s. impfct. from *ghashiya* [*ghashy/ghishâwah*], to cover. See at 24:10, p. 1123, n. 2).

2. فوق *fawq* = above, over, on top. See at 23:17, p. 1078, n. 10.

3. تحت *taht* = under, below, beneath, underneath. See at 20:6, p. 977, n. 3.

4. أرجل *arjul* (pl.; s. رجل *rijl*) = legs, feet. See at 24:24, p. 1114, n. 3.

5. i. e. Allah will say.

6. ذوقوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 10:52, p. 656, n. 2).

7. واسعة *wâsi'ah* (f.; m. *wâsi'*) = wide, vast, extensive, far-reaching, all-reaching, abounding (active participle from *wâsi'a* [*wasu'a*] [*wasâ'ah*], to be wide. See at 6:147, p. 455, n. 1).

8. i. e., if you are prevented from worshipping Me Alone in the land you are living, you seek settlement in another land where you can freely worship Me. أعبدوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah* / *'ubûdah* / *'ubûdiyyah*], to worship, to serve. See at 29:16, p. 1270, n. 4).

9. نفس *nafs* (s.; pl. *nufûs/ anfus*) = living being, person, individual, nature, self. See at 25:68, p. 1158, n. 9.

10. See 28:88. ذائق *dhâ'iqa* (f.; m. *dhâ'iq*) = one who tastes, is going to taste (act. participle from *dhâqa* [*dhâqa* [*dhawq/ madhâq*], to taste. See 21:35, p. 1021, n. 8).

11. i. e., after death and resurrection for judgement, reward and punishment. ترجعون *turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 29:17, p. 1271, n. 1).

12. صالحات *ṣâlihât* (sing. *ṣâliha*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 29:7, p. 1267, n. 1.

13. نبوئ *la nubawwi'anna* = we shall surely settle, put up, provide accommodation, make (someone) take position (v. i. pl. impfct. emphatic from *bawwa'a*, form II of *bâ'a* [*baw'*], to be back. See at 16:41, p. 841, n. 4).

مِنْ لَّجْنَةٍ عُرُفًا in the garden lofty chambers¹

تَجْرَى مِنْ تَحْتِهَا flowing² below them

الْأَنْهَارُ the rivers,³

خَالِدِينَ فِيهَا abiding for ever⁴ therein.

نِعْمَ أَجْرُ Excellent is the reward⁵

الْعَامِلِينَ of the practising ones.⁶

الَّذِينَ صَبَرُوا 59. Who bear with patience⁷

وَعَلَى رَبِّهِمْ and on their Lord

يَتَوَكَّلُونَ they rely.⁸

وَكَايُنْ مِنْ دَائِقَةٍ 60. And how many a creature⁹

لَا تَحْمِلُ رِزْقَهَا does not carry¹⁰ its provision.

اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ Allah provides¹¹ for it and you,

وَهُوَ السَّمِيعُ and He is the All-Hearing,

الْعَلِيمُ the All-Knowing.

وَلَيْن سَأَلْتَهُمْ 61. And if indeed you ask them

مَنْ خَلَقَ السَّمَوَاتِ who created the heavens

وَالْأَرْضَ and the earth

وَسَخَّرَ and reduced to service¹²

السَّمْسِ وَالْقَمَرِ the sun and the moon

لَيَقُولَنَّ اللَّهُ they would surely say: Allah.

1. غرف *ghuraf* (pl.; s. *ghirfah*) = lofty chambers, upstairs rooms, compartments, wards. See *ghurfa* at 25:75, p. 1160, n. 11.

2. تجري *tajrî* = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [jary], to flow. See at 25:10, p. 1140, n. 11).

3. أنهار *'anhâr* (sing. *nahr*) = rivers, streams. See at 27:61, p. 1220, n. 14.

4. خالدین *khâlidîn* (pl.; acc/gen. of *khâlidân*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [khulâd], to live for ever. See at 25:76, p. 1161, n. 1).

5. أجر *'ajr* (pl. أجر *'ujûr*) = reward, recompense, remuneration, due. See at 29:26, p. 1274, n. 10).

6. i. e., who practise and carry out the injunctions of the *shari'ah*. عاملین *'âmilîn* (pl.; s. *'âmil*) = workers, collectors, practising ones. See at 9:60, p. 602, n. 9.

7. i. e., bear hardships and persecutions for the sake of Islam. صبروا *ṣabarû* = they bore with patience, persevered, endured (v. iii. m. pl. past from *ṣabara* [ṣabr], to be patient. See at 28:54, p. 1251, n. 2).8.

8. يتوكلون *yatawakkalûna* = they depend, rely, put their trust in, appoint as representative (v. iii. m. pl. impfct. form *tawakkala*, form V of *wakala* [wakl / wakûl], to entrust. See at 16:99, p. 861, n. 6).

9. دابة *dâbbah* (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 27:82, p. 1226, n. 12.

10. تحمل *taḥmilu* = she carries, bears, transports mounts (v. iii. f. s. impfct. from *ḥamala* [ḥaml], to carry. See at 19:27, p. 957, n. 6).

11. يرزق *yarzuqu* = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaga* [riq], to give the means of subsistence. See at 27:64, p. 1222, n. 7).

12. سخر *sakhkhara* = he brought to submission, made subservient, subjected, subdued, reduced to service (v. iii. m. s. past in form II of *sakhira* [sukhr/maskhar], to ridicule, deride. See at 22:65, p. 1068, n. 8).

فَإِن يَظُنُّوكُنَّ ١١ Then how are they deluded?¹

اللَّهُ يَبْسُطُ 62. Allah spreads out²

الرِّزْقَ the provision

لِمَن يَشَاءُ for whom He will

مِن عِبَادِهِ of His servants

وَيَقْدِرُ لَهُ and measures out³ for him.

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ Verily Allah is of everything

عَلِيمٌ ١٢ All-Knowing.

وَلَيْن سَأَلْتَهُم 63. And if indeed you ask

مَنْ نَزَّلَ them who sends down⁴

مِنَ السَّمَاءِ ماءً from the sky water⁵

فَأَحْيَا بِهِ and gives life⁶ therewith

تِلْكَ الْأَرْضُ مِنْ بَعْدِ مَوْتِهَا to the earth after its is dead,⁷

لَيَقُولَنَّ اللَّهُ they will surely say: "Allah".

قُلِ الْحَمْدُ Say "All the praise is

لِلَّهِ for Allah."

بَلْ أَكْثَرُهُمْ Nay, most of them

لَا يَعْقِلُونَ ١٣ do not understand.⁸

Section (Rukû') 7

وَمَا هَذِهِ الْحَيَاةُ 64. And this wordly life is

الدُّنْيَا إِلَّا لَهْوٌ naught but a diversion⁹

1. i. e., from the truth to the untruth. يَظُنُّوكُنَّ *yu'fakûna* = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from 'afaka ['ifk/'afk/'afak/'ufûk], to lie, to deceive. See at 9:30, p. 589, n. 7).

2. i. e., gives in abundance and without measure. يَبْسُطُ *yabsutu* = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basata* [*bast*], to spread. See 28:72, p. 1261, n. 12).

3. i. e., gives in measured quantities. يَقْدِرُ *yaqdiru* = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 28:82, p. 1261, n. 13).

4. نَزَّلَ *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down, to descend. See at 25:1, p. 1137, n. 2).

5. i. e., in the shape of rain and snow.

6. i. e., makes lively with vegetation. أَحْيَا *'ahyâ* = he gave life, revived, saved life, (v. iii. m. s. past in form IV of *hayiya* [*hayah*], to live. See at 22:66, p. 1069, n. 3).

7. i. e., after it is dry and barren.

8. So they worship imaginary gods and goddesses though they recognize that it is Allah Who bestows on them all the benefits and graces. يَعْقِلُونَ *ya'qilûna* = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from 'aqala ['aql], to understand, to have intelligence. See at 25:44, p. 1151, n. 9).

9. i. e., a diversion in which man remains engrossed physically and mentally; but it is a fleeting and temporary phase. لَهْوٌ *lahw* = fun, play, diversion, distraction, pleasure, amusement. See at 7:51, p. 485, n. 1.

وَلَعِبٌ and a play;¹

وَلَاكِ الدَّارُ and indeed the abode²

الْآخِرَةِ of the hereafter

لَهَا الْحَيَواتُ is the life,³

لَوْ كَانُوا if they are wont to

يَعْلَمُونَ know.⁴

فَإِذَا رَكِبُوا 65. And when they embark⁵

فِي الْفُلِّكَ on the ship

دَعَوْا اللَّهَ they invoke⁶ Allah

مُخْلِصِينَ لَهُ making sincere⁷ for him

الَّذِينَ the worship;⁸

فَلَمَّا بَلَغَهُم but when He rescues⁹ them

إِلَى الْبَرِّ to the land,

إِذَا هُمْ يَشْرِكُونَ lo, they set partners.¹⁰

﴿٦٥﴾

يَكْفُرُوا 66. That they be ungrateful¹¹

بِمَا آتَيْنَاهُمْ to what We give them

وَلِنَتَمَتَّعُوا and to enjoy.¹²

فَسَوْفَ يَعْلَمُونَ But they will know.

﴿٦٦﴾

أَلَمْ يَرَوْا 67. Do they not see

أَنَّا جَعَلْنَا that We have made

1. لعب *la'ib* (s.; pl. 'al'âb) = play, game, sport, fun, joke, jest. See at 7:51, p. 485, n. 2.

2. دار *dâr* (s.; pl. diyâr) = abode, home, house, edifice, habitation, land, country. See at 29:37, p. 1278, n. 5.

3. حيوان *hayawân* (s.; pl. haywânât) = animal, living, life.

4. i. e., wont to know the truth. يعلمون *ya'lamûna* = they know (v. iii. m. pl. impfct. from 'alima['ilm]), to know, be aware of. See at 29:41, p. 1280, n. 3).

5. ركبوا *rakibû* = they rode, boarded, embarked on, mounted (v. iii. m. pl. past from *rakiba* [rukûb]), to ride, mount. See *rakibû* at 18:71, p. 937, n. 5).

6. دعوا *da'aw* = they called, invoked, prayed, claimed, propagated, implored (v. iii. m. pl. past from *da'â* [du'â]), to call, to summon. See at 25:13, p. 1141, n. 10).

7. مخلصين *mukhlisîn* (pl.; acc./gen. of *mukhlisîn*; sing. *mukhlis*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from 'akhlaṣa, form IV of *khalasa* [khlulâs]), to be pure. See at 10:22, p. 645, n. 2).

8. دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 26:82, p. 1177, n. 8.

9. نجي *najjâ* = he rescued, saved, delivered (v. iii. m. s. past in form II of *najâ* [najw/ najâ'/ najâh]), to save. See at 23:28, p. 1082, n. 11).

10. i. e., by worshipping others. يشركون *yushrikûna* = they set partners, associate, give share to (v. iii. m. pl. impfct. from 'ashraka, form IV of *sharika* [shirk/ sharikah]), to share. See at 28:68, p. 1256, n. 8).

11. يكفروا *yakfurû(na)* = the deny, disbelieve, cover, show ingratitude, be ungrateful (v. iii. m. pl. impfct. passive from *kafara* [kufir]), to disbelieve, to cover. The terminal *nûn* is dropped for an implied 'an in li of motivation coming before the verb. See at 28:48, p. 1249, n. 3).

12. يتمتعوا *yatamatta'û(na)* = they enjoy, relish, (v. iii. m. pl. impfct. from *tamatta'a*, form V of *mata'a* [mat'/mut'ah]), to carry away. The terminal *nûn* is dropped for the reason stated at n. 11 above. See at 15:3, p. 807, n. 8).

حَرَمَاءَ مَدِينَةٍ a sacred precinct¹ secure²
وَيَسْخَطُونَ النَّاسَ and that people are snatched³
مِنْ حَوْلِهِمْ from around them?⁴
أَفِي الْبَاطِلِ Is it then in the unreal⁵
يُؤْمِنُونَ that they believe
وَبِنِعْمَةِ اللَّهِ and of the grace of Allah
يَكْفُرُونَ they be ungrateful?⁶

وَنَنْ 68. And who is

أَظْلَمُ a worse transgressor⁷

مِمَّنْ أَفْتَرَى than the one who fabricates⁷

عَلَى اللَّهِ كَذِبًا against Allah a lie⁸

أَوْ كَذَّبَ بِالْحَقِّ or disbelieves⁹ in the truth

لَمَّا جَاءَهُ when it has come to him?

أَلَيْسَ فِي جَهَنَّمَ مَنُورٌ Is not in hell an abode¹⁰

لِلْكَافِرِينَ for the unbbelievers?

وَالَّذِينَ جَاهَدُوا 69. And those who strive¹¹

فِيْنَا in Our cause

لَنَهْدِيَنَّهُمْ We shall surely show¹² them

سَبِيلَنَا Our ways;

وَلِنَّ اللَّهَ and verily Allah is

لَمَعَ الْمُحْسِنِينَ with the righteous.¹³

1. i. e., the Ka'ba and Makka. حَرَمٌ *ḥaram* (s.; pl. '*aḥrām*') = forbidden, sacred, rendered inviolable, sanctuary, sacred precinct. See at 28:56, p. 1252, n. 5.

2. *āmin* = peaceful, secure.

3. *yutakhattafu* = he or it is snatched, carried away, swept away (v. iii. s. impfct. passive from *takhattafa*, form V of *khaṭafa* / *khaṭifa* [khaṭf], to snatch, to seize. See *nutakhattafu* at 28:57, p. 1252, n. 4).

4. i. e., from outside the sacred precinct.

5. the false gods and goddesses. *bāṭil* = vain, futile, false, baseless, unreal (act. participle from *baṭala* [baṭl / baṭlān], to be invalid, void, null, false. See at 29:52, p. 1284, n. 2).

6. *yakfurūna* = they disbelieve, be ungrateful, deny (v. iii. m. pl. impfct. from *kafara* [kufra], to disbelieve, to cover. See at 19:82, p. 972, n. 2).

7. *aẓlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker, worse transgressor (relative of *ẓālim*. See at 11:18, p. 684, n. 5).

8. Such as saying that He has partners. كَذِبٌ *kadhīb* = lie, falsehood, untruth, deceit. See at 23:38, p. 1085, n. 5.

9. *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhhaba* [kidhb / *kadhīb* / *kadhbah* / *kidhbah*], to lie. See at 26:176, p. 1192, n. 6).

10. *mathwan* (s.; pl. *mathāwin*) = abode, dwelling place, resting place. See at 12:23, p. 730, n. 3.

11. *jāhadū* = they fought, struggled hard, strove (v. iii. m. pl. past from *jāhada*, form III of *jahada* [jahd], to strive. See at 16:110, p. 865, n. 4).

12. *lahdiyanna* = we shall surely show, guide, lead to (v. i. pl. emphatic impfct. from *hadā* [hady / *hudan* / *hidāyah*], to guide, to show the way. See *yahdādūna* at 28:64, p. 1255, n. 6).

13. *muḥsinīn* = (pl.; acc. /gen. of *muḥsinūn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *aḥsana*, form IV of *ḥasana* [ḥusn], to be good. See at 28:14, p. 1235, n. 11).

30. SURAT AL-RŪM (The Romans) Makkan : 60 'āyahs

This is a Makkan *sūrah* which, like other Makkan *sūrahs*, deals with the themes of *tawhīd* (monotheism), *risālah* (Prophethood of Muḥammad, peace and blessings of Allah be on him), *ba'ath* (Resurrection), judgement, reward and punishment, and brings home these themes by various arguments and proofs. It was revealed six or seven years before the *hijrah* to Madina. It starts with a reference to the defeat at that time of the Romans by the Persians who captured Jerusalem and foretells that within less than ten years the Persians would be defeated by the Romans. It also foretells that on that day the Muslims would rejoice at the victory given them by Allah. The prophecy was fulfilled in the second year of the *hijrah* when the Muslims were given the significant victory by Allah at the Battle of Badr and by which time the Persians also were defeated by the Romans. This prophecy of the Qur'ān is a manifest miracle which attests its truth. The *sūrah* is named *al-Rūm* (the Romans) with reference to this important fact mentioned in its first six 'āyahs. Incidentally, the unbelieving Quraysh who sympathised with the Persians made a bet with Abū Bakr, may Allah be pleased with him, on this prophecy of the Qur'ān and lost it and were duly humbled when the prophecy came true.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif - Lam-Mîm.¹

2. Defeated² have been
the Romans;

3. In the nearest³ land;
but they

after their defeat⁴

will be victorious⁵

4. Within a few⁶ years.

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. The reference is to the defeat of the Romans at the hands of the Persians six or seven years before the *hijrah*. غلبت *ghulibat* = she or it was defeated, overcome, overpowered, vanquished (v. iii. f. s. past passive from *ghalaba* [*ghalb* / *ghalabah*], to defeat. See *ghalabat* 23:106, p. 119, n. 1).

3. i. e., in Syria and Palestine. أدنى *'adnā* = nearer/nearest, closer/closest, lower, nether, viler, vilest. Elative form of دان *dānin*. See at 7:169, p. 531, n. 10.

4. غلب *ghalab* = defeating, defeat, conquering, surmounting.

5. يَغْلِبُونَ *yaghlibūna* = they vanquish, defeat, overcome, overpower, subdue, conquer, be victorious (v. iii. m. pl. impfct. from *ghalaba* [*ghalb* / *ghalabah*], to conquer, to defeat. See *yughlabūna* at 8:36, p. 559, n. 8).

6. بضع *bid'a* = some, a few, several (between 3 and 9). See at 12:42, p. 738, n. 5.

لِلَّأَمْرِ¹ Allah's is the command¹
 مِنْ قَبْلُ وَمِنْ بَعْدُ² before and after.
 وَيَوْمَذِيْقُحِ³ And on that day delighted²
 الْمُؤْمِنُونَ⁴ will be the believers

يَنْصُرُ اللَّهَ⁵ 5. At the help³ of Allah.
 يَنْصُرُ مَنْ يَشَاءُ⁶ He helps⁴ whom He will;
 وَهُوَ الْعَزِيزُ⁷ and He is the All-Mighty,⁵
 الرَّحِيمُ⁸ the Most Merciful.

وَعَدَ اللَّهُ⁹ 6. It s a promise⁶ of Allah.
 لَا يَخْلِفُ اللَّهُ¹⁰ Allah never fails to keep⁷
 وَعَدَهُ¹¹ His promise;
 وَلَكِنَّ أَكْثَرَ النَّاسِ¹² but most men
 لَا يَعْلَمُونَ¹³ do not know.

يَعْلَمُونَ ظَاهِرًا¹⁴ 7. They know the ostensible⁸
 مِنَ الْحَيَاةِ الدُّنْيَا¹⁵ of the worldly life;
 وَهُمْ عَنِ الْآخِرَةِ¹⁶ but they are about the hereafter
 هُمْ غَافِلُونَ¹⁷ the ones heedless.⁹

أَوَلَمْ يَتَفَكَّرُوا¹⁸ 8. Do they not reflect¹⁰
 فِي أَنْفُسِهِمْ¹⁹ about themselves?¹¹

1. الأمر 'amr (s.; pl. أوامر 'awâmir / أمور 'umûr) = order, command, decree/ matter, issue, affair. See at 20:26, p. 981, n. 4.

2. يفرح yafrahu = he rejoices, becomes happy, is delighted (v. iii. m. s. impfct. from fariha [faraḥ]), to be glad. See yafrahûna at 13:35, p. 789, n. 8).

3. نصر naṣr = help, to help, support, victory, triumph. See at 29:10, p. 1268, n. 4.

4. ينصر yanṣuru = he helps, gives victory (v. iii. m. s. impfct. from naṣara [naṣr / nuṣûr]), to help. See at 11:63, p. 700, n. 11).

5. عزيز 'azîz = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 29:25, p. 1274, n. 5.

6. وعد wa'd (s.; pl. wu'ûd) = promise. See at 27:71, p. 1224, n. 6.

7. The promise came true in the second year of hijrah when the Persians were defeated by the Romans who regained most of their lost lands including Jerusalem. In that year also the Muslims were given by Allah the significant victory at Badr over the Quraysh unbelievers of Makka. يخلف yukhlifu = he breaks, fails to keep, goes back on his word (v. iii. m. s. impfct. from 'akhlaḥa, from IV of khalafa [khalaf/khulûf] to lag behind, to come after, to succeed, to change, to become bad. See at 13:31, p. 778, n. 4).

8. ظاهر ṣāḥir = overt, manifest, visible, patent, obvious, conspicuous, apparent, outward, ostensible, for show (act. participle from ṣahara [ṣuhûr], to be visible. See at 13:33, p. 779, n. 2).

9. غافلون ghâfilûn = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from ghafala [ghaflah/ ghufûl], to neglect, to ignore. See at 16:108, p. 864, n. 9).

10. يتفكر yatafakkaru = he reflects, meditates, ponders, muses, speculates (v. iii. m. s. impfct. from tafakkara, form V of fakara [fakr], to reflect. See yatafakkarûna at 16:64, p.892, n. 7).

11. i. e., about their own creation, how Allah brought them into being from nonentity.

مَخْلُوقَ اللَّهِ Allah has not created¹
 السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth
 وَمَا بَيْنَهُمَا and all that is between them
 إِلَّا بِالْحَقِّ except for a just cause²
 وَأَجَلٍ مُّسَمًّى and a term³ specified;⁴
 وَإِنَّ كَثِيرًا مِّنَ النَّاسِ but verily many of men are
 يَلْقَآئِ رَبِّهِمْ in the meeting⁵ with their Lord
 لَكَاظِرُونَ ۝۸ indeed disbelievers.⁶

أَوَلَمْ يَسِيرُوا 9. Do they not travel⁷
 فِي الْأَرْضِ فَيَنْظُرُوا in the land and see
 كَيْفَ كَانَ عَاقِبَةُ the end⁸ of
 الَّذِينَ مِن قَبْلِهِمْ those who were before them.
 كَانُوا أَشَدَّ They had been severer⁹
 مِنْهُمْ قُوَّةً than them in might
 وَأَنَارُوا الْأَرْضَ and they stirred up¹⁰ the land
 وَعَمَّرُوهَا أَكْثَرَ and populated¹¹ it more than
 وَمَا عَمَّرُوهَا what they have populated it;
 وَجَاءَتْهُمْ and there had come to them
 رُسُلُهُمْ their Messengers
 بِالْبَيِّنَاتِ with the clear evidences.¹²
 فَمَا كَانَ اللَّهُ So it was not Allah
 لِيُظْلِمَهُمْ to do them wrong;

1. *khalaqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 25:2, p. 1138, n. 1).
2. i. e., for just cause and purpose. *حق haqq* = right, truth, liability, justification, just cause. See at 29:44, p. 1280, n. 9.
3. *ajal* (pl. *'ajâl*) = term, deadline, appointed hour. See at 29:53, p. 1284, n. 6.
4. *مسمى musammayât* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (passive participle (m. s.) from *sammâ* (to name), form II of *samâ* [*sumuwu/ samâ*'], to be high. See at 29:53, p. 1284, n. 7).
5. i. e., in the hereafter. *لقاء liqâ'* = meeting, encounter. See at 29:23, p. 1272, n. 7.
6. *كافرون kâfirûn* = unbelievers, disbelievers, infidels, ungrateful (active participle from *kafara* [*kufu/ kufirân / kufûr*], to disbelieve, to cover. See at 29:47, p. 1282, n. 6).
7. *يسيروا yasîrû(na)* = they travel, go about, journey (v. iii. m. pl. impfct. from *sâra* [*sayr/ sayrûrah / masîr / masîrah / tasyâr*] to move, to travel. The terminal *nân* is dropped for the particle *lam* before the verb. See at 22:46, p. 1062, n. 7).
8. *عاقبة 'âqibah* (s.; pl. *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 28:83, p. 1262, n. 9.
9. *أشد ashadd* = more/most intense, stronger/strongest, severer /severest, fiercest/ fiercest, sterner/sternest, tougher/toughest, (elative of *shadîd*). See at 28:78, p. 1260, n. 4.
10. i. e., cultivated and raised crops. *أثاروا 'athârû* = they agitated, excited, stimulated, aroused, stirred up, awakened, raised (v. iii. m. pl. past from *'athâra*, form IV of *thâra* [*thawr*], to be stirred, roused. See *tuthârû* at 2:71, p. 33, n. 8).
11. *عمروا 'amarû* = they populated, peopled, inhabited, cultivated, filled with life, made prosperous, built (v. iii. m. pl. past from *'amara* [*'amr/ umr/ umârah*], to populate, inhabit, fill with life, build. See *ya'murû* at 9:17, p. 583, n. 3).
12. i. e., Allah's messages as well as the miracles that Allah caused to happen through their hands. *بينات bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 10:74, p. 664, n. 7).

وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ but they were to themselves doing wrong.¹



ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسْتَفْزَأُوا 10. Then the end² of those who did evil³ is more evil,⁴ أَنْ كَذَّبُوا for they disbelieved⁵ in the signs of Allah يَعَانَتْ اللَّهُ and used وَكَانُوا بِهَا to scoff⁶ at them.

يَسْتَهْزِئُونَ

Section (Rukû') 2

اللَّهُ يَبْدُو 11. Allah originates⁷ الْخَلْقَ the creation, ثُمَّ يُعِيدُهُ then He will repeat⁸ it; ثُمَّ إِلَيْهِ then to Him تَرْجَعُونَ you shall all be returned.⁹

يَرْجَعُونَ

وَيَوْمَ 12. And the day النَّوْمِ the Hour¹⁰ shall take place, يَبْلِسُ dumbstruck¹¹ will be الْمَعْجُرُونَ the sinful.

يَبْلِسُونَ

وَلَمْ يَكُنْ لَهُمْ 13. And they shall not have

1. i. e., by disbelieving Allah's signs and messages and by disobeying His commandments. So they were themselves responsible for the punishment that befell them. يَظْلِمُونَ *yazlimûna* = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *zalama* [*zalm/zulm*], to do wrong. See at 29:40, p. 1279, n. 8).

2. عَاقِبَةُ *'âqibah* (s.; pl. عَوَاقِب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 30:9, p. 1292, n. 8.

3. اسَافَرُوا *'asâ'û* = they did evil, committed foulness (v. iii. m. pl. past from *'asâ'a*, form IV of *sâ'a* [*saw*], to be bad/foul/evil. See *'asa'tum* at 17:7, p. 847, n. 11).

4. i. e., the punishment of hell (see *Tafsîr Jalâlayn*; also *Safwat*, p. 509). سَوَاءٌ *sâ'û* = (fem. of *'aswa'*, elative of *sayyi'*) = more evil, worse.

5. كَذَبُوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb /kadhhib /kadhbah / kidhbah*], to lie. See at 29:37, p. 1278, n. 1).

6. يَسْتَهْزِئُونَ *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'u*, from X of *haza'a* [*haz' / huz' / huzu' / huzû' / mahza'ah*], to mock, to make fun. See at 26:6, p. 1163, n. 10).

7. يَبْدَأُ *yabda'u* = he initiates, originates, begins, starts (v. iii. m. s. impfct. from *bada'a* [*bad'*], to start. See at 27:64, p. 1222, n. 4).

8. يُعِيدُ *yu'îdu* = he repeats, causes to come back, brings back, returns, resumes (v. iii. m. s. impfct. from *'a'ada*, form IV of *'âda* [*'awd' / awdah*], to return. See at 29:19, p. 1271, n. 7).

9. i. e., after death and resurrection for judgement, reward and punishment. تَرْجَعُونَ *turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 29:57, p. 1285, n. 11).

10. i. e., the Hour of Resurrection and Judgement. سَاعَةٌ *sâ'ah* (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 12:107, p. 761, n. 1.

11. i. e., silenced with grief and despair. يَبْلِسُ *yublisu* = he becomes dumbstruck, silenced with grief and despair (v. iii. m. s. impfct. from *'ablasa*, form IV of *balasa*).

مِنْ شُرَكَائِهِمْ	from their partner-gods ¹
شُفَعَتُوا	intercessors ²
وَكَانُوا	while they will be
بِشُرَكَائِهِمْ	in their partner-gods
كَاْفِرِينَ ﴿١٣﴾	disbelieving.
وَيَوْمَ	14. And the Day
تَقُومُ السَّاعَةُ	the Hour will take place,
يَوْمَذُبْقُرُونَ	that day they will be separated. ³
﴿١٤﴾	
فَأَمَّا الَّذِينَ	15. So as to those who
ءَامَنُوا وَعَمِلُوا	believe and do
الصَّالِحَاتِ	the good deeds ⁴
فَهُمْ فِي رَوْضَةٍ	they will be in a garden
يُخْبَرُونَ ﴿١٥﴾	made happy. ⁵
وَأَمَّا الَّذِينَ	16. And as to those
كَفَرُوا	who turn ungrateful ⁶ and
وَكَذَّبُوا بِآيَاتِنَا	disbelieve ⁷ in Our signs ⁸ and
وَلِقَاءِ الْآخِرَةِ	the meeting ⁹ of the hereafter,
فَأُولَٰئِكَ	such ones will
فِي الْعَذَابِ	in the punishment
مُحْضَرُونَ ﴿١٦﴾	be brought along. ¹⁰

1. i. e., those whom they set as partners with Allah in their worship. شُرَكَاء *shurakâ'* (pl.; s. *sharik*) partners, sharers, associates. See at 28:74, p. 1258, n. 5.

2. شُفَعَاء *shufa'â'* (pl.; s. *shafi'*) = intercessors, advocates (active participle on the scale of *fa'il* from *shafa'a* (*shaf'*), to subjoin, to attach. See at 7:53, p. 486, n. 1).

3. i. e., the believers and the unbelievers will be separated, as explained in the next two 'ayahs. يَتَفَرَّقُونَ *yatafarraqûna* = they break up, be separated (v. iii. m. pl. impfct. from *tafarraqa*, form V of *farāqa* [*farq/furqân*], to separate, to sever. See *yatafarraqû* at 4:130, p. 302, n. 1).

4. صَالِحَات *ṣāliḥāt* (sing. *ṣāliḥah*) = good deeds/things (approved by the Qur'ān and the *sunnah*). See at 29:58, p. 1285, n. 12.

5. يُحَبَّرُونَ *yuhbarûna* = they are made happy, gladdened, delighted (v. iii. m. pl. impfct. passive from *ḥabara* (*ḥabr*), to gladden, make happy).

6. كَفَرُوا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufir*], to cover. See at 29:52, p. 1284, n. 3).

7. كَذَّبُوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb /kadhīb /kadhbah / kidhbah*], to lie. See at 30:10, p. 1293, n. 5).

8. آيَات *'āyât* (sing. *'āyah*) = signs, miracles, revelations. See at 29:50, p. 1283, n. 3.

9. i. e., for judgement. لِقَاء *liqâ'* = meeting, encounter. See at 25:21, p. 1144, n. 6.

10. مُحْضَرُونَ *muhḍarûn* (pl.; s. *muhḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'ahdara*, form IV of *ḥadara* [*ḥuḍûr*], to be present. See *muhḍarîn* at 28:61, p. 1254, n. 5).

- فَسَبِّحْ لِلَّهِ 17. So declare the sanctity¹
 حِينَ تُسُونَ of Allah when you enter into
 وَحِينَ the evening² and when
 تُصِيحُونَ 17 you enter into the morning.³
- وَلَهُ الْحَمْدُ 18. And His is all the praise
 فِي السَّمَوَاتِ in the heavens
 وَالْأَرْضِ وَعِشَاءً and the earth, and by night⁴
 وَحِينَ تَظْهَرُونَ 18 and when you be at midday.⁵
- يُخْرِجُ الْحَيَّ 19. He brings out⁶ the living⁷
 مِنَ الْمَيِّتِ from the dead⁸
 وَيُخْرِجُ الْمَيِّتَ and brings out the dead
 مِنَ الْحَيِّ from the living;
 وَيُعْطِي الْأَرْضَ and He gives life⁹ to the earth
 بَعْدَ مَوْتِهَا after its death.
 وَكَذَلِكَ And likewise
 تُخْرَجُونَ 19 you shall be brought out.¹⁰

Section (Rukû') 3

- وَمِنْ آيَاتِهِ 20. And of His signs is
 أَنْ خَلَقَكُمْ that He created you
 مِنْ تُرَابٍ from dust¹¹

1. i. e., perform prayer declaring Allah's sanctity and glorifying Him. This and the following 'ayah specify the times of prayer in a day. سبحان

Subhân means Free from and High above all kinds of imperfection and blemish. It is generally rendered as "Glory be to Him"; but "Sacrosanct is He" conveys the meaning better. See at 27:8, p. 1204, n. 8.

2. *tumsûna* = you enter into the evening, be in the evening [i. e., 'usr and maghrib prayers] (v. ii. m. pl. impfct. from 'amsâ, form IV of masâ [masw]).

3. *tushihûna* = you (all) enter into the morning, become (v. ii. m. pl. impfct. from 'asbaha, form IV of shabaha [shah], to be in the morning. See tushihu at 22:63, p. 1068, n. 2.

4. i. e., you all pray and declare Allah's sanctity by night and when you be at midday. عشي 'ashy = evening, early night. See at 18:28, p. 921, n. 5.

5. *tuzhirûna* = you (all) be at midday, make visible, disclose (v. ii. m. pl. impfct. from 'azhara, from IV of zuhara [zuhûr/zuhr], to be visible, noon. See yuzhira at 9:33, p. 590, n. 10).

6. *yukhrija(u)* = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from 'akhraja, form IV of kharaja [kharâj], to go out, to leave. See at 27:25, p. 1210, n. 1).

7. *hayy* (s.; pl. 'ahyâ') = living, live, alive, lively, living being. See at 19:66, p. 968, n. 3.

8. *mayyit* (s.; pl. 'amwât/mayyitûn) = dead, lifeless, deceased, inanimate. See 'amwât at 3:169, p. 222, n. 6 and mayyitûn at 23:15, p. 1078, n. 6.

9. *yuhyi* = he gives life, revivifies, brings to life, (v. iii. m. s. impfct. from 'ahyâ, form IV of hayiya [hayah], to live. See at 26:81, p. 1177, n. 4).

10. i. e., on the Day of Resurrection. *tukhrajûna* = you are brought out, produced, expelled (v. ii. m. pl. impfct. passive from 'akhraja, form IV of kharaja [kharâj] to go out. See at 7:25, p. 472, n. 12).

11. i. e., in the first instance your progenitor 'Âdam, peace be on him. تراب *turâb* (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 23:82, p. 1095, n. 7.

ثُمَّ إِذَا أَنْتُمْ بَشَرٌ¹ and then lo, you are mankind¹
تَنْتَشِرُونَ² spreading out.²

وَمِنْ آيَاتِهِ 21. And of His signs is
أَنْ خَلَقَ لَكُمْ that He created for you

مِنْ أَنْفُسِكُمْ أَزْوَاجًا³ out of yourselves spouses³

لِتَسْكُنُوا إِلَيْهَا⁴ that you may rest⁴ with them;
وَجَعَلَ بَيْنَكُمْ and He set⁵ between you
مَوَدَّةً وَرَحْمَةً⁶ love⁶ and kindness.

إِنَّ فِي ذَلِكَ لَآيَاتٍ Verily therein are signs
لِقَوْمٍ يَتَفَكَّرُونَ⁷ for a people that reflect.⁷

وَمِنْ آيَاتِهِ 22. And of His signs are
خَلَقَ السَّمَوَاتِ the creation of the heavens
وَالْأَرْضِ and the earth
وَأَخْلَفَ and the diversity⁸ of

أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ⁹ your tongues⁹ and colours.¹⁰

إِنَّ فِي ذَلِكَ لَآيَاتٍ Verily therein are signs
لِلْعَالَمِينَ¹¹ for the knowledgeable.¹¹

وَمِنْ آيَاتِهِ 23. And of His signs are

مَنْامُكُمْ بِاللَّيْلِ وَالنَّهَارِ¹² your sleep¹² by night and day
وَابْتَغَاكُمْ¹³ and your seeking¹³

1. بشر *bashar* = man, human being, mankind. See at 26:186, p. 1084, n. 6.

2. تنتشرون *tantashirûna* = you spread out, be unfolded, dispersed, diffused (v. ii. m. pl. impfct. from *intashara*, form VIII of *nashara* [*nashr*], to spread out. See *yunshirûna* at 21:21, p. 1017, n. 9).

3. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 26:167, p. 1191, n. 2.

4. تسكنوا *taskunû(na)* = you (all) repose, rest, be tranquil, calm (v. ii. m. pl. impfct. from *sakana* [*sukân*], to be calm, still. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See at 10:67, p. 661, n. 7).

5. جعل *ja'ala* = he made/set/ put/ placed/ appointed (v. iii. s. past from *ja'l*, to make, to put. See at 29:10, p. 1268, n. 2).

6. مودة *mawaddah* = love, affection, friendship. See at 29:25, p. 1273, n. 8.

7. يتفكرون *yatafakkarûna* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 16:69, p. 849, n. 5).

8. اختلاف *ikhtilâf* = alternation, coming of one after another, variation, disagreement, diversity (verbal noun in form VIII of *khalafa* [*khalaf*], to come after, to follow. See at 23:80, p. 1095, n. 3).

9. ألسنة *'alsinah* (pl.; sing. لسان *lisân*) = tongues, languages. See at 24:24, p. 1114, n. 2.

10. ألوان *'alwân* (pl.; s. *lawn*) = colour, hue, complexion, shades. See at 16:69, p. 849, n. 3.

11. العالمين *'âlimîn* (acc./gen. of عالمون *'âlimûn*; sing. عالم *'âlim*) = those who know, learned ones, scholars, experts, knowledgeable (active participle from *'alima* ['ilm], to know. See at 12:44, p. 739, n. 2).

12. منام *manâm* = sleep, place to sleep.

13. ابتغاء *ibtighâ* = to seek, seeking, desire, for the purpose of (verbal noun in form VIII of *bagha* [*bughâ*], to desire. See at 17:28, p. 882, n. 1).

مِنْ فَضْلِهِ of His grace.
 إِنَّ فِي ذَلِكَ لَآيَاتٍ Verily therein are signs
 لِقَوْمٍ يَسْمَعُونَ for a people that listen.¹
 ۲۴
 24. And of His signs are:
 يُرِيكُمْ الْبَرْقَ He shows² you the lightning³
 خَوْفًا وَطَمَعًا as fear⁴ and hope,⁵
 وَيَزِلُّ and He sends down⁶
 مِنَ السَّمَاءِ مَاءً from the sky water⁷
 فَيُخْئِي بِهِ and gives life⁸ thereby
 الْأَرْضَ to the earth
 بَعْدَ مَوْتِهَا after its death.⁹
 إِنَّ فِي ذَلِكَ لَآيَاتٍ Verily therein are signs
 لِقَوْمٍ يَعْقِلُونَ for a people that understand.¹⁰
 ۲۵
 25. And of His signs are
 أَنْ تَقُومَ that there stand¹¹
 السَّمَاءُ وَالْأَرْضُ the sky and the earth
 بِأَمْرِهِ by His command.¹²
 ثُمَّ إِذَا دَعَاكُمْ Then when He will call¹³ you
 بِدَعْوَةٍ by a single call
 مِنَ الْأَرْضِ out of the earth,
 إِذَا تُنْفَخَتُ الصُّورُ lo, you shall come out.¹⁴
 ۲۶

1. i. e., listen to the advice of guidance and take heed. يسمعون *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' / samâ' / sumâ'ah / masma'*], to hear. See at 26:72, p. 1175, n. 9).
2. يري *yurî* = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'y/ru'yah*], to see. See at 13:12, p. 768, n. 10).
3. برق *barq* (pl. *burûq*) = lightning. See at 24:43, p. 1124, n. 13.
4. i. e., fear of thunderbolts and storms. خوف *khawf* = fear, dread. See at 3:170, p. 222, n. 13.
5. i. e., hope for the coming of rains. طمع *tama'* (s.; pl. *'atmâ'*) = hope, craving, desire. See at 13:12, p. 768, n. 12.
6. يزل *yunazzilu* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzâl*], to come down. See at 24:43, p. 1124, n. 7).
7. i. e., in the form of rain and snow.
8. i. e., makes it fertile and lively with vegetation. يخي *yuhyî* = he gives life, revivifies, brings to life, (v. iii. m. s. impfct. from *'ahyâ*, form IV of *hayiya* [*hayah*], to live. See at 30:19, p. 1295, n. 9).
9. i. e., after it is dry and barren.
10. يعقلون *ya'qilûna* = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 29:63, p. 1287, n. 8).
11. تقوم *taqûma(u)* = she or it stands, gets up (v. iii. f. s. impfct. from *qâma* [*qiyâm / qawmah*], to get up, to stand up, to be erect. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *yugîmûna* at 27:3, p. 1203, n. 1).
12. See 35:41. أمر *'amr* (s.; pl. *'awâmir* / *'umûr*) = order, command, decree/ matter, issue, affair. See at 30:4, p. 1291, n. 1.
13. دعا *da'a* = he called, invoked, prayed, claimed, propagated, implored (v. iii. m. s. past from *du'a*, to call, to summon. See *da'aw* at 29:65, p. 1288, n. 6).
14. i. e., on the Day of Resurrection. تخرجون *takhrujûna* = you (all) come out, go out, leave (v. ii. m. pl. impfct. from *kharaja* [*khurûj*], to go out, to leave. See *tukhrujûna* at 30:19, p. 1295, n. 10).

- وَلَهُ 26. And to Him belong
 مَن فِي السَّمَوَاتِ all¹ who are in the heavens
 وَالْأَرْضِ and the earth.
 كُلُّ لَهُ All are to Him
 قَانِتُونَ devoutly obedient.²
- وَهُوَ الَّذِي 27. And He it is Who
 يَبْدَأُ الْخَلْقَ originates³ the creation;
 ثُمَّ يُعِيدُهُ then He will repeat⁴ it;
 وَهُوَ أَعْيُنُ عَلَيْهِ and that is easier⁵ on His part.
 وَلَهُ الْمَثَلُ الْأَعْلَى And His is the loftiest model⁶
 فِي السَّمَوَاتِ وَالْأَرْضِ in the heavens and the earth,
 وَهُوَ الْعَزِيزُ and He is the All-Mighty,⁷
 الْحَكِيمُ the All-Wise.⁸

Section (Rukû') 4

- ضَرَبَ لَكُمْ 28. He strikes⁹ for you
 مَثَلًا مِّنْ أَنفُسِكُمْ an instance from yourselves:
 هَلْ لَّكُمْ مِّنْ مَّا Do you have from those that
 مَلَكَتْ أَيْمَانُكُمْ your right hands own¹⁰
 مِّنْ شُرَكَاءَ فِي مَّا any partners¹¹ in what
 رَزَقْنَكُمْ We have provided¹² for you
 فَأَنشَرِفِهِ سَوَاءً so that you are in it alike,¹³

1. Note the word *man* which is applicable to living beings, thus indicating that there are living beings in the heavens as well as in the earth.
2. i. e., all are His creatures and servants. None is His partner or equal. This is further emphasized in the following 'ayah. قَانِتُونَ *qânitûn* (pl.; sing. *qânit*) = devoutly dutiful, obedient, submissive (active participle from *qanata* [*qunûât*], to be obedient, to be devout). See at 2:116, p. 55, n. 7).
3. يَبْدَأُ *yabda'u* = he initiates, originates, begins, starts (v. iii. m. s. impfct. from *bada'a* [*bad'*] to start. See at 30:11, p. 1293, n. 7).
4. i. e., at the Resurrection. يُعِيدُ *yu'idu* = he repeats, causes to come back, brings back, returns, resumes (v. iii. m. s. impfct. from 'a'ada, form IV of 'ada [*'awd'*/*awdah*], to return. See at 30:11, p. 1293, n. 8).
5. i. e., the act of resurrection is far easier for Him. أَهْوَنُ *'ahwanu* = easier, more simple, more insignificant (relative of *hayyin*, easy, simple). See *hayyin* at 24:15, p. 1110, n. 9.
6. i. e., nothing is like Him. مَثَلٌ *mathal* (pl. *amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 17:89, p. 902, n. 3.
7. عَزِيزٌ *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 30:5, p. 1291, n. 5.
8. حَكِيمٌ *hakîm* (s.; pl. *hukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'il* from *hakama* [*hukm*], to pass judgement. See at 10:1, p. 635, n. 2).
9. ضَرَبَ *daraba* = he struck, hit, beat (v. iii. m. s. past from *darb*, to beat. See at 16:112, p. 865, n. 11).
10. مَلَكَتْ *malakat* = she owned, possessed, held (v. iii. f. s. past from *malaka* [*malk*/*mulk*/*milk*], to possess. See at 24:58, p. 1130, n. 9).
11. شُرَكَاءُ *shurakâ'* (pl.; s. *sharik*) partners, sharers, associates. See at 30:13, p. 1294, n. 1.
12. رَزَقْنَا *razaqnâ* = we provided, bestowed, gave (v. i. pl. past from *razaqa* [*rizq*], to provide with the means of subsistence. See at 28:54, p. 1251, n. 6).
13. سَوَاءٌ *sawâ'* = straight, even, equal, same, alike. See at 28:22, p. 1239, n. 1.

تَخَافُونَهُمْ¹ you fearing¹ them
 كَيْفَ تَكُونُ² like your fearing²
 أَنْفُسُكُمْ of yourselves?³
 كَذَلِكَ نَقْصِلُ⁴ Thus We elucidate⁴
 الْآيَاتِ لِقَوْمٍ the signs for a people
 يَعْقِلُونَ⁵ that understand.⁵

بَلِ اتَّبَعَ الَّذِينَ 29. Nay, there follow⁶ those
 ظَلَمُوا أَهْوَاءَهُمْ who do wrong⁷ their whims⁸
 بَغَيْرِ عِلْمٍ without knowing.
 فَمَنْ يَهْدِي مَنْ So who can guide those that
 أَضَلَّ اللَّهُ Allah makes go astray?⁹
 وَمَا لَهُمْ مِنْ نَاصِرٍ Nor can they have any helper.

فَأَقِمْ وَجْهَكَ 30. So set your face
 لِلدِّينِ for the religion
 حَنِيفًا as a true monotheist¹⁰ —
 فَطَرَتْ اللَّهُ الَّتِي the nature¹¹ of Allah on which
 فَطَرَ النَّاسَ عَلَيْهَا He has created¹² man.
 لَا بَدِيلَ No changing is there
 لِخَلْقِ اللَّهِ to Allah's creation.
 ذَلِكَ الدِّينُ That is the religion
 الْقِيمُ right and straight;¹³

1. تَخَافُونَ *takhâfûna* = you (all) fear, are afraid of (v. ii. m. pl. impfct. from *khâfa* [*khawf* / *makhâfah* / *khifâh*], to fear. See at 6:81, p. 424, n. 2).

2. خِيفَةً *khifah* = to fear, fearing, dread (verbal noun of *khâfa*. See n. 1 above. See also 20:67, p. 990, n. 11).

3. i. e., those of yourselves from relatives and kinsmen in matters of division of property.

4. نَقْصِلُ *nufaṣṣilu* = we elaborate, elucidate, set forth in detail, make clear, spell out (v. i. pl. impfct. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See at 10:24, p. 646, n. 12).

5. يَعْقِلُونَ *ya'qilûna* = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 30:24, p. 1297, n. 10).

6. اتَّبَعَ *ittaba'a* = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'* / *tabâ'ah*], to follow. See at 28:35, p. 1244, n. 12).

7. ظَلَمُوا *ẓalamû* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 29:46, p. 1281, n. 12).

8. أَهْوَاءُ *'ahwâ'* (sing. *hawâ*) = desires, fancies, caprices, whims. See at 28:50, p. 1250, n. 1).

9. i. e., because of his persistence in unbelief and disobedience. أَضَلَّ *'aḍalla* = he led astray, misled, made go astray (v. iii. m. s. past in from IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 26:99, p. 1180, n. 1).

10. حَنِيفٌ *hanif* (s.; pl. *ḥunafâ'*) = one who shuns the false religions and follows the true religion, a true, sincere and absolute monotheist. The term *hanif* has been used a dozen times in the Qur'ân, always in contradistinction to polytheism and polytheists. See at 16:120, p. 869, n. 3).

11. فِطْرَةٌ *fiṭrah* (s.; pl. *fiṭar*) = nature, disposition, innate character.

12. فَطَرَ *faṭara* = he created, originated, brought into being, initiated (v. iii. m. s. past from *faṭr*, to split, to create. See at 21:56, p. 1078, n. 1).

13. قِيمٌ *qayyim* = right, straight, precious. See at 18:2, p. 910, n. 5.

وَلَكِنْ	but
أَكْثَرُ النَّاسِ	most men
لَا يَعْلَمُونَ ﴿٣٠﴾	do not know.
﴿٣١﴾ مُنِيبِينَ	31. Turning repentantly ¹
إِلَيْهِ	to Him;
وَأَنْقَوْهُ	and be afraid ² of Him
وَأَقِمُوا	and properly perform ³
الصَّلَاةَ	the prayers
وَلَا تَكُونُوا	and never be
مِنَ الشِّرْكَائِ ﴿٣٢﴾	of the polytheists ⁴ –
مِنَ الَّذِينَ	32. Of those who
فَرَّقُوا دِينَهُمْ	split ⁵ their religion
وَكَانُوا شُعَبًا	and became sects; ⁶
كُلَّ حِزْبٍ بِمَا لَدَيْهِمْ	each group ⁷ at what is theirs
فَرِحُونَ ﴿٣٣﴾	rejoicing. ⁸
وَإِذَا مَسَّ النَّاسَ	33. And if there afflicts ⁹ man
ضَرٌّ	any distress ¹⁰
دَعَا رَبَّهُمْ	they invoke ¹¹ their Lord
مُنِيبِينَ إِلَيْهِ	turning repentantly to Him;

1. مُنِيبِينَ *munibîn* (pl.; acc./gen. of *munibûn*; s. *munib*) = oft-returning in repentance, turning repentantly, penitent (act. participle from 'anâba, form IV of *nâba* [nawb/ niyâbah], to return, to come near, to represent. See *munib* at 11:75, p. 704, n. 11).

2. اتَّقُوا *ittaqu* (nî/ni) = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (waqy/wiqâyah), to guard, safeguard. See at 29:16, p. 1270, n. 5).

3. أَقِمُوا *'aqimû* = you (all) properly perform, set, set up (v. ii. m. pl. imperative from 'aqâma, form IV of *qâma*, [qawmah/qiyâm], to stand up. See at 22:78, p. 1074, n. 3).

4. مُشْرِكِينَ *mushrikîn* (pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from 'ashraka, form IV of *sharika* [shirk/ shirkah/ sharikah], to share. See at 28:87, p. 1264, n. 3).

5. i. e., those who disagreed and changed their religion and became sects. فَرَّقُوا *farraqu* = they divided, tore asunder, scattered, differentiated, split (v. iii. m. pl. past from *farrqa*, form II of *faraqa* [farq/furqân], to separate. See *farrqa* at 6:159, p. 4461, n. 9).

6. شُعَبٍ *shiya'* (pl.; s. شِيعَة *shî'ah*) = sects, factions, parties, adherents. See at 28:4, p. 1232, n. 1.

7. حِزْبٍ *hizb* (s.; pl. أَحْزَابٍ *'ahzâb*) = party, band, group, sect. See at 23:53, p. 1088, n. 12.

8. فَرِحُونَ *farihûn* (pl.; sing. *farih*) = cheerful, happy, glad, delighted, jubilant, rejoicing. See at 23:53, p. 1088, n. 13).

9. مَسَّ *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masís*, to feel, to touch. See at 24:14, p. 1110, n. 3).

10. ضَرٌّ *durr* = harm, damage, detriment, disadvantage, deprivation, distress. See at 23:75, p. 1093, n. 9.

11. دَعَا *da'aw* = they called, invoked, prayed, claimed, propagated, implored (v. iii. m. pl. past from *da'a* [du'a], to call, to summon. See at 29:65, p. 1288, n. 6).

ثُمَّ إِذَا	then when
أَذَاقَهُمْ	He makes them taste ¹
مِنْ رَحْمَةٍ	mercy from Him
وَإِذَا فَرِيقٌ مِنْهُمْ	lo, a group ² of them
يَرْبِّعُهُمْ بِشْرِكُوهُمْ	set partners ³ with their Lord.
لِيَكْفُرُوا بِمَا	34. To be ungrateful ⁴ of
ءَاتَيْنَاهُمْ	what We have given them.
فَمَتَّعُوا	So enjoy, ⁵
فَسَوْفَ تَعْلَمُونَ	but soon you shall know. ⁶
أَمْ أَنْزَلْنَا	35. Or have We sent down
عَلَيْهِمْ سُلْطَانًا	on them an authority ⁷
فَهُوَ يَنْكَلِمُهُمْ	and it speaks ⁸ of that which
كَانُوا يَشْرِكُونَ	they use to associate with Him?
وَإِذَا	36. And when
أَذَقْنَا النَّاسَ رَحْمَةً	We make men taste mercy ⁹
فَرِحُوا بِهَا	they rejoice ¹⁰ at it;
وَأِنْ تُصِيبْهُمْ سَيْئَةٌ	but if there hits ¹¹ them an evil
بِمَا	because of what
قَدَّمَتْ أَيْدِيهِمْ	their hands have forwarded,
إِذَا هُمْ يَنْقُطُونَ	lo, they despair. ¹²

1. أَذَاقَ 'adhâqa = he made (someone) taste (v. iii. m. s. past in form IV of dhâqa [dhawq/ madhâq], to taste. See at 16:12, p. 866, n. 5).
2. فَرِيقٌ fariq (pl. فُرُوقٌ furûq, أَفْرِيقٌ afriqah) = section, group, faction, party, band. See at 24:47, p. 1126, n. 3).
3. i. e., by worshipping others. يَشْرِكُونَ yushrikûna = they set partners, associate, give share to (v. iii. m. pl. impfct. from 'ashraka, form IV of sharika [shirk/ sharikah], to share. See at 29:65, p. 1288, n. 10).
4. يَكْفُرُونَ yakfurû(na) = the deny, disbelieve, cover, show ingratitude, be ungrateful (v. iii. m. pl. impfct. passive from kafara [kufir], to disbelieve, to cover. The terminal nûn is dropped for an implied 'an in li of motivation coming before the verb. See at 29:66, p. 1288, n. 11).
5. تَمَتَّعُوا tamatta'û = you (all) enjoy, enjoy yourselves (v. ii. m. pl. imperative from tamatta'a, form V of mata'a [mat'/mut'ah], to carry away. See at 16:55, p. 845, n. 3).
6. i. e., the consequences of your unbelief and polytheism – the punishment for these sins.
7. سُلْطَانٌ sulţân = authority, power, mandate, rule, sanction. See at 28:35, p. 1244, n. 10.
8. يَنْكَلِمُهُمْ yatakallamu = he speaks, talks, discusses, converses (v. iii. m. s. impfct. from takallama form V of kalama (kalm), to wound. See natakalama at 24:16, p. 1110, n. 12).
9. i. e., grace in the form of health, wealth and happiness.
10. فَارِحُوا fariḥû = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from fariḥa [farḥ], to be glad. See 13:26, p. 775, n. 7).
11. تُصِيبُ tuṣib (تُصِيبُ tuṣibu) = she or it afflicts, affects, befalls, hits, happens to (v. iii. f. s. impfct. from aṣāba, form IV of ṣāba [ṣawb/ṣaybūbah], to hit the mark, to be right. The final letter becomes vowelless and hence the medial yâ' is dropped because the verb is in a conditional clause (preceded by 'in). See at 9:50, p. 599, n. 1).
12. يَنْقُطُونَ yaqnaṭûna = they despair, give up hope, become disheartened, are hopeless, disappointed (v. iii. m. pl. impfct. from qanṭa/ qanaṭa [qanaṭ/ qunūṭ/ qanāṭah], to despair. See yaqnaṭu at 15:56, p. 819, n. 1).

أَوَلَمْ يَرَوْا 37. Do they not see¹
 أَنَّ اللَّهَ يَبْسُطُ that Allah spreads out² the
 الرِّزْقَ لِمَن يَشَاءُ provision for whom He will
 وَيَقْدِرُ and measures out?³
 إِنَّ فِي ذَلِكَ لَآيَاتٍ Verily therein are signs⁴
 لِّقَوْمٍ يُؤْمِنُونَ for a people who believe.

فَاتِّقُوا 38. So give the near of kin⁵
 ذَاتَ الْقَرْبَىٰ his due,⁶ and the poor
 حَقَّهُ وَالْيَسِيرَ and the stranded traveller.⁷
 وَأَنَّ السَّبِيلَ This is best for those who
 ذَلِكَ خَيْرٌ لِّلَّذِينَ desire⁸
 يُرِيدُونَ the Countenance of Allah;
 وَحَسْبُ اللَّهِ and such people, they
 وَأُولَٰئِكَ هُمُ will be the successful ones.⁹
 الْمُفْلِحُونَ

وَمَا آتَيْتُم 39. And what you pay
 مِّن رِّبَا on usury¹⁰
 لِّيَرْبُوَا that it may increase¹¹
 فِي أَمْوَالِ النَّاسِ at people's wealth,
 فَلَا يَرْبُوا does not augment
 عِندَ اللَّهِ in Allah's sight;
 وَمَا آتَيْتُم مِّن زَكَاةٍ but what you give of zakâh

1. i. e., they see, observe with their eyes, realize (v. iii. m. pl. impfct. from *ra'â* [ra'y/ru'yah], to see. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yarawna* at 2:165, p. 78, n. 3).

2. i. e., gives in abundance and without measure. *yabsu* = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basa* [basat], to spread. See at 29:62, p. 1287, n. 2).

3. i. e., gives in measured quantities. *yaqdiru* = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [qadr/qadar], to ordain, to measure, to have power. See at 29:62, p. 1287, n. 3).

4. i. e., signs for Allah's power and will. *âyat* (sing. 'âyah) = signs, miracles, revelations. See at 30:16, p. 1294, n. 8.

5. *dhâ al-qurbâ* = near relations, those close by. See *dhî al-qurbâ* at 16:90, p. 857, n. 11.

6. i. e., his due in respect of relationship and charity.

7. *ibn al-sabîl* = wayfarer, traveller, stranded traveller. See at 9:60, p. 603, n. 2.

8. *yuridûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from 'arâda, form IV of *râda* [rawd], to walk about. See at 28:83, p. 1262, n. 6).

9. i. e., in the hereafter, in attaining Allah's forgiveness, pleasure and reward. *muflihûn*

(sing. *muflih*), successful ones, those who attain Allah's pleasure and reward; act. participle from 'afalaḥa, form IV of *falaha* [falḥ], to split, cleave. See at 24:51, p. 1127, n. 10).

10. i. e., what you lend on usury. *riban* = interest, usurious interest, usury.

11. *yarbû* = he or it increases, grows up, makes an increase (v. iii. m. s. impfct. from *rabâ* [rabâ/rubûw], to increase, to grow. See *rabat* at 22:5, p. 1047, n. 3).

تَرِيدُونَ¹ desiring¹
وَجْهَ اللَّهِ the Countenance of Allah,
فَأُولَئِكَ then such will be

هُمْ الْمُضْعِفُونَ² those getting manifold.²

اللَّهُ الَّذِي 40. Allah is He Who
خَلَقَكُمْ creates you

ثُمَّ رَزَقَكُمْ then gives you provision,

ثُمَّ يَمِيتُكُمْ then He will cause you to die³

ثُمَّ يُحْيِيكُمْ then He will bring you to life.⁴

هَلْ مِنْ شُرَكَائِكُمْ Is there among your partners⁵

مَنْ يَفْعَلُ مِنْ ذَلِكَ

مَنْ شِئُوْا anything?

سُبْحَنَهُ Sacrosanct⁶ is He and

وَتَعَالَى عَمَّا Exalted⁷ is He above what

يُشْرِكُونَ⁸ they set as partners.⁸

Section (Rukû') 5

ظَهَرَ الْفَسَادُ 42. Mischief⁹ has appeared

فِي الْبَرِّ وَالْبَحْرِ in the land¹⁰ and the sea

بِمَا كَسَبَتْ for what have acquired¹¹

أَيْدِي النَّاسِ the hands of men,

لِيُذِيقَهُمْ that He may make them taste¹²

1. i. e., in rewards from Allah. تَرِيدُونَ *turidûna* = you (all) intend, wish desire, want, have in mind (v. ii. m. pl. impfct. from 'arâda, form IV of râda [rawd], to walk about. See at 8:67, p. 572, n. 3).

2. i. e., in rewards from Allah. الْمُضْعِفُونَ *mud'ifûn* (pl.; s. *mud'if*) = those getting manifold, compounding, multiplying (act. participle from 'aḍ'afa, form IV of ḍa'afa [ḍa'f], to double. See yuḍā'afu at 25:69, p. 1159, n. 1).

3. يَمِيتُ *yumîtu* = he causes to die, puts to death (v. iii. m. s. impfct. from 'amâta, form IV of mâta [mawr], to die. See at 26:81, p. 1177, n. 3).

4. i. e., at the Resurrection. يُحْيِي *yuhyî* = he gives life, revivifies, brings to life, (v. iii. m. s. impfct. from 'ahyâ, form IV of hayiya [ḥayah], to live. See at 30:24, p. 1297, n. 8).

5. i. e., the partners you set with Allah. شُرَكَاء *shurakâ'* (pl.; s. *sharik*) partners, sharers, associates. See at 30:28, p. 1298, n. 11.

6. سُبْحَانَ *Subhân* is derived from *sabbaha*, form II of *sabaḥa* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subhân* is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 30:17, p. 1295, n. 1.

7. تَعَالَى *ta'âlâ* = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of 'alâ ['ulâw], to be high. See at 28:68, p. 1256, n. 7).

8. يَشْرِكُونَ *yushrikûna* = they set partners, associate, give share to (v. iii. m. pl. impfct. from 'ashraka, form IV of *sharika* [*shirk/sharikah*], to share. See at 30:40, p. 1303, n. 8).

9. i. e., troubles, disease, unhappiness and crises. فَسَاد *fasâd* = mischief-making, mischief, decay, corruption, depravity. See at 28:83, p. 1262, n. 8.

10. بَر *barr* (s.; pl. *'abrâr*) = dutiful, upright, righteous, kind, land. See at 19:32, n. 958, n. 8.

11. i. e., of sins and misdeeds. كَسَبَتْ *kasabat* = she or it earned, acquired (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 14:51, p. 805, n. 9).

12. يُذِيقُ *yudhîqa(u)* = he makes (someone) taste, gives to taste (v. iii. m. s. impfct. from 'adhâqa, form IV of dhâqa [*dhawq/dhawâq/madhâq*], to taste. The final letter takes *fathḥah* for a hidden 'an in *li* (of motivation) coming before the verb. See at 6:65, p. 417, n. 5.

بَعْضَ الَّذِي عَمِلُوا some of what they wrought,
لَعَلَّهُمْ يَرْجِعُونَ¹ maybe that they return.¹

قُلْ سِيرُوا فِي الْأَرْضِ 42. Say: "Travel² in the land
فَانظُرُوا and see³

كَيْفَ كَانَ عَقِبُهُ how was the end⁴
الَّذِينَ مِنْ قَبْلُ of those that were before.
كَانَ أَكْثَرُهُمْ Most of them were
مُشْرِكِينَ⁵ polytheists.⁵

فَاقْرَءْ وَجْهَكَ 43. So set⁶ your face
لِلدِّينِ الْقَيِّمِ for the straight⁷ religion
مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ before that there comes a day
لَا مَرَدَّ لَهُ no repulsion⁸ is therefor,
مِنْ اللَّهِ from Allah.
يَوْمَئِذٍ On that day⁹
يَصْدَعُونَ¹⁰ they will get separated.¹⁰

مَنْ كَفَرَ 44. Whoever disbelieves,
فَعَلَيْهِ كُفْرُهُ on him will be his unbelief;
وَمَنْ عَمِلَ صَالِحًا and whoever acts rightly,¹¹
فَلِأَنْفُسِهِمْ then for themselves
يَمْهَدُونَ¹² they prepare a cradle.¹²

1. i. e., they repent and return to obedience by abandoning the doing of evil and misdeeds. يرجعون *yarji'ûna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجع *rujû*] to come back, return. See at 27:28, p. 1210, n. 11).

2. سيروا *sîrû* = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [sayr / sayrûrah / masîr / masîrah / tasyâr] to move, to travel. See at 29: 20, p. 1271, n. 9).

3. فانظروا *unẓurû* = you (all) see, look at, observe (v. ii. m. pl. imperative from *naẓara* [naẓar / manẓar], to see. See at 29:20, p. 1271, n. 10).

4. i. e., how they were destroyed for their persistent sinning. عاقبه *'âqibah* (s.; pl. عواقب *'awâqib*) = end, end result, upshot, consequence, outcome. See at 22:41, p. 1061, n. 5.

5. مشركين *mushrikîn* (pl.; accusative / genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [shirk / shirkah / sharikah], to share. See at 10:105, p. 674, n. 8).

6. اقم *'aqim* = you properly/duly perform, set, set up (v. ii. m. s. imperative from *'aqama*, form IV of *qama*, [qawmah/qiyâm], to stand up. See at 29:45, p. 1281, n. 3).

7. قيم *qayyim* = right, straight, precious. See at 30:30, p. 1299, n. 13.

8. مرد *maradd* = place of return, return, repulsion, resistance. See at 19:76, p. 970, n. 18.

9. i. e., the Day of Judgement.

10. i. e., after judgement the righteous and the sinful will be separated from one another, the former being taken to paradise and the latter to hell (see 30:14-16 at p. 1294). يصدعون *yashaddu*

yaşadda'ûna (originally *yataşadda'ûna*) = they get split, separated, apart (v. iii. m. pl. impfct. from *taşadda'a*, form V of *şada'a* [şad'], to split, cleave, part, crack, break).

11. صالح *şâlih* = good, right, proper, sound (act. participle from *şalaha/şaluha* [şalâh / şulûh / maşlahah], to be good, right, proper. See at 28:80, p. 1261, n. 3).

12. i. e., a good place in paradise. يمهدون *yamhadûna* = they prepare a cradle, make a bed, prepare (v. iii. m. pl. impfct. from *mahada* [mahd], to prepare a cradle, bed. See *mahd* at 20:53, p. 986, n. 10).

- لَيَجْزِيَ 45. That He may reward¹
الَّذِينَ آمَنُوا those who believe
وَعَمِلُوا الصَّالِحَاتِ and do the good deeds²
مِنْ فَضْلِهِ out of His grace.³
إِنَّهُ لَا يُحِبُّ Verily He does not like⁴
الْكَافِرِينَ the unbelievers.
- وَمِنْ آيَاتِهِ 46. And of His signs is
أَن يُرْسِلَ الرِّيحَ that He sends⁵ the winds⁶
مُبَشِّرَاتٍ delivering good tidings⁷
وَلِيَذِيقَكُمْ and that He may make you
مِنْ رَحْمَتِهِ taste⁸ of His mercy, and
وَلِيَجْزِيَ الْفُلُوكَ that there may go on ships⁹
بِأَمْرِهِ by His command,
وَلِيَتَنَبَّأُوا and that you may seek¹⁰
مِنْ فَضْلِهِ وَلَعَلَّكُمْ of His grace and that you
تَشْكُرُونَ may express gratitude.
- وَلَقَدْ أَرْسَلْنَا 47. And We had indeed sent
مِنْ قَبْلِكَ رُسُلًا before you Messengers
إِلَى قَوْمِهِمْ to their peoples;
فَجَاءَهُمْ and they brought them
بِالْبَيِّنَاتِ clear evidences.¹¹

1. يَجْزِي *yajziya*(zī) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazā* [جَزَا] *jazā*), to reward. The final letter takes *fathah* for a hidden 'an in *li* (of motivation) coming before the verb. See at 28:25, p. 1240, n.3).

2. صَالِحَاتٍ *ṣāliḥāt* (f.; sing. *ṣāliḥah*; m. *ṣāliḥ*) = good deeds/things (approved by the Qur'ān and the *sunnah*). See at 30:15, p. 1294, n. 4.

3. فَضْلٍ *faḍl* (pl. *fuḍāl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 27:73, p. 1224, n. 7.

4. لَا يُحِبُّ *lā-yuḥibbu* = he does not like, does not love (v. iii. m. s. impfct. from 'aḥabba, form IV of *ḥabba* [ḥubb], to love. See at 4:148, p. 310, n. 8).

5. يُرْسِلُ *yursila*(u) = he despatches, sends, lets flow (v. iii. m. s. impfct. from 'arsala, form IV of *rasila* [rasal], to be long and flowing. The final letter takes *fathah* for the particle 'an coming before the verb. See *yursilu* at 11:52, p. 696, n. 8).

6. رِيَّاحٍ *riyāḥ* (pl.; s. رِيح *riḥ*) = winds. See at 25:48, p. 1152, n. 10.

7. i. e., of the coming of rains. مِبَشِّرَاتٍ *mubashshirāt* (f.; pl.; s. *mubashshirah*; m. *mubashshir*) = deliverers of good tidings, harbingers of good news (active participle from *bashshara*, form II of *bashara*/bushira [bishr/ bushr], to rejoice, be happy. See *mubashshir* at 25:56, p. 1155, n. 2).

8. يَذِيقُ *yudhīqa*(u) = he makes (someone) taste; gives to taste (v. iii. m. s. impfct.. from 'adhāqa, form IV of *dhāqa* [dhawwq/dhawwāq/madhāq], to taste. The final letter takes *fathah* for a hidden 'an in *li* (of motivation) coming before the verb. See at 30:42, p. 1303, n. 12.

9. فُلُوكَ *fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 26:119, p. 1183, n. 6.

10. تَتَنَبَّأُوا *tabtaghū*[na] = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtaghā*, form VIII of *baghā* [bughā'], to seek, to desire. The terminal *nūn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See at 28:73, p. 1258, n. 1).

11. i. e., Allah's messages and miracles that He caused to happen. بَيِّنَاتٍ *bayyināt* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 30:9, p.1292, n. 12).

فَانْتَقَمْنَا^١ Then We retributed¹ on
الَّذِينَ أَجْرَمُوا^٢ those who committed sins;²
وَكَانَ حَقًّا عَلَيْنَا^٣ and it was due on Us
نَصْرُ الْمُؤْمِنِينَ^٤ to help³ the believers.

اللَّهُ الَّذِي 48. Allah is He Who
يُرْسِلُ الرِّيحَ^٥ despatches⁴ the winds⁵
فَتُثِيرُ سَحَابًا^٦ and they stir up⁶ the clouds⁷
فَيَبْسُطُهُ^٨ and thus He spreads⁸ them
فِي السَّمَاءِ كَيْفَ يَشَاءُ^٩ in the sky as He will
وَيَجْعَلُهُ كِسْفًا^{١٠} and renders them pieces;⁹
فَتَرَى الْوَدْقَ^{١١} then you see rain¹⁰
يَخْرُجُ مِنْ خِلَالِهِ^{١٢} coming out its midst.
فَإِذَا أَصَابَ بِهِ^{١٣} Then when He makes it fall¹¹
مَنْ يَشَاءُ^{١٤} on whomsoever He will
مِنْ عِبَادِهِ^{١٥} of His servants,
إِذَا هُمْ يَسْتَبْشِرُونَ^{١٦} lo, they rejoice,¹²

وَلِنْ كَانُوا 49. Though they had been
مِنْ قَبْلُ أَنْ يُنْزَلَ^{١٧} before it was sent down
عَلَيْهِمْ^{١٨} on them,
مِنْ قَبْلِهِ^{١٩} before that
لَمَيْسِكْ^{٢٠} surely in dspair.¹³

1. i. e. duly punished. انتقمنا *intaqamnâ* = we revenged, took vengeance, avenged ourselves, retributed (v. i. pl. past from *intaqama*, form VIII of *naqama/ naqima* [*naqm/ naqam*], to revenge. See at 15:79, p. 823, n. 6).

2. اجرموا *'ajramû* = they committed sins, crimes (v. iii. m. pl. past from *'ajrama*, form IV of *jarama* [*jar*], to commit a crime. See *tujrimâna* at 11:35, p. 690, n. 10).

3. نصر *naṣr* = help, to help, support, victory, triumph. See at 30:5, p. 1291, n. 3.

4. يرسل *yursilu* = he despatches, sends, lets flow (v. iii. m. s. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 11:52, p. 696, n. 8).

5. ريح *riyâḥ* (pl.; s. ريح *riḥ*) = winds. See at 30:46, p. 1305, n. 6.

6. تثير *tuthîru* = it or she agitates, stirs, stirs up, upturns, tills (v. iii. f. s. impfct. from *'athâru*, form IV of *thâra* [*thawr*], to be stirred, roused. See at 2:71, p. 33, n. 8).

7. سحب *saḥâb* = clouds. See at 24:40, p. 1123, n. 4.

8. يسط *yabsuṭu* = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basata* [*basf*], to spread. See at 30:37, p. 1302, n. 2).

9. كسف *kisaf* (pl.; s. *kisfah*) = fragments, pieces. See at 26:187, p. 1194, n. 10.

10. ودق *wadq* = rain, rain drops.

11. أصاب *'aṣâba* = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted (v. iii. m. s. past in form IV of *ṣâba*. See at 22:35, p. 1058, n. 3).

12. يستبشرون *yastabshirûna* = they rejoice, welcome, be happy (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara* /*bashira* [*bishr/ bushr*], to be happy. See at 15:67, p. 821, n. 7).

13. ميسين *mubilisîn* (pl.; acc/gen. of *mublisîn*; s. *mublis*) = those in despair, despaired, disheartened, hopeless (act. participle from *'ablasa*, form IV of *balasa*. See *yublisu* at 30:12, p. 1293, n. 11).

فَانْظُرْ إِلَى
مَا أُنْزِلَ رَحْمَةً
كَيْفَ يُحْيِي الْأَرْضَ
بَعْدَ مَوْتِهَا
إِنَّ ذَلِكَ
لَعَمْرِي الْمَوْقِفُ
وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ 50. So look at
the effects¹ of Allah's mercy,
how He enlivens² the earth
after its death.³
Verily That Being
will bring to life the dead;⁴
and He is over everything
Omnipotent.⁵

وَلَمَّا أَرْسَلْنَا رِيحًا
فَرَأَوْهُ مُصْفَرًّا
لَظَلُّوا
مِنْ بَعْدِهِ يَكْفُرُونَ 51. And had We sent a wind⁶
and they saw it turned yellow,⁷
they would surely be⁸
after that disbelieving.

فَإِنَّكَ
لَأَسْمِعُ الْمَوْتَى
وَلَأَسْمِعُ الصُّمَّ
الْعِزَّةَ إِذَا وَلَّوْا
مُدْبِرِينَ 52. Then indeed you
cannot make the dead⁹ listen¹⁰
nor can make the deaf¹¹ listen
the call when they turn
away¹² retreating.¹³

وَمَا أَنتَ بِهَادٍ
الْعَمَى عَنْ ضَلَالَتِهِمْ
إِنْ تُسْمِعْ 53. Nor can you guide
the blind¹⁴ out of their error.¹⁵
You cannot make hear

1. آثار *'âthâr* (pl.; s. اثر *'athar*) = tracks, traces, vestiges, antiquities, marks, remnants, effects, results. See at 18:64, p. 935, n. 12.

2. يحيى *yuhyî* = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'ahyâ*, form IV of *hayiya* [hayah], to live. See at 30:40, p. 1303, n. 4).

3. i. e., after it became dry and barren.

4. i. e., on the Day of Resurrection.

5. So He can cause the Resurrection to take place at any moment by simply making the command.

قدير *qadîr* = Omnipotent, All-Powerful. See at 29:20, p. 1272, n. 1.

6. i. e., a dry and hot wind. ريح *rîh* (s.; pl. *riyâh*) = wind, smell, odour. See at 21:81, p. 1034, n. 9.

7. i. e., they saw the plants and cultivation turning yellow because of the effect of the hot wind. مصفر *musfarr* = turned yellow, pale (pass. participle from *'asfarra*, form IX of *şafara*).

8. ظلوا *zallû* = they were, continued to be, went on (v. iii. m. pl. past from *zalla* [zall/zulûl], to be, to continue. See at 15:14, p. 810, n. 2).

9. i. e., dead at heart because of persistent unbelief.

10. تسع *tusmi'u* = you make (someone) hear, pay attention (v. ii. m. s. impfct. from *'asma'a*, form IV of *sami'a* [sam' /samâ' /samâ'ah /masma'], to hear. See at 27:80, p. 1226, n. 2).

11. i. e., the one not willing to hear. صم *ṣumm* (pl.; sing. *aṣamm*) deaf. See at 27:80, p. 1226, n. 3.

12. wallaw = they retreated, turned away, turned back (v. iii. m. pl. past from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See at 27:80, p. 1226, n. 4).

13. مدبرين *mudbirîn* (pl.; acc./gen. of *mudbirân*; s. *mudbir*) = those who turn their backs, flee, run away, retreat (act. participle from *'adbara*, form IV of *dabara* [dubâr], to turn one's back. See at 27:80, p. 1226, n. 5).

14. i. e., blind to the truth and unwilling to see it. عمى *'umy* (sing. *'a'mâ*) = blind. See at 27:80, p. 1226, n. 6).

15. ضلالة *ḡalâlah* = error, wrong way, going astray. See at 27:80, p. 1226, n. 7.

إِلَّا مَنْ يُؤْمِنُ any but those who believe

يَتَذَكَّرُ in Our signs¹

فَهُمْ مُسْلِمُونَ and they are Muslims.²

Section (Rukû') 6

اللَّهُ الَّذِي 54. Allah is He Who

خَلَقَكُمْ مِنْ ضَعْفٍ creates³ you of weakness,⁴

ثُمَّ جَعَلَ مِنْ بَعْدِ then sets⁵ after

ضَعْفٍ قُوَّةً weakness strength,⁶

ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ then sets after strength

ضَعْفًا وَشَيْبَةً weakness and old age.⁷

يَخْلُقُ مَا يَشَاءُ He creates whatever He will;

وَهُوَ الْعَلِيمُ and He is the All-Knowing,

الْقَدِيرُ the Omnipotent.

وَيَوْمَ 55. And the day

تَقُومُ السَّاعَةُ the Hour⁸ will take place,

يُفْسِدُ الْمُجْرِمُونَ there will swear⁹ the sinful¹⁰

مَا لَبِثُوا they had not lived¹¹

عِزَّ سَاعَةٍ except an hour.

كَذَلِكَ كَانُوا Suchwise they used to be

يُفَوِّكُونَ deluded.¹²

1. *âyât* (sing. *'âyah*) = signs, miracles, revelations. See at 30:37, p. 1302, n. 4.

2. *muslimûn* (sing. *Muslim*) = A Muslim is one who surrenders himself completely and sincerely to Allah and worships Him Alone (active participle from *'astama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless.) See at 21:108, p. 1042, n. 6.

3. *khalaqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 27:60 p. 1220, n. 3).

4. i. e., of very feeble sperm and egg into a state of weakness as a child and infant. *da'if* = weakness, feebleness, frailty. See *da'if* at 11:91, p. 711, n. 2.

5. *ja'ala* = he made/set/ put/ placed/ appointed (v. iii. s. past from *ja'l*, to make, to put. See at 30: 21, p. 1296, n. 5).

6. i. e., He makes you grow and be strong.

7. *shaybah* = to become grey-haired, to be old.

8. i. e., the Hour of Resurrection.

9. *yusimu* = he swears, takes an oath (v. iii. m. s. impfct. from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See *'aqsamû* at 24:53, p. 1128, n. 3).

10. *mujrimûn* (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 28:78, p. 1260, n. 8).

11. *labithû* = they tarried, remained, stayed, lived, stayed, lingered, persisted (v. iii. m. pl. past from *labitha* [*labith/lubith/lubâth*], to remain. See at 18:25, p. 920, n. 3).

12. i. e., from the truth to the untruth. *yufakûn* = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufuk*], to lie, to deceive. See at 29:61, p. 1287, n. 1).

وَقَالَ الَّذِينَ 56. And there will say those
أَوُتُوا who have been given
الْعِلْمَ وَالْإِيمَانَ knowledge and faith:
لَقَدْ لَبِثْتُمْ "You indeed lived"¹
فِي كِتَابِ اللَّهِ according to Allah's Writ²
إِلَى يَوْمِ الْبَعْثِ till the Day of Resurrection.³
فَهَذَا So this is
يَوْمِ الْبَعْثِ the Day of Resurrection
وَلَكِنْ كُنْتُمْ but you had been
لَا تَعْلَمُونَ not knowing."⁴

فَيَوْمَئِذٍ 57. So on that day
لَا يَنْفَعُ there will not avail⁵
الَّذِينَ ظَلَمُوا those who transgressed⁶
مَعَذِرَتُهُمْ their excuse⁷
وَلَا هُمْ nor will they be
بِاسْتِعَابٍ allowed to make amends.⁸

وَلَقَدْ ضَرَبْنَا 58. And indeed We have
لِلنَّاسِ struck⁹ for mankind
فِي هَذَا الْقُرْآنِ in this Qur'ân
مِنْ كُلِّ مَثَلٍ every kind of example.¹⁰
وَلَوْ جِئْتَهُمْ And if you bring them

1. i. e., according to Allah's Decree and dispensation. **كتاب** *kitâb* = writing, writ, letter, prescript, book, document, deed, contract. See at 23:112, p. 1102, n. 8).

2. i. e., according to Allah's Decree and dispensation. **كتاب** *kitâb* = writing, writ, letter, prescript, book, document, deed, contract. See at 27:28, p. 1210, n. 8.

3. **بعث** *ba'th* = resurrection, sending out, delegation, deputation. See at 22:5, p. 1045, n. 12.

4. i. e., you had been denying and disbelieving.

5. **ينفع** *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'u* [*naf'*]), to be useful, be of use. See at 26:88, p. 1178, n. 5).

6. **ظلموا** *ẓalamû* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 30:29, p. 1299, n. 7).

7. **معذرة** *ma'dhirah* (s.; pl. *ma'âdhir*) = excuse, pardon, forgiveness.

8. i. e., to please Allah by making amends and doing good deeds. **يستعابون** *yusta'tabûna* = they are allowed to please (after being censured), to make amends (v. iii. m. pl. impfct. passive from *ista'taba*, form X of *'ataba* [*'atb/ma'tab*], to blame, censure. See at 16:84, p. 855, n. 9).

9. **ضربنا** *ḍarabnâ* = we struck, hit, beat (v. i. pl. past from *ḍaraba* [*ḍarb*], to beat. at 25:39, p. 1149, n. 10).

10. i. e., every kind of evidence and argument to elucidate and bring home the truth. **مثل** *mathal* (pl. *amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 30:27, p. 1298, n. 6.

يَتَابِعُ لَقَوْلَنَ a sign,¹ there will surly say
 الَّذِينَ كَفَرُوا those who disbelieve:²
 إِنَّ أَنتمَ إِلَّا
 مُبْطِلُونَ followers of falsehood"³
 59. Thus does Allah seal⁴
 عَلَى قُلُوبِ الَّذِينَ the hearts⁵ of those who
 لَا يَعْلَمُونَ do not know.⁶

فَاصْبِرْ 60. So be patient;⁷
 إِنَّ وَعْدَ اللَّهِ verily Allah's promise⁸ is
 حَقٌّ true;
 وَلَا يَسْتَخِفُّكَ and let there not weaken⁹ you
 الَّذِينَ those who
 لَا يُوقِنُونَ have no firm conviction.¹⁰

1. i. e., a miracle according to their suggestion. آية 'āyah (pl. آيات 'āyāt) = sign, revelation, miracle, evidence. See at 29:44, p. 1280, n. 10.
2. كَفَرُوا kafarū = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from kafara [kuf'r], to cover. See at 30:16, p. 1294, n. 6).
3. مُبْطِلُونَ mubtīlūn (pl.; s. mubtīl) = lying ones, followers of falsehood, prattlers (act. participle from 'abtala, form IV of batala [baṭl/baṭlān], to be null/false. See at 29:48, p. 1282, n. 10).
4. i. e., make impervious to the truth because of their persistent unbelief. يَطْبَعُ yaṭba'u = he puts a seal, imprints, impresses (v. iii. m. s. impfct. from ṭaba'a [ṭab'], to impress, to set a seal. See at 7:101, p. 505, n. 6).
5. قُلُوبِ qulūb (sing. قلب qalb) = hearts, minds. See at 24:50, p. 1126, n. 10.
6. i. e., do not intend to know and remain ignorant about Allah and the truth He has sent through His Messenger.
7. i. e., have patience over the attitude of the unbelievers, their ridiculing and their oppression and persecution. اصْبِرْ iṣbir = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from ṣabara [ṣabr], to be patient, to bind. See at 11:49, p. 695, n. 10).
8. i. e., the promise about His help and about Resurrection and Judgement. وَعْد wa'd (s.; pl. wu'ūd) = promise. See at 30:6, p. 1291, n. 6.
9. لَا يَسْتَخِفُّكَ lā yastakhiffanna = let he or it not/must not weaken, make light, deem light, disdain (v. iii. m. s. impfct. emphatic, with negative lā, from istakhaffa, form X of khaffa, to be light. See at 16:80, p. 853, n. 13).
10. يُوقِنُونَ yūqinūna = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., impfct. form 'ayaqana, form IV of yaqina [yaqni/yaqīn], to be sure, be certain. See at 27:82, p. 1226, n. 14).

31. SÛRAT LUQMÂN

Makkan: 34 'âyahs

This is a Makkan *sûrah* which, like other Makkan *sûrahs*, deals with the fundamentals of the faith, namely, *tawhîd* (monotheism), *risâlah* (Messengership), Resurrection and judgement. It starts with drawing attention to the "Wise Book", the Qur'ân, which has been given by Allah as guidance and mercy for the righteous and then points out Allah's creation of the heavens and the earth, the night and day and how He has reduced to service all that is in the heavens and the earth for the benefit of man. It also mentions how Luqmân was given wisdom (*hikmah*) by Allah and how he advised his son about monotheism, the sin of *shirk* (associating partners with Allah), the duty to be obedient to parents, to pray regularly and not to be proud and self-conceited ('âyahs 12-19). The *sûrah* is named *Luqmân* after this. The *sûrah* also points out that if all the trees of the earth were pens and all the seas were ink, they would be exhausted before the Words of Allah are exhausted and that the creation of man and his resurrection are not but as the same individual ('âyas 27 and 28).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif -Lâm- Mîm.¹

2. These are the 'âyahs² of the Book full of wisdom.³

3. A guidance⁴ and mercy for the righteous.⁵

4. Who
duly perform⁶ the prayers
and pay *zakâh*;
and they in the hereafter
do believe firmly.⁶

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. آيَات 'âyât (sing. 'âyah) = signs, miracles, revelations. See at 30:53, p. 1308, n. 1.

3. حَكِيم *hakim* (s.; pl. *hakamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'il* from *hakama* [*hukm*], to pass judgement. See at 10:1, p. 635, n. 2).

4. i. e., this Book and its 'âyahs are guidance for the righteous. هُدًى *hudan* = guidance. See at 28:37, p. 1245, n. 3.

5. This is so because they are the ones to be benefited by this Book and its teachings. مُحْسِنِينَ

muhsinîn = (pl.; acc. /gen. of *muhsinân*; sing. *muhsin*) = those who do right things, righteous, charitable, generous (active participle from *aḥsana*, form IV of *ḥasana* [*ḥusn*], to be good. See at 28:14, p. 1235, n. 11).

6. يُقِيمُونَ *yuqimûna* = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from *aqama*, form IV of *qama* [*qiyâm* /*qawmah*], to get up, to stand up, to be erect. See at 27:3, p. 1203, n. 1).

7. يُوقِنُونَ *yûqinûna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., impfct. form *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 30:60, p. 1310, n. 10).

أُولَٰئِكَ 5. Such people are
عَلَىٰ هُدًى مِّن رَّبِّهِمْ on guidance from their Lord,
وَأُولَٰئِكَ and such people,
هُمُ الْمُفْلِحُونَ they are the ones successful.¹

وَمِنَ النَّاسِ 6. And there is of men
مَن يَشْتَرِ such as buys²
لَهُوَ الْحَدِيثُ the distraction³ of talk⁴
لِيُضِلَّ to lead astray⁵
عَن سَبِيلِ اللَّهِ from Allah's way⁶
بِغَيْرِ عِلْمٍ without knowledge
وَيَتَّخِذَهَا and to take⁷ them
هُزُوءًا in jest.⁸
أُولَٰئِكَ لَمْ يَكُنْ لَهُمْ عَذَابٌ مُّبِينٌ Such ones, they shall have
a punishment most debasing.⁹

وَإِذَا نَتَلَّ 7. And when recited are
عَلَيْهِ ءَايَاتُنَا unto him Our signs
وَلَّى مُسْتَكْبِرًا he turns away¹⁰ in arrogance¹¹
كَأَن لَّمْ يَسْمَعْهَا as if he did not hear them—
كَأَن فِي أُذُنَيْهِ as if in his two ears is
وَقَرًا deafness.¹²
فَنُفِثْهُ So give him the good tidings

1. i. e., in the hereafter. مُفْلِحُونَ *muflihûn* (sing. *muflih*), successful ones, those who attain Allah's pleasure and reward; act. participle from 'aflaha, form IV of *falaha* [*fah*], to split, cleave. See at 30:38, p. 1302, n. 9).

2. يَشْتَرِ *yashтари* = he buys, purchases (v. iii. m. s. impfct. from *ishtarâ*, form VIII of from *sharâ* [*shiran* / *shirâ*], to buy, sell. See *nashtari* at 5:106, p. 382, n. 12).

3. لَهُ *lahw* = fun, play, diversion, distraction, pleasure, amusement. See at 29:64, p. 1287, n. 9.

4. i. e., such talk and words that distract and divert from Allah's way, His *dîn*. حَدِيث *hadîth* (s.; pl. *ahâdîth*) = speech, talk, narrative, conversation, report, account. See at 20:9, p. 977, n. 10.

5. يَضِلُّ *yudilla(u)* = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from 'aḍalla, form IV of *ḍalla* [*ḍalâl* / *ḍalâlah*], to go astray. The last letter takes *fathah* for a hidden 'an in *li* (of motivation) coming before the verb. See at 22:9, p. 1048, n. 3).

6. سَبِيل *sabil* (pl. *subul* / *asbilah*) = way, path, road, means, course. See at 29:29, p. 1275, n. 4.

7. i. e., to take the 'ayâhs of Allah. يَتَّخِذُ *yattakhidha(u)* = he takes, he takes to himself (v. iii. m. s. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The final letter takes *fathah* because the verb is conjunctive to the previous verb (*yudilla*) which is governed by a hidden 'an. See at 19:35, p. 959, n. 3).

8. هُزُوءًا *huzuwan* (جزء *huzu'*) = in jest, in mockery, in ridicule, as a laughing stock. See at 25:41, p. 1150, n. 8.

9. مُبِين *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from 'ahâna, form IV of *hâna* [*hawn*], to be of little importance. See at 22:57, p. 1066, n. 3).

10. وَلَّى *wallâ* = he turned, turned away, retreated, fled, avoided (v. iii. m. s. past in form II of *waliya*, to be near. See at 28:31, p. 1242, n. 13).

11. مُسْتَكْبِر *mustakbir* = arrogant, haughty, proud, in arrogance (act. participle from *istakbara*, form X of *kabura* [*kubr* / *kibâr* / *kubârah*] to become big. See *mustakbirin* at 23:67, p. 1091, n. 8).

12. وَقر *waqr* = deafness, heaviness, hollowness. See at 17:46, p. 887, n. 8.

٧ عَذَابٍ أَلِيمٍ of a punishment most painful.¹

٨ إِنَّ الَّذِينَ آمَنُوا 8. Verily those who believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds²

لَهُمْ they shall have

٩ جَنَّاتُ النَّعِيمِ gardens of bliss;³

٩ خَالِدِينَ فِيهَا 9. Abiding for ever⁴ therein.

وَعَدَ اللَّهُ حَقًّا It is Allah's promise in truth;

وَهُوَ الْعَزِيزُ and He is the All-Mighty,

١٠ الْحَكِيمُ the All-Wise.

١٠ خَلَقَ السَّمَوَاتِ 10. He created⁵ the heavens

بِغَيْرِ عَمَدٍ تَرَوْنَهَا without pillars⁶ you can see;

وَالْفُؤَادِ فِي الْأَرْضِ and He cast⁷ in the earth

رُءُوسَ firm mountains⁸

أَنْ تَمِيدَ بِكُمْ lest it should shake⁹ with you;

وَيَشْفِ فِيهَا and he spread¹⁰ therein

مِنْ كُلِّ دَابَّةٍ of every moving creature.¹¹

وَأَنْزَلْنَا And We send down

مِنْ السَّمَاءِ مَاءً from the sky water

فَأَنْبَتْنَا فِيهَا مِنْ and cause to grow¹² therein of

كُلِّ زَوْجٍ كَرِيمٍ every sort¹³ noble.

1. أَلِيمٌ 'alim = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of fa'il from 'alima ['alam], to be in pain, to feel pain). See at 29:23, p. 1273, n. 1.

2. صَالِحَاتٍ ṣāliḥāt (f.; sing. ṣāliḥah; m. ṣāliḥ) = good deeds/things (approved by the Qur'ān and the sunnah). See at 30:45, p. 1305, n. 2.

3. نَعِيم na'im = bliss, felicity, comfort, happiness, delight. See at 22:56, p. 1065, n. 14.

4. خَالِدِينَ khālidīn (pl.; acc./gen. of khālidūn, s. khālid) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from khalada [khalūd], to live for ever. See at 29:58, p. 1286, n. 4.

5. خَلَقَ khalqa = he created, made, originated (v. iii. m. s. past from khalq, to create. See at 30:54, p. 1308, n. 3).

6. عَمَد amad (pl.; s. 'imād) = pillars, posts, support, props. See at 13:2, p. 763, n. 6.

7. ألقى 'alqā = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past in from IV of laqiya [liqā' /luqyān /luqy /luqyah/luqan], to meet. See at 26:45, p. 1171, n. 1).

8. i. e., to stabilize the earth's crust. رُءُوسِ rawāsīn (pl.; s. rāsīn/rāsiyah) = firm, anchored, fixed, towering mountains. See at 27:61, p. 1220, n. 15.

9. تَمِيد tamīda(u) = she or it swings, shakes, quavers, is moved, upset (v. iii. f. s. impfct. from māda [mayd/mayadān], to sway, to be moved. The final letter takes fatḥah for the particle 'an before the verb. See at 21:31, p. 1020, n. 7).

10. بَث baththa = he spread, scattered abroad, disseminated (v. iii. m. s. past from bathth, to scatter. See at 4:1, p. 236, n. 6).

11. دَابَّة dābbah (pl. dawābb) = animal, riding beast, crawling/moving creature. See at 27:82, p. 1226, n. 12.

12. أَنْبَتْنَا 'anbatnā = we caused to grow, produced, sprouted, grew, germinated (v. i. pl. past from 'anbata, form IV of nabata [nabr], to grow, to sprout. See at 27:60, p. 1220, n. 5).

13. i. e., of trees, plants and fruits. زَوْج zawj (pl. أزواج 'azwāj) = wife, husband, spouse, one of a pair, consort, kind, sort. See at 26:7, p. 1163, n. 12.

هَذَا خَلْقُ اللَّهِ 11. This is Allah's creation.

فَارُونِي Then show¹ me

مَاذَا خَلَقَ what have there created

الَّذِينَ مِنْ دُونِهِ those² besides Him.

بَلِ الظَّالِمُونَ Nay, the transgressors³ are

فِي ضَلَالٍ مُبِينٍ in an error⁴ quite obvious.⁵

Section (Rukû') 2

وَلَقَدْ آتَيْنَا 12. And indeed We gave

لُحْمَانَ الْحِكْمَةَ Luqmân the wisdom;⁶

أَنْ أَشْكُرَ that you express gratitude⁷

لِلَّهِ وَمَنْ to Allah; and whoever

يَنْكُرُ expresses gratitude

فَإِنَّمَا يَشْكُرُ he but expresses gratitude

لِنَفْسِهِ for himself;⁸

وَمَنْ كَفَرَ and whoever turns ungrateful⁹

فَإِنَّ اللَّهَ then verily Allah is

عَنِّي حَمِيدٌ Above Want,¹⁰ All-Laudable.¹¹

وَلِذَا قَالَ لُقْمَانُ 13. And when Luqmân said

لِابْنِهِ to his son,

وَهُوَ عَظِيمٌ and he was exhorting¹² him:

يَبْنَى "O my sonny,

1. أَرُونِي 'arû + ni = you (all) show + me (v. ii. m. pl. imperative from 'arâ, form IV of ra'a [ra'y] ru'yah), to see, notice. See 'ari+nâ at 4:153, p. 312, n. 7).

2. i. e., those that you worship besides Allah.

3. ظَالِمُونَ *ẓālimūn* (pl.; sing. ظالم *ẓālim*) = transgressors, wrong-doers, unjust persons, polytheists, those who set partners with Allah [note that at 31:13 *shirk* { setting partners with Allah } is called a grave *ẓulm*] (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 29:49, p. 1283, n. 2).

4. ضَلَالٌ *ḍalāl* = error, straying from the right path, going astray. See at 26:97, p. 1179, n. 8.

5. مُبِينٌ *mubīn* = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from 'abāna, form IV of *bāna* [*bayn/bayān*], to be clear, evident. See at 28:2, p. 1231, n. 4).

6. i. e., the correct understanding of the *dīn*. حِكْمَةٌ *ḥikmah* (pl. *ḥikam*) = wisdom, sagacity. See at 4:113, p. 294, n. 10).

7. i. e., We said to Him that you express gratitude. *ushkur* = you express gratitude, give thanks, be grateful (v. ii. m. s. imperative from *shakara* [*shukr/shukrān*], to thank, to be grateful. See *ushkurā* 29:17, p. 1270, n. 12).

8. i. e., for his benefit.

9. كَفَرَ *kafara* = he disbelieved, denied, turned ungrateful, covered (v. iii. m. s. past from *kufr*, to disbelieve, to cover. See at 24:55, p. 1129, n. 10).

10. Allah does not need our thanks or gratitude. It is we who need His grace and mercy. He is above want. غَنِيٌّ *ghaniy* (s.; pl. 'aghniyā') = above want, free from want, rich. See at 27:40, p. 1214, n. 7.

11. حَمِيدٌ *ḥamīd* = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 22:64, p. 1068, n. 7.

12. يَعْظِي *ya'izu* = he admonishes, exhorts, advises (v. iii. m. s. impfct. from *wa'aza* (*wa'iz*) = to admonish, to preach. See at 24:17, p. 1111, n. 3).

لَا تُشْرِكْ بِاللَّهِ set no partner¹ with Allah.
 إِنَّ الشِّرْكَ Verily the setting of partners²
 لَظُلْمٌ عَظِيمٌ is a transgression very grave.
 وَوَصَّيْنَا الْإِنْسَانَ 14. And We enjoin³ man
 بِوَالِدَيْهِ regarding his parents —
 حَمَلَتْهُ أُمُّهُ his mother carried⁴ him
 وَهَنَا عَلَى وَهْنٍ in weakness⁵ upon weakness
 وَفَصَّلَهُ and his weaning⁶
 فِي عَامَيْنِ in two years⁷ —
 أَنِ اشْكُرْ لِي that you be grateful to Me
 وَلِوَالِدَيْكَ and to your parents.⁸
 إِلَى الْمَصِيرِ To Me is the destination.⁹
 وَإِنْ جَاهَدَاكَ 15. But if they strive¹⁰ with you
 عَلَى أَنْ تُشْرِكَ on that you set partners with
 فِي مَا لَيْسَ لَكَ بِهِ Me that of which you have not
 عِلْمٌ any knowledge,
 فَلَا تُطِعْهُمَا then do not obey¹¹ them;
 وَصَاحِبُهُمَا but keep them in company¹²
 فِي الدُّنْيَا مَعْرُوفًا in the world with kindness;
 وَأَتَّبِعْ سَبِيلَ مَنْ and follow the way of those
 أَنَابَ إِلَى who turn in repentance¹³ to Me.

1. *لَا تُشْرِكْ* *lâ tushrik* = you do not associate, set partners, give a share (v. ii. m. s. imperative [prohibition] form 'ashraka, form IV of sharika [shirk/ sharikah], to share. See *lâ tushrikû* at 6:151, p. 457, n. 1).
2. i. e., with Allah. Note that *shirk* is called a grave transgression (*zulm*).
3. i. e., to be good to parents. See 29:8. *وَصَّيْنَا* *waṣṣaynâ* = we enjoined, made a behest, directed, made incumbent (v. i. pl. past in form II of *waṣṣâ* [wayy], to be joined, lightened, degraded. See at 29:8, p. 1267, n. 5).
4. *حَمَلَتْ* *hamalat* = she carried, bore, took the load of, became pregnant, conceived (v. iii. f. s. past from *hamala* [hamal], to carry. See at 19:22, p. 956, n. 1).
5. *وَهْنٌ* *wahn* = weak, weakness, feebleness, enervation. See *wahana* at 19:4, p. 950, n. 6.
6. *فَصَّلَ* *fīṣṣal* = weaning, to wean.
7. i. e., the carrying, giving suck and weaning in two years.
8. Note that the duty of gratitude to parents is placed immediately after the duty of gratitude to Allah.
9. So you shall then be called to account and requited accordingly. *مَصِيرٌ* *maṣīr* = destination, place at which one arrives, destiny. See at 25:15, p. 1142, n. 5).
10. *جَاهَدَا* *jâhada* = he fought, struggled hard, strove (v. iii. m. s. past from *jâhada*, form III of *jahada* [jahd], to strive. See at 29:8, p. 1267, n. 7).
11. Disobedience to parents is allowable only if and when they try to compel setting partners with Allah. *لَا تُطِيعُوا* *lâ tuṭī'û* = do not obey, follow, abide by, comply with (v. ii. m. s. imperative [prohibition] from 'aṭâ'a, form IV of *ṭâ'a* [taw'], to obey. See at 29:8, p. 1267, n. 9).
12. *صَاحِبٌ* *ṣāhib* = accompany, give company, keep in company (v. ii. m. s. imperative from *ṣāhaba*, form III of *ṣahiba* [ṣuḥbah / ṣahābah / ṣiḥābah], to be a companion. See *lâ tuṣāhib* at 18:76, p. 938, n. 9).
13. *أَنَابَ* *'anāba* = he turned in repentance, deputed (v. iii. m. s. past in form IV of *nāba* [nawb/manāb/niyābah] to represent, to return from time to time. See at 13:27, p. 776, n. 2).

ثُمَّ إِلَىٰ مَرْجِعِكُمْ 1 Then to Me will be your return¹

فَأُنَبِّئُكُمْ 2 and I shall inform² you

بِمَا كُنْتُمْ تَعْمَلُونَ 3 of what you use to do.³

﴿١٥﴾

يَبْنَىٰ 16. "O my sonny,

إِنَّمَا إِنَّكَ مِنْقَالٌ 4 verily if it is the weight⁴ of

حَبَّةٍ مِنْ خَرْدَلٍ 5 a grain⁵ of mustard⁶

فَتَكُنْ فِي صَخْرَةٍ 7 and it is in a rock⁷

أَوْ فِي السَّمَوَاتِ 8 or in the heavens

أَوْ فِي الْأَرْضِ 9 or in the earth,

يَأْتِ بِهَا اللَّهُ 10 Allah will bring it forth.

إِنَّ اللَّهَ لَظَلِيفٌ 11 Verily Allah is All-Subtle,⁸

خَبِيرٌ 12 All-Aware.⁹

يَبْنَىٰ 17. "O my sonny,

أَقِمِ الصَّلَاةَ 13 duly perform the prayer

وَأْمُرْ بِالْمَعْرُوفِ 14 and enjoin¹⁰ the approved¹¹

وَأَنْهَ عَنِ الْمُنْكَرِ 15 and forbid the disapproved;¹²

وَأَصْبِرْ عَلَىٰ 16 and be patient over

مَا أَصَابَكَ 17 what befalls you.

إِنَّ ذَلِكَ مِنْ 18 Verily these are of

عِزِّ الْأُمُورِ 19 the definitive¹³ of matters.¹⁴

1. مرجع *marji'* (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 29:8, p. 1267, n. 10).

2. أنبئ *'unabbi'u* = I inform, notify, advise (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubâ*], to be high. See at 29:8, p. 1267, n. 11).

3. i. e., consequences of what you do.

4. مثقال *mithqâl* (s.; pl. مثاقيل *mathâqîl*) = weight. See at 21:47, p. 1025, n. 11.

5. حبة *habbah* (s.; pl. حبات *habbât*) = grain, seed, pill, granule. See at 21:47, p. 1025, n. 12.

6. خردل *khardal* = mustard seeds, mustard. See at 21:47, p. 1025, n. 13.

7. صخرة *ṣakhrâh* (s.; pl. ṣakharât) = rock, boulder. See at 18:63, p. 935, n. 5.

8. لطيف *latîf* = All-Graceful, All-Subtle, Kind, fine, delicate, refined (active participle in the scale of *fa'il* from *laṭaṭa/laṭuṭa* [*luṭṭ/laṭāṭah*], to be kind and friendly, to be fine, delicate. See at 22:63, p. 1068, n. 3).

9. خبير *khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khbara* [*khubr /khibrah*] to be acquainted). See at 22:63, p. 1068, n. 5.

10. أُمِرْ *'u'mur* = bid, order, command, enjoin (v. ii. m. s. imperative from *'amara* [*'amr*], to order, to command. See at 20:132, p. 1010, n. 4).

11. معروف *ma'rûf* = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharī'ah* (pass. participle from *'arafa/urifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 22:41, p. 1061, n. 2).

12. i. e., disapproved talks, deeds and behaviour.

13. منكر *munkar* (pl. منكرات *munkarât*) = detested, disapproved, disavowed (passive participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nakûr/ nakîr*], not to know, to deny. See at 29:45, p. 1281, n. 6).

14. عزم *'ajm* = determination, resolution, decision, firm will, resolute, definitive. See at 3:186, p. 229, n. 9.

15. i. e., these are matters definitively enjoined and must be abided by.

وَلَا تَصْغُرْ 18. "And turn not in pride¹
خَدَّكَ لِلنَّاسِ your cheek² to men
وَلَا تَمْشِ فِي الْأَرْضِ and walk not³ in the earth
مَرَحًا in exultation.⁴
إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ Verily Allah likes not any
self-conceited⁵ arrogant."⁶

وَأَقْصِدْ 19. "And be modest⁷
فِي مَشْيِكَ in your walking
وَأَغْضِضْ مِنْ صَوْتِكَ and lower⁸ your voice.
إِنَّ أَنْكَرَ Verily the most disgusting⁹
الْأَصْوَاتِ of voices¹⁰
لِصَوْتِ الْحَمِيرِ is the voice of the ass."¹¹

Section (Rukû') 3

أَلَمْ تَرَ أَنَّ اللَّهَ 20. Do you not see that Allah
سَخَّرَ لَكُمْ has reduced to service¹² for you
مَا فِي السَّمَوَاتِ all that is in the heavens
وَمَا فِي الْأَرْضِ and all that is in the earth,
وَأَسْنَعَ عَلَيْكُمْ and has lavished¹³ on you
نِعْمَهُ His graces,
ظَهْرُهُ وَبَاطِنُهُ visible and invisible?
وَمِنَ النَّاسِ مَنْ And of men are such as

1. لا تصغر *lâ tuṣa'ir* = do not turn in pride/vanity/conceit (v. ii. m. s. imperative {prohibition} from *ṣa'ara*, form II of *ṣa'ira*, to turn face or shoulder in pride).

2. خد *khadd* (s.; pl. *khudūd*) = cheek, side.

3. لا تمش *lâ tamshi* = do not walk, go on foot, move on (v. ii. m. s. imperative {prohibition} from *tamshi* [*mashâ*, مشى *mashy*], to go on foot, to walk. See *yamshûna* at 25:63, p. 1157, n. 6).

4. مرح *marah* = glee, exultance, exultation, exuberance, hilarity, arrogance, conceit, haughtiness. See at 17:37, p. 884, n. 12.

5. مختال *mukhtâl* = self-conceited, vainglorious, egotistic (act. participle from *ikhâtala*, form VIII of *khâla* [*khayl*], to imagine, to suppose. See at 4:36, p. 257, n. 8).

6. فخور *fakhûr* = arrogant, proud, boastful. See at 11:10, p. 681, n. 5.

7. اقصد *iqṣid* = be modest, frugal, thrifty (v. ii. m. s. imperative from *qaṣada* [*qaṣd*], to proceed straightaway, to seek, to pursue, to intend. See *qâṣid* at 9:42, p. 525, n. 9.

8. اغضض *ughḡḡḡḡ* = lower, cast down (v. ii. m. s. imperative from *ghaḡḡa* [*ghaḡḡḡḡ/ghaḡḡḡḡḡḡ*], to lower, cast down).

9. أنكر *'ankar* = more/most disgusting, disagreeable, repugnant, loathsome (elative of *nakir*, act. participle of *nakira*, not to know. See *munkar* at 31:17, p. 1316, n. 12).

10. أصوات *'aṣwât* (pl.; s. *ṣawt*) = voices, sounds. See *sawt* at 17:64, p. 893, n. 13.

11. حمير *hamîr* (pl.; s. *ḥimâr*) = donkeys, asses. See at 16:8, p. 829, n. 10.

12. Allah has created everything in the heavens and the earth for the benefit of us. سخر *sakhkhara* = he brought to submission, made subservient, subjected, subdued, reduced to service (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 29:61, p. 1286, n. 12).

13. Allah's favours and graces on us are countless. أسن *'asbagha* = he bestowed abundantly, lavished, gave liberally, showered, made complete, ascribed (v. iii. m. s. past in form IV of *sabagha* [*subûgh*], to be abundant, to abound).

يُجَادِلُ فِي اللَّهِ disputes¹ about Allah

بِغَيْرِ عِلْمٍ without knowledge,

وَلَا هُدًى nor having guidance

وَلَا كِتَابٍ مُنِيرٍ nor a Book giving light.²

وَلِإِذَا قِيلَ لَهُمْ 21. And if it is said to them:

اتَّبِعُوا "Follow"³

مَا أَنْزَلَ اللَّهُ what Allah has sent down"

قَالُوا بَلْ نَتَّبِعُ they say: "Nay, we follow

مَا وَجَدْنَا what we have found"⁴

عَلَيْهِ مَا بَاءَنَا our fathers on."⁵

أَوْ لَوْ كَانَ الشَّيْطَانُ Even if Satan were

يَدْعُوهُمْ إِلَى عَذَابٍ calling⁶ them to the torment

السَّعِيرِ of the blazing furnace?⁷

وَمَنْ يُسْلِمْ 22. And whoever submits⁸

وَجْهَهُ إِلَى اللَّهِ his face⁹ to Allah

وَهُوَ مُحْسِنٌ and is a doer of good deeds¹⁰

فَقَدْ اسْتَمْسَكَ he has indeed got hold of¹¹

بِالْعُرْوَةِ الْوُثْقَى the support¹² most reliable.¹³

وَالِىَ اللَّهِ And to Allah

عَنْقَبَةٌ is the final outcome

الْأُمُورِ of all affairs.¹⁴

1. يجادل *yujādilu* = he argues, debates, controverts, disputes (v. iii. m. s. impfct. from *jādala*, form III of *jadala* [جادل *jadl*], to tighten. See at 22:8, p. 1047, n. 11).

2. i. e., to see the truth. منير *munîr* = he or that which gives light, enlightening, radiant, illuminating, brilliant, shining (active participle from 'anâra, form IV of *nâra* [nûr], to give light. See at 22:8, p. 1047, n. 12).

3. اتبعوا *ittabi'û* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'û*, form VIII of *tabi'û* [*taba'û*/*tabâ'û*], to follow. See at 29:12, p. 1268, n. 10).

4. وجدنا *wajadnâ* = we found, got (v. i. pl. past from *wajada* [wujûd], to find. See at 26:74, p. 1176, n. 3).

5. i. e., the religion on which we have found our fathers.

6. i. e., would they do so even if what they did was obviously Satanic? يدعو *yad'û* = he calls, calls upon, invites, invokes (v. iii. m. s. impfct. from *da'û* [du'û], to call. See at 22:12, p. 1049, n. 7).

7. سعي *sa'îr* = burning blaze, blazing furnace, inferno. See at 25:11, p. 1141, n. 3.

8. يسلم *yuslim(u)* = he submits, surrenders, delivers up (v. iii. m. s. impfct. from 'aslama, form IV of *salima* [salâmah/salâm], to be safe. See 'aslantu at 27:44, p. 1215, n. 13).

9. i. e., figuratively one's entire self. وجه *wajh* (s.; pl. *wujûh*) = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 28:88, p. 1264, n. 5.

10. محسن *muhsin* (s.; pl. *muhsinûn*) = one who does good deeds, beneficent, righteous (active participle from 'ihsân, form IV of *hasana* [ḥusn], to be good). See at 4:125, p. 299, n. 8.

11. استمسك *istamsaka* = he took or got hold of, held fast, caught, grasped, grabbed, clutched, seized, (v. iii. m. s. past in form X of *masaka* [mask], to grab. See at 2:256, p. 132, n. 8).

12. عروة *'urwah* (pl. *'uran*) = grip, hold, handle, tie, support, bond, loop. See at 2:256, p. 132, n. 9.

13. وثقى *wuthqâ* (fem. of *awthaq*, elative of *wathîq*) = more/most firm, strong, secure. See at 2:256, p. 132, n. 10.

14. i. e., His is the final decision on all matters.

23. And whoever disbelieves,
let there not sadden¹ you
his disbelief.
To Us will be their return;²
then We shall inform³ them
of what they did.
Verily Allah is All-Knowing
of the secrets of the hearts.⁴
24. We let them enjoy⁵
for a while;
then We shall oblige⁶ them
to a punishment very severe.⁷
25. And if you ask⁸ them:
"Who created⁹ the heavens
and the earth",
they would surely say: Allah.¹⁰
Say: "All the praise is
for Allah".¹¹
Nay, most of them
do not know.
26. To Allah belongs

1. *lâ yahzûn* = let him or it not make sad, grieve (v. iii. m. s. imperative [prohibition] from *hazana* [*huzn/hazan*], to make sad.). Note that with *kasrah* under the middle letter (*hazina/yahzanu*) the verb gives an intransitive sense, meaning he became sad, he grieves. See *yahzun* at 3:176, p. 224, n. 9).

2. *marji'* (s.; pl. *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 31:15, p. 1316, n. 1).

3. i. e., shall quite them for what they did. *nunabbi'u* = we notify, inform, make know, apprise (v. i. pl. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 18:103, p. 947, n. 3).

4. *ṣudûr* (pl.; sing. *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-ṣudûr* = possessors of hearts, i. e., the secrets that occupy the hearts. See at 20:10, p. 1268, n. 6.

5. *numatti'u* = we make /let (someone) enjoy, give to enjoy (v. i. m. pl. impfct. from *matta'a*, form II of *mata'a* [*mat'/mut'ah*], to carry away. See at 11:48, p. 695, n. 6).

6. *naḍṭarru* = we constrain, compel, force, oblige, coerce (v. i. pl. impfct. form *iḍṭarra*, form VIII of *ḍarra* [*ḍarr*], to harm, impair. See *muḍṭarr* at 27:62, p. 1221, n. 5).

7. *ghalīẓ* = sacred, inviolable, solid, tough, harsh, severe. See at 14:17, p. 793, n. 2.

8. *sa'alta* = you asked, enquired, implored, abjured (v. ii. m. s. past from *sa'ala* [*sa'âl/mas'alah*], to ask, to enquire, to implore. See *yas'alûna* at 9:65, p. 604, n. 11).

9. *khalaga* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 31:10, p. 1313, n. 5).

10. The polytheists recognize Allah as the Creator-Lord (*rubûbiyyah*); but they set partners with Him in worship and invocation.

11. This is an assertion of *tawhîd*. Note the significance of the definite article *al* which signifies totality as well as exclusiveness and means that all the praise and adoration is due to Allah and that none else is entitled to it.

مَا فِي السَّمَوَاتِ all that is in the heavens

وَالْأَرْضِ and the earth.¹

إِنَّ اللَّهَ Verily Allah, He is the One

هُوَ الْعَزِيزُ Above Want,²

الْحَمِيدُ the All-Praiseworthy.³

وَلَوْ أَنَّمَا فِي الْأَرْضِ 27. And were all that is in

مِنْ شَجَرَةٍ أَقْلَمٌ the earth of trees⁴ pens,⁵

وَالْبَحْرِ and the sea,⁶

يَمُدُّهُ مِنْ بَعْدِهِ there replenishing⁶ it after it

سَبْعَةَ أَبْحُرٍ seven seas,

مَا نَفِدَتْ exhausted⁸ would not be

كَلِمَاتُ اللَّهِ the Words of Allah.

إِنَّ اللَّهَ عَزِيزٌ Verily Allah is All-Mighty,⁹

حَكِيمٌ All-Wise.¹⁰

مَا خَلَقَكُمْ 28. Neither is your creation

وَلَا يَعْشَكُ nor is your resurrection¹¹

إِلَّا كَنَفْسٍ وَاحِدَةٍ but as one individual.¹²

إِنَّ اللَّهَ Verily Allah is

سَمِيعٌ بَصِيرٌ All-Hearing,¹³ All-Seeing.¹⁴

أَلَمْ تَرَ أَنَّ اللَّهَ 29. Do you not see that Allah

1. i. e., Allah has created these, His is the absolute control and authority over them and to Him Alone is due all worship and adoration.

2. *ghany* (s.; pl. 'aghniyâ') = above want, free from want, rich. See at 31:12, p. 1314, n. 10.

3. *hamîd* = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 31:12, p. 1314, n. 11.

4. *shajarah* (pl. *shajarât*) = tree. See at 2:35, p. 19, n. 4.

5. *aqlâm* (sing. *qalam*) = reed pens, pens, arrows for casting lots. See at 3:44, p. 173, n. 2.

6. i. e., the sea as ink.

7. *yamuddu* = he extends, respites, supports, assists, reinforces, replenishes (v. iii. m. s. impfct. from *madda* [*madd*] to extend, give an extension, to grant a respite. See at 2:15, p. 9, n. 2).

8. *nafidat* = she or it ran out, wore out, was depleted/exhausted/used up (v. iii. f. s. past from *nafida* [*nafad/nafâd*], to be exhausted/ used up. See *nafiga* at 18:109, p. 948, n. 10).

9. *azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 30:27, p. 1298, n. 7.
10. i. e., in His creation, rearing and management of the creation. *hakîm* (s.; pl. *hukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *hakama* [*hukm*], to pass judgement. See at 31:2, p. 1311, n. 3).

11. *ba'th* = resurrection, sending out, delegation, deputation. See at 30:56, p. 1309, n. 3.

12. i. e., in the same body and soul. *nafs* (s.; pl. *nufûs/anfûs*) = living being, person, individual, nature, self. See at 29:57, p. 1285, n. 9.

13. *samî'* = one who hears, All-Hearing, Intensely Listening (active participle in the scale of *fa'îl* from *samî'a* [*sam'* /*samâ'* /*samâ'uh* /*masma'*], to hear. See at 22:75, p. 1072, n. 11).

14. *başîr* = one who sees/observes, sightful, All-Seeing (act. participle in the scale of *fa'îl* from *başura/başîra* [*başar*], to see). See at 22: 75, p. 1072, n. 12.

يُولِجُ اللَّيْلَ makes the night enter¹
 فِي النَّهَارِ into the day
 وَيُولِجُ النَّهَارَ and makes the day enter
 فِي اللَّيْلِ into the night,
 وَسَخَّرَ and reduced to order²
 الشَّمْسَ وَالْقَمَرَ the sun and the moon,
 كُلٌّ يَجْرِي each running³
 إِلَى أَجَلٍ مُّسَمًّى to a term⁴ appointed,⁵
 وَرَأَى اللَّهَ and that Allah is
 بِمَا تَعْمَلُونَ خَبِيرٌ of what you do All-Aware?⁶



ذَٰلِكَ بِأَنَّ اللَّهَ 30. That is because Allah,
 هُوَ الْحَقُّ He is the Truth
 وَأَنَّ مَا يَدْعُونَ and that what they invoke⁷
 مِنْ دُونِهِ besides Him
 الْبُطْلُ is the falsehood;⁸
 وَأَنَّ اللَّهَ and that Allah,
 هُوَ الْعَلِيُّ He is the All-Exalted,⁹
 الْكَبِيرُ the All-Great.¹⁰

Section (Rukû') 4

أَلَمْ تَرَ 31. Do you not see
 أَنَّ الْفُلْكَ تَجْرِي that the ships¹¹ go on

1. يُولِجُ *yâliju* = he inserts, makes enter, thrusts, interpolates (v. iii. m. s. impfct. from *'awlaja*, form IV of *walaja* [*lijah/wulûj*], to enter, penetrate). This *'ayah*, like the *'ayah* 3:27 (p. 165) points to a significant scientific truth and is properly intelligible only in the light of modern knowledge. The night and the day are a continuous process, one receding into or gradually taking the place of the other – a fact which is possible and understandable only in the case of the earth's being a sphere and in constant rotation. See *tûliju* at 3:27, p. 165, n. 6).

2. سَخَّرَ *sakhkhara* = he brought to submission, made subservient, subjected, subdued, reduced to service/order (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 31:20, p. 1317, n. 12).

3. يَجْرِي *yajrî* = he runs, flows, streams, proceeds (v. iii. m. s. impfct. from *jarâ* [*jary*], to flow. See *tajrî* at 29:58, p. 1286, n. 2).

4. أَجَلٍ *'ajal* (pl. *'ajâl*) = appointed time, term, date, deadline. See at 30:8, p. 1292, n. 3.

5. مَسْمًى *musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (Passive participle {m. s.} from *sammâ* [to name], form II of *samâ* [*sumuwu/ samâ*'], to be high. See at 30:8, p. 1292, n. 4).

6. خَبِيرٌ *khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 31:16, p. 1316, n. 9.

7. يَدْعُونَ *yad'ûna* = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â*'], to call, to summon. See at 22:62, p. 1067, n. 7).

8. بَاطِلٌ *bâtîl* = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 16:72, p. 850, n. 11.

9. عَلِيٌّ *alîy* = high, exalted, lofty, elevated, sublime, All-Exalted. See at 22:62, p. 1067, n. 9.

10. كَبِيرٌ *kabîr* = big, great, enormous, grave thing, All-Great. See at 26:49, p. 1171, n. 10.

11. فُلُكٌ *fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 30:46, p. 1305, n. 9.

فِي الْبَحْرِ يَنْصَبُ اللَّهَ in the sea by Allah's grace
لِيُرِيَكُمْ that He may show¹ you
مِنْ آيَاتِهِ of His signs?
إِنَّ فِي ذَلِكَ لَآيَاتٍ Verily therein are signs
لِكُلِّ صَبَّارٍ for every firmly persevering²
شَكُورٍ and deeply grateful person.³

وَأِذَا غَشِيَهُمْ 32. And if there covers⁴ them
مَوْجٌ كَأَنَّ الْمَاطِلَ a wave like canopies⁵
دَعَا اللَّهَ they invoke Allah
مُخْلِصِينَ لَهُ making exclusive⁶ for Him
الَّذِينَ the worship;⁷
فَلَمَّا رَجَعْتَهُمْ but when He rescues⁸ them
إِلَى الْبَرِّ فَمِنْهُمْ to the land, some of them
مُقْنَصِدٌ adopt a middle course.⁹
وَمَا يَجْحَدُ But there deny¹⁰ not
بِآيَاتِنَا Our signs
إِلَّا كُلُّ خُنَّازٍ except every deceitful¹¹
كُفُورٍ and stark infidel.

يَا أَيُّهَا النَّاسُ 33. O mankind,
اتَّقُوا رَبَّكُمْ beware of your Lord;
وَأَخْشَوْا يَوْمًا and fear a day when

1. يري *yuriya(rî)* = he shows, makes see (v. iii. m. s. impfct. from 'arâ, form IV of ra'â [ra'yru'yah], to see. The final letter takes *fathah* for a hidden 'an in li (li of motivation) coming before the verb. See *yurî* at 7:27, p. 473, n. 12).

2. صابر *ṣabbâr* = firmly patient, extremely persevering (act. participle in the intensive scale of fa'âl from ṣabara [ṣabr], to be patient. See at 14:5, p. 787, n. 7).

3. شكور *shakûr* = deeply grateful, greatly thankful, intensely appreciative (act. participle in the intensive scale of fa'âl from shakara [shukr/shukrân], to thank. See *yashkurâna* at 17:3, p. 873, n.5).

4. غشي *ghashiya* = he or it covered, wrapped, enveloped (v. iii. m. s. past from *ghashâwah*, to cover. See at 20:78, p. 994, n. 8).

5. ظلل *ẓulal* (sing. ẓullah) = shades, canopies, tents. See at 2:210, p. 101, n. 1.

6. مخلصين *mukhlîṣîn* (pl.; acc./gen. of mukhlîṣ; sing. mukhlîṣ) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from 'akhlaṣa, form IV of khalaṣa [khlulâṣ], to be pure. See at 29:65, p. 1288, n. 7).

7. دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 29:65, p. 1288, n. 8.

8. نجى *najîa* = he rescued, saved, delivered (v. iii. m. s. past in form II of *najâ* [najw/najâ'/najâh], to save. See at 29:65, p. 1288, n. 9).

9. i. e., between belief and unbelief, sitting on the fence. مقتصد *muqtaṣid* = one who adopts a middle course, well poised, balanced, on an even keel, frugal. (Active participle from *iqṭaṣada*, form VIII of *qaṣada* [qaṣd], to go straightaway, to go to see, to seek).

10. يجهد *yajhadu* = he rejects, negates, denies, disavows, repudiates, refuses (v. iii. m. s. impfct. from *jahada* [jahd/juhûd], to reject, to deny. See at 29:49, p. 1283, n.).

11. خنّاز *khattâr* = treacherous, deceitful, betrayer (act. participle in the scale of fa'âl from *khatarâ* [khatr], to betray).

12. كفور *kafûr* = extremely ungrateful, wantonly unbelieving, stark infidel (act. participle in the scale of fa'âl from *kafara* [kufr], to cover, to be an infidel. See at 22:38, p. 1059, n. 11).

لَا يَجْزِي there will not repay¹
 وَالِدٌ عَنْ وَلَدِهِ a father for his son
 وَلَا مَوْلُودٌ هُوَ جَارٌ nor will a child be repaying²
 عَنْ وَالِدِهِ شَيْئًا for his father in any way.
 إِنَّ وَعْدَ اللَّهِ Verily the promise³ of Allah
 حَقٌّ is true.⁴
 فَلَا تَغُرَّنَّكُمْ So let there not deceive⁵ you
 الْحَيَاةُ الدُّنْيَا the worldly life
 وَلَا يَغُرَّنَّكُمْ nor should there beguile you
 بِاللَّهِ الْعَرُورُ about Allah the deceiver.⁶
 34. Verily Allah,
 عِنْدَهُ with Him lies
 عِلْمُ السَّاعَةِ the knowledge of the Hour;
 وَيُنْزِلُ الْغَيْثَ and He sends down⁷ the rain⁸
 وَيَعْلَمُ and He knows
 مَا فِي الْأَرْحَامِ what is in the wombs;⁹
 وَمَا تَدْرِي نَفْسٌ and no individual knows¹⁰
 مَاذَا تَكْسِبُ غَدًا what he will earn¹¹ tomorrow,¹²
 وَمَا تَدْرِي نَفْسٌ nor any individual knows
 بِأَيِّ أَرْضٍ تَمُوتُ at what land he will die.
 إِنَّ اللَّهَ عَلِيمٌ Verily Allah is All-Knowing,
 خَبِيرٌ All-Aware.

1. i. e., *yajzi* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزأ], to reward, to repay. See at 16:32, p. 837, n. 9).
2. i. e., everyone will be individually accountable for his deeds.; and no relative or friend will be of any avail. *jâzin* = one who is going to repay, one who recompenses (act. participle from *jazâ*. See n. 1 above).
3. i. e., the promise about Resurrection and Judgement. وعد *wa'd* (s.; pl. *wa'ûd*) = promise. See at 30:60, p. 1310, n. 8.
4. i. e., it is certain to come.
5. i. e., *la taghurranna* = let she or it not deceive, she or it should not deceive, beguile, delude (v. iii. f. s. emphatic prohibition from *gharra* [ghurûr], to deceive. See *la yaghurranna* at 3:196, p. 233, n. 10).
6. i. e., Satan. غرور *gharûr* = one or that which deceives, deceptive (act. participle in the scale of *fa'ûl* from *gharra*. See n. 6 above).
7. يَنْزِلُ *yunazzilu* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [nuzûl], to come down. See at 30:24, p. 1297, n. 7).
8. None else can do this. غيث *ghayth* (s.; pl. *ghuyûth*) = rain, rain in profusion.
9. أَرْحَامٌ *'arhâm* (pl.; sing. رحم *rahim/rihm*) = wombs, uterus, kinship, blood relationships. See at 13:8, p. 767, n. 3.
10. تَدْرِي *tadrî* = she knows, is aware (v. iii. f. impfct. from *darâ* [dirâyah], to know. See *tadrûna* at 4:11, 242, n. 3).
11. تَكْسِبُ *taksibu* = she acquires, earns, gains (v. iii. f. s. impfct. from *kasaba* [kasb], to earn, acquire. See at 13:42, p. 782, n. 11).
12. غَد *ghad* = tomorrow, the following day. See *ghadawta* at 3:121, p. 204, n. 2.

إِنَّا Indeed We are

مِنَ الْمُعْجِرِينَ on the culprits¹

مُنْعِمُونَ going to inflict retribution.²

Section (Rukû') 3

وَلَقَدْ آتَيْنَا 23. And indeed We had given

مُوسَى الْكِتَابَ Mûsâ the Book.

فَلَا تَكُن فِي مِرْيَةٍ مِنْ

لِقَائِهِ the encounter⁴ with it;⁵

وَجَعَلْنَاهُ هُدًى and We set it as guidance

لِبَنِي إِسْرَءِيلَ for the Children of Isrâ'îl.

وَجَعَلْنَا 24. And We appointed

مِنْهُمْ أَيْمَةً from them leaders⁶

يَهْدُونَ بِأَمْرِنَا guiding⁷ by Our command⁸

لَمَّا صَبَرُوا as long as they persevered⁹

وَكُنَّا آيَاتِنَا and had been in Our signs

يُوقِنُونَ believing firmly.¹⁰

إِنَّ رَبَّكَ 25. Verily your Lord,

هُوَ يَفْصِلُ بَيْنَهُمْ He will judge¹¹ between them

يَوْمَ الْقِيَامَةِ on the Day of Resurrection

فِيمَا كَانُوا فِيهِ about what they had been

يَخْتَلِفُونَ in disagreement.¹²

1. *mujrimîn* (pl.; acc./gen. of *mujrimûn*;

s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [jarm], to commit a crime. See at 28:17, p. 1237, n. 3).

2. *muntaqimûn* (pl.; s. *muntaqim*) = those who take revenge, inflict retribution (act. participle from *intaqama*, from VIII of *naqama/naqima* [naqm/ naqam], to revenge. See *intaqamnâ* at 30:47, p. 1306, n. 1).

3. *miryah* = doubt, misgivings. See at 22:55, p. 1065, n. 7.

4. *liqâ'* = meeting, encounter. See at 30:8, p. 1292, n. 5.

5. i. e., be not in doubt about the receipt of the Book that has been sent down to you. Some commentators take the pronoun *hi* to refer to Mûsâ, peace be on him, and interpret it as the meeting with him during the *isrâ'*.

6. *'a'imma* (pl.; s. *'imâm*) = leaders. See at 28:41, p. 1246, n. 9.

7. i. e., the people. *yahdûna* = they guide, show the way (v. iii. m. pl. impfct. from *hadâ* [hady / hudan / hidâyah], to guide, to show. See at 21:73, p. 1031, n. 10).

8. *'amr* (s.; pl. *'awâmir* / أمر / *'umûr*) = order, command, decree / matter, issue, affair. See at 32:6, p. 1325, n. 8.

9. i. e., bore hardships and persecutions for the sake of the faith. *ṣabarû* = they bore with patience, persevered, endured (v. iii. m. pl. past from *ṣabara* [ṣabr], to be patient. See at 29:59, p. 1286, n. 7).

10. *yūqinûna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., impfct. form *'ayqana*, form IV of *yaqina* [yaqn/yaqîn], to be sure, be certain. See at 31:4, p. 1311, n. 7).

11. *yafsilu* = he distinguishes, separates, isolates, judges, decides (v. iii. m. s. impfct. from *faṣala* [faṣl], to separate, to make a decision. See *faṣṣalnâ* at 22:17, p. 1051, n. 4).

12. *yakhtalifûna* = they disagree, differ (from one another), are at variance, dispute, quarrel (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [khalf] to follow, to succeed. See at 27:76, p. 1225, n. 4).

32. SÛRAT AL-SIJDAH (Prostration)

Makkan: 30 'āyahs

This is a Makkan *sûrah*. Like the other Makkan *sûrahs* it also deals with the fundamentals of the faith, namely, belief in Allah, the Book (*Qur'ân*), the Prophet, Resurrection, Judgement, reward and punishment. It starts with stressing the fact that the *Qur'ân* has been sent down by Allah and gives a reply with cogent arguments to the allegation of the unbelievers that it was fabricated by the Prophet. It also draws attention to the wonderful creation of Allah, the universe, and dispels the doubts of the unbelievers regarding resurrection, judgement, reward and punishment. The *sûrah* is called *al-sijdah* (Prostration) with reference to the description of the believers ('*āyah* 15) who prostrate themselves when they hear the '*āyahs* of the *Qur'ân*.



الْحَمْدُ لِلَّهِ الَّذِي

1. 'Alif - Lām - Mīm.¹

تَنْزِيلُ

2. The sending down²

الْكِتَابِ

of the Book,

لَا رَيْبَ فِيهِ

no doubt³ is therein,

مِنْ رَبِّ الْعَالَمِينَ

is from the Lord of all beings.⁴

قُلْ

3. Or do they say:

أَمْ يَقُولُونَ

أَفَرَأَى

"He has fabricated⁵ it"?

بَلْ هُوَ الْحَقُّ

Nay, it is the truth

مِنْ رَبِّكَ

from your Lord

لِتُنذِرَ قَوْمًا

that you may warn⁶ a people

مَا آتَنَّهُمْ

to whom had not come

مِنْ نَذِيرٍ مِّنْ قَبْلِكَ

any warner before you,

لَعَلَّهُمْ

maybe that they

يَهْتَدُوا

receive guidance.⁷

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. This is a reiteration that the *Qur'ân* was sent down by Allah. It was no composition of the Prophet's, peace and blessings of Allah be on him, nor of anyone else. *tanzîl* = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 26:192, p. 1195, n. 5.

3. i. e., there is no doubt that it has been sent down by Allah. *rayb* = doubt, suspicion, misgivings. See at 22:7 p. 1047, n. 9.

4. *alamîn* 'alamîn (acc./gen. of *alam*); sing. *alam* = *alam*, i. e., any being or object that points to its Creator; sing. (*alam*) = all beings, creatures. See at 29:28, p. 1275, n. 1).

5. *iftarâ* = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise. See at 25:4, p. 1138, n. 10).

6. The address is to the Prophet, peace and blessings of Allah be on him. *tundhira(u)*

= you warn, caution (v. ii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr* /*nudhâr*], to dedicate, to vow. The final letter takes *fathah* because of an implied '*an* in li of motivation coming before the verb. See at 28:46, p. 1248, n. 5).

7. *yahtadûna* = they receive guidance, find way, are guided (v. iii. m. pl. impfct. from *ihadâ*, form VIII of *hadâ* [*hady* / *hudan* / *hidâyah*], to guide, to show the way. See at 28:64, p. 1255, n. 6).

اللَّهُ الَّذِي	4. Allah is He Who
خَلَقَ السَّمَوَاتِ	created ¹ the heavens
وَالْأَرْضَ وَمَا	and the earth and all that is
بَيْنَهُمَا	between the two
فِي سِتَّةِ أَيَّامٍ	in six days;
ثُمَّ اسْتَوَىٰ	then He took position ²
عَلَى الْعَرْشِ	on the Throne. ³
مَا لَكُمْ مِنْ دُونِهِ	You do not have besides Him
مِنْ وَلِيٍّ	any friend-protector ⁴
وَلَا سَمِيعٍ	nor any intercessor. ⁵
أَفَلَا	Will you not then
تَتَذَكَّرُونَ ﴿١﴾	bear in mind? ⁶
يُدَبِّرُ الْأَمْرَ	5. He regulates ⁷ the affair ⁸
وَمِنَ السَّمَاءِ إِلَى الْأَرْضِ	from the heaven to the earth
ثُمَّ يَعْرُجُ إِلَيْهِ	then it goes up ⁹ to Him
فِي يَوْمٍ	in a day
كَانَ مِقْدَارُهُ	the measure ¹⁰ of which is
أَلْفَ سَنَةٍ	a thousand years
مِمَّا تَعُدُّونَ ﴿٢﴾	of what you count. ¹¹
ذَٰلِكَ	6. Such is
عِلْمُ الْغَيْبِ	the Knower of the unseen
وَالشَّهَادَةُ الْعَزِيزُ	and the seen, ¹² the All-Mighty
الرَّحِيمُ ﴿٣﴾	the Most Merciful.

1. خلق *khalāqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 31:10, p. 1313, n. 5).

2. i. e., in such manner as befits the Sublimity of Allah. استوى *istawā* = he became even (i. e., took position), well balanced, straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawīya* [*siwan*], to be equal. See at 28:14, p. 1235, n. 8).

3. عرش *arsh* = throne. See at 27:42, p. 1215, n. 1.

4. ولي *walī* (s.; pl. أولياء *awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 29:22, p. 1272, n. 5.

5. The polytheists say that the deities they worship will intercede for them with Allah on the Day of Judgement. The 'ayah points out the mistake in this claim. شفيع *shafī'* (s.; pl. *shufa'a*) = intercessor, advocate (active participle in the scale of *fa'il* from *shafa'a* (*shaf'*), to double, to attach. See at 10:3, p. 636, n. 6.

6. تذكرون *tatadhakkarūna* = you bear in mind, remember (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr*/ *tadhkār*], to remember. See *yatadhakkarūna* at 14:25, p. 796, n. 11).

7. يدبر *yudabbiru* = he arranges, organizes, regulates, directs, conducts (v. iii. m. s. impfct. from *dabbara*, form II of *dubara* [*dubār*], to turn one's back, to pass. See at 13:2, p. 764, n. 5).

8. أمر *'amr* (s.; pl. أوامر *'awāmīr* / أمور *'umūr*) = order, command, decree / matter, issue, affair. See at 27:32, p. 1211, n. 7.

9. يرجع *ya'ruju* = he or it goes up, ascends, rises, mounts (v. iii. m. s. impfct. from *'araja* [*'urāj*], to ascend. See *ya'rujūna* at 15:14, p. 810, n. 3).

10. مقدار *miqdār* (s.; pl. *maqādīr*) = measure, amount, scale, extent in space and time. See at 13:8, p. 767, n. 6.

11. Here is a clear indication of the relativity of time and space. تعدون *ta'uddūna* = you count, number, reckon (v. ii. m. pl. impfct. from *'adda* [*'add*], to count. See at 22:47, p. 832, n. 14.

12. شهادة *shahādah* = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 24:4, p. 1107, n. 4.

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلَقَ الْإِنْسَانَ مِنْ طِينٍ ﴿٧﴾	7. Who perfected ¹ everything in its creation and initiated ² the creation of man ³ out of clay. ⁴
ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلالَةٍ مِنْ مَاءٍ مَّهِينٍ ﴿٨﴾	8. Then He set ⁵ his progeny ⁶ out of a breed ⁷ of fluid quite despicable. ⁸
ثُمَّ سَوَّاهُ وَنَفَعَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾	9. Then He duly shaped ⁹ him and blew ¹⁰ into him of his breath of life. ¹¹ And He appointed for you hearing, ¹² and the eyes ¹³ and the hearts. ¹⁴ Little is that you express gratitude. ¹⁵
وَقَالُوا أَوَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ	10. And they say: "Is it when we get lost ¹⁶ in the earth, will we indeed be in a creation anew?"

1. *ahsana* = he made good, perfected, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of *hasuna* [*husn*], to be good. See at 12:10, p. 758, n. 10).
2. *bada'a* = he started, began, initiated (v. iii. m. s. past from the root *bad'*, to start. See at 12:76, p. 750, n. 1).
3. i. e., 'Ādam, peace be on him.
4. *ṭīn* = clay, soil. See at 28:38, p. 1245, n. 10.
5. *ja'ala* = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 30:54, p. 1308, n. 5).
6. *nasl* = offspring, progeny, descendants. See at 2:205, p. 99, n. 9.
7. *sulālah* (s.; pl. *sulālāt*) = progeny, offspring, family, race, strain, breed, stock. See at 23:12, p. 1077, n. 6.
8. *mahīn* = despicable, weak, mean, paltry, little. See *muhīn* at 31:6, p. 1312, n. 9.
9. *sawwā* = he straightened, duly shaped, made equal, made good, put in order, smoothed (v. iii. m. s. past in form II of *sawīya* [*siwan*], to be equal. See at 18:37, p. 925, n. 6).
10. i. e., by sending the angel. *nafakha* = he blew, breathed, (v. iii. m. s. past from *nafkh*, to blow. See *nafakhnā* at 21:91, p. 1037, n. 14).
11. *rūḥ* (s.; pl. *'arwāḥ*) = breath of life, soul, spirit, *waḥy*, Jibrīl. See at 19:17, p. 954, n. 9.
12. *sam'* = hearing, to listen, sense of hearing, ears. See at 23:78, p. 1094, n. 8.
13. *'abṣār* (sing. *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 24:44, p. 1125, n. 3).
14. *'af'idah* (pl.; s. *fu'ād*) = hearts. See at 16:78, p. 853, n. 5.
15. i. e., by obeying and worshipping Him Alone. *tashkurūna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrān*], to thank, express gratitude. See at 28:73, p. 1288, n. 3).
16. i. e., *ḍalalnā* = we got lost, went astray, strayed (v. iii. m. pl. past from *ḍalāl/ḍalālāh*, to loose one's way. See *ḍalla* at 28:92, p. 1230, n. 3).

بَلَّغَهُمْ Nay, they are in
بَلَّغَهُم the meeting¹ with their Lord
كُفْرُونِۖۙ unbelievers.

قُلْ 11. Say:
يَتُوفَّكُم "There will take you fully²
مَلَكَ الْمَوْتِ الَّذِي the angel of death who
وَكُلَّكُمْ will be given charge³ of you.
ثُمَّ إِلَىٰ رَبِّكُمْ Then to your Lord
تُرْجَعُونَ you will all be taken back.⁴

Section (Rukû') 2

وَلَوْ تَرَىٰ 12. And if you see
إِذِ الْمُنْجَرِمُونَ when the culprits⁵
نَاكِسُو رُءُوسِهِمْ will stoop⁶ their heads
عِنْدَ رَبِّهِمْ before their Lord:
رَبَّنَا أَبْصَرْنَا "Our Lord, we have seen⁷
وَسَمِعْنَا and heard,⁸
فَاَنْتِجْنَا so send us back⁹
نَعْمَلْ صَالِحًا we shall act rightly.¹⁰
إِنَّا مُوقِنُونَ We indeed believe firmly.¹¹

وَلَوْ شِئْنَا 13. And were We to will,

1. i. e., in the hereafter. لِقَاءَ *liqâ'* = meeting, encounter. See at 30:8, p. 1292, n. 5.

2. يَتُوفِّي *yatawaffâ* = he takes fully, receives in full, causes to die (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ*/'*wafy*], to be perfect, to fulfil. See at 16:70, p. 849, n. 6).

3. وَكُلَّ *wukkila* = he was entrusted, put in charge, authorized, empowered, assigned, commissioned, appointed as agent or representative (v. i. pl. past from *wakkala*, form II of *wakala* [*wakl*/'*wukûl*], to entrust. See *wakkalnâ* at 6:89, p. 427, n. 3).

4. i. e., after resurrection for judgement, reward and punishment. تُرْجَعُونَ *turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 30:11, p. 1293, n. 9).

5. مُجْرِمُونَ *mujrimûn* (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from '*ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 28:78, p. 1260, n. 8).

6. i. e., on the Day of Judgement. نَاكِسُوا *nâkisû(n)* = those stooping, lowering, bowing, bending, tilting, retracting, turning over (act. participle from *nakasa* [*naks*], to turn over, to lower. The terminal *nûn* is dropped because of the genitive construction).

7. i. e., they will say: Our Lord, we have seen. أَبْصَرْنَا *abşarnâ* = we saw, perceived, discerned, recognized (v. iii. m. pl. past in form IV of *başura*/*başira* [*başar*], to see, to look. See *abşara* at 6:104, p. 435, n. 4).

8. سَمِعْنَا *sami'nâ* = we listened, heard (v. i. pl. past from *sami'a* [*sam'* /*samâ'* /*samâ'ah* /*masma'*], to hear. See at 23:24, p. 1081, n. 5).

9. i. e., to the worldly life. ارْجِعْ *irji'* = you go back, return, send back (v. ii. m. s. imperative from *raja'a* (*rujû'*), to return, go back. See at 12:50, p. 740, n. 11).

10. سَالِحًا *şâlih* = good, right, proper, sound (act. participle from *şalaha*/*şaluha* [*şalâh*/'*şulûh*/'*maşlahah*], to be good, right, proper. See at 30:44, p. 1304, n. 11).

11. مُوقِنُونَ *mûqinûn* (pl.; s. *mûqin*) = those believing with certitude, firmly convinced, are sure (active participle from '*ayqana*, form IV of *yaqina* [*yaqn*/'*yaqîn*], to be sure, be certain. See *mûqinin* at 26:24, p. 1167, n. 2).

لَا يَنْتَ We would surely have given
 كُلِّ نَفْسٍ هُدًى her every person his guidance,¹
 وَلَكِنْ حَقَّ الْقَوْلُ but due became² the word³
 مِنِّي from Me
 لَا أَمْلَأَنَّ جَهَنَّمَ that I shall surely fill⁴ hell
 مِنَ الْجِنَّةِ وَالنَّاسِ with jinn and men
 أَجْمَعِينَ one and all.⁵

فَذُوقُوا 14. So have the taste,⁶
 بِمَا نَبِيتُمْ for you had forgotten⁷ the
 لِقَاءَ يَوْمِكُمْ هَذَا meeting of this day of yours;
 إِنَّا نَسِيتُكُمْ We have forgotten you;
 وَذُوقُوا عَذَابَ and taste the punishment
 الْخُلْدِ of endless duration⁸
 بِمَا كُنْتُمْ تَعْمَلُونَ for what you used to do.

إِنَّمَا يُؤْمِنُ 15. Verily there but believe
 بِآيَاتِنَا الَّذِينَ in Our signs those who,
 إِذَا ذُكِّرُوا بِهَا when reminded⁹ of them,
 خَرُّوا سُجَّدًا fall down¹⁰ prostrate¹¹
 وَسَبِّحُوا بِحَمْدِ and glorify¹² with the praise
 رَبِّهِمْ وَهُمْ of their Lord and they
 لَا يَسْتَكْبِرُونَ do not turn arrogant.^{13*}

1. هدى *hudan* = guidance. See at 31:3, p. 1311, n. 4.
2. i. e., because of their unbelief, intransigence and wrong-doing. *حق* *haqqa* = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *haqq*. See at 28:63, p. 1254, n. 9).
3. i. e., sentence of punishment.
4. *لا-أملأ-أنا* *la-'amla'anna* = I shall surely fill (v. i. s. impfct. emphatic from *mala'a* [*mal' / mal'ah / mil'ah*], to fill, to fill up. See at 11:119, p. 720, n. 6).
5. i. e., of the wrong-doers. *أجمعين* *'ajma'in* (pl.; acc./gen. of *'ajma'ân*; s. *'ajma'*) = all, one and all, whole, entire. See at 26:49, p. 1172, n. 2.
6. i. e., of punishment. *ذوقوا* *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq / madhâq*], to taste. See at 29:55, p. 1285, n. 6).
7. *نسيتم* *nasitum* = you (all) forgot, became oblivious (v. ii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See *nasita* at 20:126, p. 1008, p. 2).
8. *خلد* *khuld* = eternity, endless duration, perpetuity. See at 25:15, p. 1142, n. 1.
9. *ذكروا* *dhukkirû* = they were reminded (v. iii. m. pl. past passive from *dhakara* [*dhikr/tadhkâr*], to remember. See at 25:73, p. 1160, n. 2).
10. *خروا* *kharrû* = they fell down, fell, dropped (v. iii. m. pl. past from *kharra* [*khurr/khurûr*], to fall, fall down. See at 12:100, p. 758, n. 6).
11. *سجد* *sujjad* (pl., s. *sâjid*) = those who prostrate themselves, prostrate ones (active participle from *sajada* [*sujûd*], to prostrate oneself. See at 20:70, p. 991, n. 8).
12. *سبحوا* *sabbihû* = you (all) glorify, declare the sanctity, praise (v. ii. m. pl. imperative from *sabbaha*, form II of *sabaha* [*sabih/sibâhah*], to swim. In its form II the verb means to praise, to sing the glory. See *tusabbihû* at 19:11, p. 953, n. 4).
13. *يستكبرون* *yastakbirûna* = they turn arrogant/proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabara* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 21:19, p. 1017, n. 4).

* One should prostrate oneself on reading this 'âyah.

نَسَجَاتِ جُنُوبِهِمْ 16. Their sides withdraw¹
عَنِ الْمَضَاجِعِ from the beds²
يَدْعُونَ رَبَّهُمْ making prayer³ to their Lord
خَوْفًا وَطَمَعًا in fear and hope;⁴
وَمِمَّا رَزَقْنَاهُمْ and out of what We provide
يُنْفِقُونَ ﴿١٦﴾ for them they spend.⁵

فَلَا تَعْلَمُ نَفْسٌ 17. So no individual knows
مَا أُخْفِيَ لَهُمْ what is kept secret⁶ for them
مِنْ قُرَّةِ أَعْيُنٍ of the delight⁷ of eyes
جَزَاءً بِمَا as reward for what
كَانُوا يَعْمَلُونَ ﴿١٧﴾ they use to do.

أَفَمَنْ كَانَ 18. Is then the one who is
مُؤْمِنًا كَمَنْ a believer like the one
كَانَ فَاسِقًا who is defiantly sinful?⁸
لَا يَسْتَوُونَ ﴿١٨﴾ The do not equalize.⁹

أَمَّا الَّذِينَ آمَنُوا 19. As for those who believe
وَعَمِلُوا الصَّالِحَاتِ and do the good deeds¹⁰
فَلَهُمْ they shall have
جَنَّاتُ الدَّائِرِ gardens of habitation¹¹
نَزْلًا in hospitality¹²
بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾ for what they use to do.

1. *tatajâfâ* = she or it withdraws, shuns, avoids, loathes, has an aversion (v. iii. f. s. impfct. from *tajâfâ*, form VI of *jafâ* [*jafw/jafâ*]), to be rough, to shun, to avoid).

2. *madâji'* (pl.; sing. *madja'*) = beds, couches, places for lying down, dying-spots (adverb of place from *daja'a* [*dajâ'/dujâ'*], to lie down, lie on one's side. See at 3:154, p. 216, n. 3).

3. i. e., they sleep but little, being engaged in prayer. *yad'ûna* = they call, call upon, invite, invoke, pray (v. iii. m. pl. impfct. from *da'â* [*du'â'*]), to call, to summon. See at 31:30, p. 1321, n. 7).

4. i. e., fear of Allah's punishment and hope for His reward. *ṭama'* (s.; pl. *'aṭmâ'*) = hope, craving, desire. See at 30:24, p. 1297, n. 4.

5. i. e., in *zakâh* and *ṣadaqah*. *yunfiqûna* = they spend, expend (v. iii. m. pl. impfct. from *'anfuqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 28:54, p. 1251, n. 7).

6. *'ukhfiya* = he or it is kept secret, concealed, hidden (v. iii. s. impfct. passive from *'akhfâ*, form IV of *khafiya* [*khafâ'/khifâh/khufyah*]), to be hidden. See *'ukhfi'* at 20:15, p. 979, n. 3).

7. *qurrah* = delight, freshness, coolness. See at 28:9, p. 1233, n. 11.

8. *fâsiq* (s.; pl. *fâsiqûn*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*]), to stray from the right course, to renounce obedience. See *fâsiqûn* at 24:4, p. 1107, n. 5).

9. *yastawûna* = they equalize, are at par (v. iii. m. pl. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*]), to be equal. See at 16:75, p. 851, n. 11).

10. *ṣâliḥât* (f.; sing. *ṣâliḥah*; m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 31:8, p. 1313, n. 2.

11. *ma'wan* (s.; pl. *ma'awin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awiyy*]), to seek shelter. See at 29:24, p. 1274, n. 1).

12. *nuzul* (s.; pl. *'anzâl*) = that which is prepared for a guest, entertainment, hospitality. See at 18:106, p. 948, n. 6.

أَوَلَمْ يَهْدِ لَهُمْ 26. Is it not a guidance for them

كَمْ أَهْلَكْنَا how many We destroyed¹

مِنْ قَبْلِهِمْ before them

مِنَ الْقُرُونِ of the generations²

يَمْشُونَ فِي مَسْكِنِهِمْ they walk³ in their habitats?⁴

إِن فِي ذَلِكَ لَآيَاتٍ Verily therein are signs.

أَفَلَا يَسْمَعُونَ Will they not then listen?⁵



أَوَلَمْ يَرَوْا 27. Do they not see

أَنَّا سَوَّيْنَا the water to

إِلَى الْأَرْضِ الْجُرْزِ the land bereft of vegetation⁷

فَنُخْرِجُ and then bring out⁸

بِهِ زَرْعًا therewith green crops⁹

تَأْكُلُ مِنْهُ أَنْعَامُهُمْ whereof their cattle¹⁰ eat

وَأَنْفُسُهُمْ and they themselves?



أَفَلَا يَبْصُرُونَ Will they not then see?

وَيَقُولُونَ 28. And they say:

مَتَى هَذَا الْفَتْحُ "When will this decision¹¹ be,

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful?"¹²



قُلْ 29. Say:

يَوْمَ الْفَتْحِ "On the day of decision

لَا يَنْفَعُ there will not avail¹³

1. أَهْلَكْنَا 'ahlaknâ = we destroyed, annihilated (v.

i. pl. past from 'ahlaka, form IV of *halaka* [halk/ hulk/ halâk /tahlukah], to perish. See at 28:43, p. 1247, n. 1).

2. قُرُون *qurûn* (pl.; s. *qarn*) = generations, centuries, horns. See at 28:78, p. 1260, n. 3.

3. يَمْشُونَ *yamshûna* = they walk, go on foot, proceed, move along (v. iii. m. pl. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk. See 25:63, p. 1157, n. 6).

4. مَسَاكِن *masâkin* (pl.; s. *maskan*) = habitats, habitations, dwellings, homes, residences. See at 29:38, p. 1278, n. 9.

5. يَسْمَعُونَ *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [سامى /samâ' / samâ'ah /masma'], to hear. See at 30:23, p. 1297, n. 1).

6. نَسُوq *nasûqu* = we drive, urge on, pilot (v. i. pl. impfct. from *sâqa* [sawq/ siyâqah/ masâq], to drive, to urge on. See at 19:86, p. 973, n. 1).

7. جُرْز *juruz* = barren and bereft of vegetation. See at 18:8, p. 912.

8. نَخْرَجُ *nukhriju* = we bring out, produce, drive out, expel, dislodge (v. i. pl. impfct. from 'akhraja, form IV of *kaharaja* [kharûj], to go out, to leave. See at 22:5, p. 1046, n. 9).

9. زَرْع *zar'* (s.; pl. *zurâ'*) = seed, green crop, plantation, cultivation, corn-field. See at 18:32, p. 923, n. 14.

10. أَنْعَام *'an'âm* (pl.; s. *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 26:133, p. 1185, n. 8.

11. فَتْح *fath* (s., pl. *futûḥ*/فُتُوحَات *futûḥât*) = decision, opening, victory, final decree. See at 26:118, p. 1183, n. 3.

12. صَادِقِينَ *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqân*; s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [ṣadq/ ṣidq], to speak the truth. See at 29:29, p. 1275, n. 7).

13. يَنْفَعُ *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [naʿf], to be useful, be of use. See at 30:57, p. 1309, n. 5).

الَّذِينَ كَفَرُوا those who disbelieve

إِيْنَهُمْ their believing

وَلَا تَرْوُ nor will they

يُنْظَرُونَ be given a respite.¹

فَأَعْرِضْ عَنْهُمْ 30. So turn away² from them

وَانْتَظِرْ and await.³

إِنَّهُمْ مُنْتَظَرُونَ Verily they are awaiting.⁴

1. يَنْظُرُونَ *yunzarūna* = they are reprieved, given time/respite, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at. See at 21:40, p. 1023, n. 8).

2. أَعْرِضْ *'a'rid* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa* [*'arḍa*] [*'arḍ*], to be wide, to become visible. See at 15: 94, p. 825, n. 4).

3. i. e., wait to see what Allah will do with them. أَنْتَظِرْ *intazir* = you wait, await, look closely, look expectantly, bide time (v. ii. m. s. imperative from *intazara*, form VIII of *nazara*. See *intazirū* at 11:122, p. 721, n. 3).

4. i. e., they are waiting to see your harm and discomfiture. مُنْتَظَرُونَ *muntazirūn* (pl.; s. *muntazir*) = waiting ones, those awaiting (act. participle from *intazara*, see n. 3 above).

- وَأَمَّا الَّذِينَ 20. And as for those who
فَسَقُوا turn defiantly sinful¹
فَمَا وَهُمْ نَارُ their abode will be fire.
كُلَّمَا أَرَادُوا Each time they intend²
أَنْ يَخْرُجُوا مِنْهَا to get out³ of it
أَعِيدُوا فِيهَا they will be put back⁴ therein
وَقِيلَ لَهُمْ and it will be said to them:
ذُوقُوا "Have the taste⁵ of
عَذَابِ النَّارِ the punishment of the fire
الَّذِي كُنْتُمْ بِهِ in which you had been
تُكَذِّبُونَ disbelieving.⁶
- وَلَنَذِقَنَّهُمْ 21. And We will make them
مِنْ الْعَذَابِ الْأَدْنَى taste⁷ of the lesser⁸ torment
دُونَ الْعَذَابِ before the torment
الْأَكْبَرِ most stupendous,
لَعَلَّهُمْ يَرْجِعُونَ maybe that they return.⁹
- وَمَنْ 22. And who is
أَظْلَمُ a worse transgressor¹⁰
مِمَّنْ ذُكِّرَ than the one who is reminded
بِآيَاتِ رَبِّهِ of the signs of his Lord and
فَرَّ أَعْرَضَ عَنْهَا then he turns away¹¹ from them?

1. *fasaḡû* = they turned defiant, disobeyed, strayed from the right course, rebelled (v. iii. m. pl. past from *fasaqa* [*fisq/fusûq*], to stray from the right course, to renounce obedience. See at 17:16, p. 878, n. 4).
2. *'aradû* = they intended, desired, had in mind, wanted, designed (v. iii. m. pl. past from *'arâda* form IV of *râda* [*rawd*], to walk about. See at 22:22, p. 1052, n. 11).
3. *yakhrujû (na)* = they go out, leave, depart (v. iii. m. pl. impfct. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 5:33, p. 346, n. 9).
4. *'u'idû* = they were returned, reverted, put back, repeated (v. iii. m. pl. past passive from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See at 22:22, p. 1052, n. 13).
5. *dhûqû* = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 32:14, p. 1328, n. 6).
6. *tukadhhibûna* = you (all) cry lies, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhhaba*, form II of *kadhba* [*kidhb /kadhîb /kadhbah / kidhbah*], to lie. See at 23:105, p. 1100, n. 12).
7. *la+nudhîqanna* = we shall surely make (someone) taste, (v. i. pl. impfct. emphatic from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See n. 5 above).
8. *adnâ* = lesser, closer, lower, inferior, less, less significant, more suitable (relative of *dani*; f. *dunyâ*).
9. i. e., they repent and return to obedience by abandoning the doing of evil and misdeeds. *yarji'ûna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [*rujû*], to come back, return. See at 30:11, p. 1293, n. 9).
10. *'azlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker, worse transgressor (relative of *zâlim*. See at 29:68, p. 1289, n. 7).
11. *'a'raḡa* = he turned away, averted, evaded (v. ii. m. pl. past in form IV of *'aruda* [*'arḡ*], to be broad, wide, to appear, to show. See at 20:124, p. 1007, n. 8).

33. SÛRAT AL-'AḤZÂB (The Confederates)

Madinan: 73 'ayahs

It is a Madinan *sûrah* revealed between 5 and 7 H. It refers to the famous Battle of Khandaq (Trench) or Battle of the Confederates. The unbelieving Makkans formed an alliance with the Jewish tribe of Banû al-Naḍîr, who had already been expelled from Madina, and the Jewish tribe of Banû Qurayzah, who were still at Madina, together with the hypocrites and some other bedouin tribes like the Ghatafan and, with a combined and well-equipped army of 10,000, laid siege to Madina in Shawwâl, 5 H. with a view to rooting out the Muslims and Islam. The Muslims, under the guidance of the Prophet, peace and blessings of Allah be on him, and on the suggestion of Salmân al-Fârîsî, had already dug a deep ditch (*khandaq*) round the exposed parts of Madina to withstand the attack. The siege lasted for more than three weeks during which the Jewish tribe of Banû Qurayzah and the hypocrites secretly attempted to help the enemy. Ultimately all their attempts were foiled and the Confederate army were obliged to withdraw in utter disarray and confusion. The conquest and expulsion of Banû Qurayzah followed shortly, which is also referred to in the *sûrah*.

Besides referring to these events and to the intrigues and conduct of the hypocrites and Allah's help for the believers, the *sûrah* lays down that adopted sons are not to be regarded as sons but they are to be ascribed to their real fathers, that the *jâhili* custom of *zihâr* (comparing the wife's back with the back of the husband's mother) does not constitute a proper divorce, that Muslim women should wear *hijâb* (covering) and that the family of the Prophet, peace and blessings of Allah be on him, are to be duly respected and his wives are to be regarded as mothers of the believers.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 يَا أَيُّهَا النَّبِيُّ 1. O Prophet,
 اتَّقِ اللَّهَ beware¹ of Allah
 وَلَا تُطِيعِ الْكَافِرِينَ and obey² not the unbelievers
 وَالْمُنَافِقِينَ and the hypocrites.
 إِنَّ اللَّهَ كَانَ Verily Allah is
 عَلِيمٌ خَبِيرٌ All-Knowing,³ All-Wise.⁴
 وَاتَّبِعْ مَا 2. And follow⁵ what is
 يُوحَىٰ إِلَيْكَ communicated⁶ to you
 مِنْ رَبِّكَ from your Lord.
 إِنَّ اللَّهَ كَانَ Verily Allah is

1. اتق *ittaqi* = fear, be afraid of, beware, be on your guard (v. ii. m. s. imperative from *ittaqâ*, form VIII of *waqa* [*waqy* / *wiqâyah*], to guard, to protect). See at 2:206, p. 99, n. 11.
2. لَا تُطِيعِ *lâ tuṭiʿ* = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'aṭā'a*, form IV of *ṭā'a* [*taw'*], to obey. See at 31:15, p. 1315, n. 11).
3. i. e., about the deeds and intentions of the creatures, open or secret.
4. i. e., All-Wise in His creation and in His management of the affairs in the heavens and the earth and the rules He lays down for the conduct of His created beings.
5. اتبع *ittabi* = follow, obey (v. ii. m. s. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'* / *tabā'ah*], to follow. See at 10:109, p. 676, n. 3).
6. يُوحَىٰ *yūḥî* = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥâ* [*wahy*], to communicate. See at 20:38, p. 983, n. 1. Technically *wahy* means Allah's communication to His Prophets by various means. Some of these means are mentioned in 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

يَسَآءَلُونَ خَيْرًا of what you do All-Aware.¹



وَتَوَكَّلْ عَلَى اللَّهِ 3. And rely² on Allah.

وَكَفَى بِاللَّهِ And Sufficient³ is Allah

وَكَيْلًا as a Guardian-Trustee.⁴

مَا جَعَلَ اللَّهُ 4. Allah sets⁵ not

لِرَجُلٍ مِنْ قَلْبَيْنِ for any man two hearts⁶

فِي جَوْفِهِ inside⁷ him;

وَمَا جَعَلَ nor does He make

أَزْوَاجَكُمْ أَلْفِيَّ your wives of whom

تُظَاهِرُونَ مِنْهُنَّ you compare their backs⁸

أُمَّهَاتِكُمْ your mothers;

وَمَا جَعَلَ nor does He make

أَدْعِيَاءَكُمْ your adopted sons⁹

أَبْنَاءَكُمْ your sons.

ذَٰلِكُمْ قَوْلُكُمْ These are the saying of yours

بِأَفْوَاهِكُمْ with your mouths;¹⁰

وَاللَّهُ يَقُولُ الْحَقَّ but Allah speaks the truth

وَهُدًى and He guides

السَّبِيلَ to the way.¹¹

أَدْعُوهُمْ 5. Call¹² them

1. *khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khabara* [*khubr* /*khibr*]) to be acquainted). See at 31:29, p. 1321, n. 6.

2. i. e., rely on Allah in all situations. *تَوَكَّل* *tawakkal* = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl* /*wukûl*], to entrust. See at 27:79, p. 1225, n. 9).

3. *kafā* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifāyah*, to be enough. See at 25:58, p. 1155, n. 9).

4. *wakîl* (s.; pl. *wukalā'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl* /*wukûl*], to entrust. See at 25:43, p. 1151, n. 6).

5. *ja'ala* = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 32: 8, p. 1326, n. 5).

6. The reference is to the pre-Islamic Arab's superstition that a person of extraordinary memorizing power had two hearts.

7. *jawf* (s.; pl. *'ajwāf*) = inside, interior, abdomen, belly, hollow.

8. The *'ayyah* nullifies the pre-Islamic custom of *zihār*, i. e., a husband's divorcing his wife by comparing her back with his mother's back.

9. *tuzāhirūna* = you divorce by *zihār*, back up, support (v. ii. m. pl. impfct. from *zāhara*, form III of *zahara* [*zuhûr*/*zahr*], to be visible, to strike the back. See *taẓāhirūna* at 2:85, p. 40, n. 1).

10. *'ad'iyyā'* (pl.; s. *da'iyy*) = adopted sons, those suspected of in their ancestry.

11. *'afwāh* (pl.; sing. *fūhah*) = mouths, vents. See at 24:15, p. 1110, n. 7.

12. i. e., the right way. *sabîl* (pl. *subul/usbilah*) = way, path, road, means, course. See at 31:6, p. 1312, n. 6.

13. *ud'u* = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from *da'a* [*du'a*], to call. See at 28:64, p. 1255, n. 3).

لَبَّائِهِمْ by their fathers;
 هُوَ أَقْسَطُ that is the more just¹
 عِنْدَ اللَّهِ in the sight of Allah.
 فَإِنْ لَمْ تَعْلَمُوا But if you do not know²
 آبَاءَهُمْ their fathers,
 فَإِخْوَانُكُمْ then they are your brethren
 فِي الدِّينِ in the faith³
 وَمَوَالِكُمْ and your friends.⁴
 وَلَيْسَ عَلَيْكُمْ And there is not on you
 جُنَاحٌ فِيمَا any sin⁵ in what
 أَخْطَأْتُمْ بِهِ you make a mistake⁶ about,
 وَلَكِنْ مَا but in what
 تَعَمَّدَتْ قُلُوبُكُمْ your hearts purpose.⁷
 وَكَانَ اللَّهُ غَفُورًا And Allah is Most Forgiving,
 رَحِيمًا Most Merciful.

الَّتِي أُولَى 6. The Prophet is closer⁸
 بِالْمُؤْمِنِينَ to the Believers
 مِنْ أَنْفُسِهِمْ than their selves
 وَأَزْوَاجُهُ and his wives⁹ are
 أُمَّهَاتُهُمْ their mothers;¹⁰
 وَأُولُوا الْأَرْحَامِ and blood relations¹¹ are
 بَعْضُهُمْ أَوْلَى بِبَعْضٍ closer one to the other¹²

1. أَقْسَطُ 'aqṣaṭ = more just, fairer, more correct, more equitable. Elative of *qist*. See at 2:282, p. 149, n. 1.

2. تَعْلَمُوا *ta'tamû(na)* = you know, are aware of (v. ii. m. pl. impfct. from 'alima ['ilm], to know. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *ta'tamûna* at 23:84, p. 1095, n. 12).

3. دِين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 31:32, p. 1322, n. 8.

4. مَوَالٍ *mawālîn* (pl.; s. مَوْلَى *mawlâ*) = clients, associates, friends, masters, protectors. See *mawlâ* at 22:13, p. 1049, n. 12.

5. جُنَاح *junâḥ* = sin, misdemeanour, impropriety. See at 24:61, p. 1133, n. 10.

6. أَخْطَأْتُمْ 'akhṭa'tum = you were mistaken, made a mistake, were at fault, committed an error (v. ii. m. pl. past from 'akhṭa'a, form IV of *khaṭi'a* (*khaṭā'*), to be mistakes, to commit an error. See 'akhṭa'nâ at 2:286, p. 152, n. 11).

7. تَعَمَّدَتْ *ta'ammadat* = she intended, purposed, did wilfully, purposely, intentionally (v. iii. f. s. past from *ta'ammada*, from V of 'amada ['ama], to support, to intend, to purpose. See *muta'ammid* at 5:95, p. 376, n. 11).

8. أُولَى *'awlâ* = closer, more entitled, better suited, more appropriate (elative of *walîy*, near, close, patron friend. See *walîy* at 32:4, p. 1325, n. 4).

9. أَزْوَاج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 30:21, p. 1296, n. 3.

10. i. e., they are to be regarded and treated as mothers.

11. أَرْحَام *'arḥâm* (pl.; sing. رَحِم *raḥim/riḥm*) = wombs, uterus, kinship, blood relationships. *'alî al-'arḥâm* = blood relations, near relatives. See at 13:8, p. 767, n. 3.

12. i. e., in respect of inheritance.

فِي كِتَابِ اللَّهِ in Allah's writ¹
 مِنَ الْمُؤْمِنِينَ than the believers
 وَالْمُهَاجِرِينَ and the emigrants,²
 إِلَّا أَنْ تَفْعَلُوا إِلَيَّ except that you do to
 أَوْلِيَائِكُمْ مَعْرُوفًا your friends³ any kindness.⁴
 كَذَلِكَ That is
 فِي الْكِتَابِ in the Book
 مَسْطُورًا written down.⁵
 وَإِذْ أَخَذْنَا 7. And when We took
 مِنَ النَّبِيِّينَ from the Prophets
 مِيثَاقَهُمْ their covenant⁶
 وَمِنْكُمْ and from you,⁷
 وَمِنْ نُوحٍ وَإِبْرَاهِيمَ and from Nûh and Ibrâhîm
 وَمُوسَىٰ وَعِيسَىٰ and Mûsâ and Îsâ,
 ابْنِ مَرْيَمَ son of Maryam;
 وَأَخَذْنَا مِنْهُمْ and We took from them
 مِيثَاقًا غَلِيظًا a covenant inviolable.⁸
 لَيَسْأَلَنَّ 8. That He might ask
 الصَّادِقِينَ the truthful⁹
 عَنْ صِدْقِهِمْ about their truthfulness.
 وَأَعَدَّ And He has made ready¹⁰
 لِلْكَافِرِينَ for the unbelievers
 عَذَابًا أَلِيمًا a punishment most painful.¹¹

1. i. e., according to Allah's Decree and dispensation. كتاب *kitâb* = writing, writ, letter, prescript, book, document, deed, contract. See at 30:56, p. 1309, n. 2.

2. According to the "Brotherhood" established among the believers and the emigrants at the initial Madinan period Muslims and immigrants were required to inherit from one another to the exclusion of their unbelieving relations (see 8:72). This part of the 'ayah together with the 'ayah 8:75 and the 'ayahs about inheritance (i. e., 4:11-12) modified that earlier rule.

3. أولياء *'awliyâ'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 29:41, p. 1279, n. 11.

4. i. e., by gift or will. معروف *ma'rûf* = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharî'ah* (pass. participle from *'arûfa/urifa* [*ma'rifa* / *'irfân*], to know, to recognize. See at 31:17, p. 1316, n. 11)

5. مسطور *masṭûr* = recorded, written down (passive participle from *saṭara* [*saṭr*], to draw lines, to write. See at 17:58, p. 891, n. 9).

6. i. e., to convey the message and to discharge the trust reposed in them. ميثاق *mithâq* (pl. ميثاقات *mawâthiq*) = covenant, pact, treaty, ratification of a contract. See at 13:25, p. 774, n. 13).

7. The address is to the Prophet, peace and blessings of Allah be on him.

8. غليظ *ghalîẓ* (s.; pl. *ghilâẓ*) = sacred, inviolable, solid, tough, harsh, severe. See at 31:24, p. 1319, n. 7.

9. صادقين *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq* / *ṣidq*], to speak the truth. See at 32:28, p. 1332, n. 12).

10. أعد *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 9:100, p. 621, n. 4).

11. أليم *'alim* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'il* from *'alima* [*'alam*], to be in pain, to feel pain). See at 29:23, p. 1273, n. 1.

Section (Rukû') 2

يَا أَيُّهَا الَّذِينَ آمَنُوا 9. O you who believe,
اذْكُرُوا remember¹
رِجْمَةً اللَّهُ عَلَيْكُمْ Allah's grace upon you when
إِذْ جَاءَ نَكْمٌ جُنُودٌ there came to you troops²
فَأَرْسَلْنَا عَلَيْهِمْ and We sent³ against them
رِيحًا وَجُنُودًا a wind⁴ and troops
لَمْ تَرَوْهَا you saw them not.

وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا 5 And Allah is of what you do All-Seeing.⁵

إِذْ جَاءَوكُمْ 10. When they came on you
مِّنْ فَوْقِكُمْ from above⁶ you
وَمِنْ أَسْفَلَ مِنكُمْ and from below⁷ you;
وَإِذْ رَاغَبَتْ and when turned away⁸
الْأَبْصَارُ the eyes
وَبَلَغَتِ الْقُلُوبُ and the hearts reached⁹
الْحَنَاجِرَ the throats¹⁰
وَتَظُنُّونَ and you were thinking¹¹
بِاللَّهِ الظُّنُونَا about Allah all the thoughts.

هَٰذَا لِكَيْ تَبْلُغَ 11. Thereat were tested¹²
الْمُؤْمِنُونَ the believers

1. اذكروا *udhkurû* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [dhikr/tadhkâr], to remember. See at 7:74, p. 495, n. 1).
2. i. e., the confederate troops at the battle of Khandaq. جنود *junûd* (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 28:39, p. 1246, n. 2).
3. أرسلنا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [rasal], to be long and flowing. See at 29:40, p. 1279, n. 3).
4. The reference is to the end of the siege when Allah sent a severely cold and strong wind and an unseen army of angels against the confederates. ريح *riḥ* (s.; pl. *riyâḥ/aryâḥ/uryâḥ*) = wind, smell, spirit. See at 14:18, p. 793, n. 5).
5. باصير *baṣîr* = one who sees/observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣura/baṣira* [baṣar], to see). See at 31: 28, p. 1320, n. 14.
6. i. e., from the upper part of the valley in the east of Madina. فوق *fawq* = above, over, on top. See at 29:55, p. 1285, n. 2.
7. i. e., from the lower part of the valley in the west of Madina. تحت *taht* = under, below, beneath, underneath. See at 29:55, p. 1285, n. 3.
8. i. e., out of consternation and bewilderment. راغبت *zâghat* = she or it deviated, stared, wandered, strayed, turned away (v. iii. f. s. past from *zâgha* [zaygh], to turn aside, to swerve. See *yazîghu* at 9:117, p. 629, n. 4).
9. بلغت *balaghat* = she reached, attained, arrived at (v. iii. f. s. past from *balagaha* [bulûgh], to reach, to attain. See *balaghtu* 19:8, p. 952, n. 2).
10. i. e., because of anxiety and panic. حناجر *hanâjir* (pl.; s. *hanjarah*) = throats, larynxes.
11. i. e., supposing that Allah would not help the believers. تظنون *tazunnûna* = you (all) think, suppose, conjecture ; also, firmly believe (v. ii. m. pl. impfct. from *ẓanna* [ẓann], to firmly believe, to suppose. See at 17:52, p. 889, n. 7).
12. ابتلي *ubtuliya* = he or it was tested, tried (v. iii. m. s. past passive from *ibtalâ*, form VIII of *balâ* [balw / balâ'], to try. See *yabtaliya* at 3:154, p. 216, n. 4).

وَزَلُّوا¹ and they were convulsed¹

زَلْزَالًا شَدِيدًا in a severe convulsion.

وَلَا يَقُولُ 12. And when there said

الْمُفْلِقُونَ وَالَّذِينَ the hypocrites and those who

فِي قُلُوبِهِمْ مَرَضٌ had in their hearts a disease:²

مَا وَعَدْنَا "There promised³ us not

اللَّهُ وَرَسُولُهُ Allah and His Messenger

إِلَّا غُرُورًا except deception."⁴

وَلِذَٰلِكَ 13. And when there said

طَائِفَةٌ مِّنْهُمْ a group⁵ of them:

يَا أَهْلَ يَثْرِبَ "O people of Yathrib,⁶

لَا مَقَامَ لَكُمْ you have no place of standing,⁷

فَارْجِعُوا so go back."⁸

وَسْتَغْنُوا And there sought permission⁹

فَرِيقٌ مِّنْهُمْ a section¹⁰ of them

الَّتِي يَقُولُونَ from the Prophet saying:

"إِنْ يَوْتَا عَوْرَةً "Our houses are vulnerable ",¹¹

وَمَا هِيَ بِعَوْرَةٍ but they were not vulnerable.

إِنْ يُرِيدُونَ إِلَّا They intend¹² naught but

فِرَارًا running away.¹³

1. This and the following 'āyah describe the situation of the Muslims and the conduct of the hypocrites during the siege by the confederate forces of the Makkan unbelievers and their tribal allies. زلزلوا *zulzilū* = they were convulsed, shaken, trembled, rocked (v. iii. m. pl. past passive from *zalalah/zilzāl*). See at 2:214, p. 103, n. 7).

2. i. e., the disease of unbelief and hypocrisy. مرض *marad* (pl. 'amrad) = disease, sickness, ailment, illness, malady. See at 24:50, p. 1127, n. 1.

3. وعد *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 24:55, p. 1129, n. 1).

4. i. e., in assuring of Allah's help and ultimate victory. غرور *ghurūr* = delusion, deception, deceit, conceit, vanities. See at 17:64, p. 894, n. 7.

5. طائفة *ṭā'ifah* (f. s.; pl. *ṭawā'if*) = part, portion, group, band, number. See at 28:4, p. 1232, n. 3.

6. Yathrib was the previous name of Madina.

7. i. e., you cannot make a stand against the confederate forces. مقام *muqām* = habitat, abode, place of residence, place of standing, raised, erected. See at 25:76, p. 1161, n. 4.

8. i. e., go back to your homes. ارجعوا *irji'ū* = you (all) come/go back, return, (v. ii. m. pl. imperative from *raja'a* (*rujā'*), to return, go back. See at 24:28, p. 1115, n. 8).

9. i. e., to go back home leaving the battlefield. يستأذن *yasta'dhinu* = he seeks leave, permission [to be exempted from fighting] (v. iii. m. s. impfct. from *ista'dhana*, form X of 'adhina. See at 9:44, p. 596, n. 10).

10. i. e., a section of the hypocrites. فريق *fariq* (pl. فُرُوق *furūq*, أفرقة *afriqah*) = section, group, faction, party, band. See at 30:33, p. 1301, n. 2).

11. i. e., vulnerable to attack by the enemy. 'awrah (s.; pl. 'awrāt) = private part, genital, sexual organ, defect, weak spot, vulnerable. See 'awrāt at 24:58, p. 1131, n. 1.

12. يريدون *yuridūna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from 'arāda, form IV of *rāda* [*rawd*], to walk about. See at 30:38, p. 1302, n. 8).

13. فرار *firār* = to flee, fleeing, flight, running away. See at 18:18, p. 916, n. 12.

وَلَوْ دُخِلَتْ 14. And if an entry was made¹
عَلَيْهِمْ against them
مِّنْ أَقْطَارِهَا from its outskirts²
ثُمَّ سُئِلُوا and then they were asked³
الْفِتْنَةَ for sedition⁴
لَا تَوَهَّأَ they would have done it and
وَمَا تَلَبَّسُوا⁵ would not have hesitated⁵ at
إِلَّا بَشِيرًا it except a few.⁶

وَلَقَدْ كَانُوا 15. And they had indeed
عَاهَدُوا اللَّهَ مِنْ قَبْلُ covenanted⁷ with Allah before
لَا يَوَلُّونَ they would not turn⁸
الْأَدْبُرَ their backs,⁹
وَكَانَ عَهْدُ اللَّهِ and the covenant with Allah
مَسْئُولًا¹⁰ is accountable.¹⁰

قُلْ 16. Say:
لَنْ يَنْفَعَكُمْ "There never will avail¹¹ you
الْفِرَارُ the running away
إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ if you ran away¹² from death
أَوْ الْقَتْلِ and even then
لَأَنْتَعُونَ you will not be given to enjoy¹³
إِلَّا قَلِيلًا except for a little while.
قُلْ مَنْ ذَا الَّذِي 17. Say: "Who is the one that

1. i. e., by the enemies. دخلت *dukhilat* = she or it was entered, an entry was made (v. iii. f. s. past passive from *dakhala* [*dukhūl*], to enter. See *dakhalta* at 18:39, p. 925, n. 9).
2. i. e., from the outskirts of Madina. أقطار *aqṭār* (pl.; s. *quṭr*) = region, quarters, zones, diameters, boundaries, outskirts.
3. i. e., the hypocrites were asked by the enemies.
4. فتنه *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 29:10, p. 1268, n. 3.
5. تلبَّسوا *talabbathū* = they hesitated, lingered, remained (v. iii. m. pl. past from *talabbatha*, form V of *labitha* [*labith/ lubith/ lubāth*], to remain. See *labithta* at 29:14, p. 1269, n. 10).
6. يسير *yasīr* = easy, simple, insignificant, a few. See at 12:65, p. 746, n. 5.
7. عاهدوا *'āhadū* = they made a covenant, a contract, a pact (v. iii. m. pl. past from *'āhada*, form III of *'ahida* [*'ahd*], to assign, to commit. See at 2:99, p. 47, n. 4).
8. يولون *yuwallūna* = they turn, turn away (v. iii. m. pl. impfct. from *wallā*, form II of *waliya*, to lie next. See *yuwallū* at 3:111, p. 199, n. 7).
9. i. e., they would not retreat and run away. أدبار *adbār* (pl.; sing. *dubr/ dubur*) = backs, rear parts, rear. See at 17:46, p. 887, n. 11.
10. مسئول *mas'āl* (s.; pl. *mas'ālūn*) = one or that which is questioned/ asked/ enquired, responsible, accountable, answerable (passive participle from *sa'ala* [*su'āl/ mas'alah*], to ask, to enquire, to implore. See at 25:16, p. 1142, n. 8).
11. ينفع *yanfa'a* (u) = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naḥ*], to be of use. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 28:9, p. 1233, n. 12).
12. فرتم *farartum* = you fled, ran away (v. ii. m. pl. past from *farra* [*firār/ mafarr*], to flee, to run away. See *farartu* at 26:21, p. 1166, n. 5).
13. تمنون *tumatta'ūna* = you are made to enjoy, given to enjoy, furnished (v. ii. m. pl. impfct. passive from *matta'a*, from II of *mata'a*, form II of *mata'a* [*māt/ mut'ah*], to take away. See *yumatta'ūna* at 26:207, p. 1197, n. 9).

يَعِصْمُكَ مِنَ اللَّهِ can protect¹ you against Allah
 إِنْ أَرَادَ بِكُمْ سُوءًا if He intends to do you harm²
 أَوْ أَرَادَ بِكُمْ رَحْمَةً or intends to have on you
 mercy?
 وَلَا يَجِدُونَهُمْ And they shall not find³ for
 مِنْ دُونِ اللَّهِ them besides Allah
 وَلِيًّا وَلَا نَصِيرًا any friend⁴ nor any helper.⁵

18. Allah already knows
 الْقَادِرِينَ عَلَى الْغَائِبِينَ the hinderers⁶ of you
 وَالْقَائِلِينَ and those who say
 لِأَخَوْنِهِمْ to their brethren:
 "Join us",⁷ while they
 وَلَا يَأْتُونَ الْبَاسَ do not come to the fighting⁸
 إِلَّا قَلِيلًا except a few.

19. Being avaricious⁹
 عَلَيْكُمْ towards you.
 فَإِذَا جَاءَ الْتَوَفَّى Then when the dread¹⁰ comes,
 رَأَيْتَهُمْ you will see them
 يَنْظُرُونَ looking¹¹ at you,
 تَدُورُ أَعْيُنُهُمْ their eyes rolling¹²
 كَالَّذِي like the one

1. يعصم *ya'ṣimu* = he protects, defends, safeguards, preserves (v. iii. s. m. impfct. from 'aṣama [عصم] 'aṣm), to protect, to restrain. See at 11:43, p. 693, n. 2).

2. سوء *sū'* (s.; pl. 'aswā') = evil, ill, badness, malignity, offence, bad deed, injury, harm, calamity, misfortune, distress. See at 27:62, p. 1221, n. 7).

3. يجدون *yajidūna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [wujūd], to find. See at 24: 33, p. 1118, n. 10).

4. ولي *walī* (s.; pl. 'awliyā') = guardian, legal guardian, friend, patron friend, sponsor, protector, relative, next-of-kin. See at 32:4, p. 1325, n. 4.

5. نصير *naṣīr* = (s.; pl. *nuṣarā'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'il* from *naṣara* [*naṣr* /*nuṣūr*], to help. See at 29:22, p. 1272, n. 6).

6. i. e., those who prevent others from joining the *jihād*. معوقين *mu'awwiqīn* (pl.; acc./gen. of *mu'awwiqūn*; s. *mu'awwiq*) = hinderers, preventers, those who hold back (act. participle from 'awwaqa, from II of 'āqa [awq], to hinder, to prevent, to hold back).

7. i. e., be with us and do not be with the Prophet, (peace and blessings of Allah be on him). هلم *halumma* = get up, come, come on. *halumma 'ilaynā* = come to us, join us, be with us.

8. بأس *ba's* = might, strength, courage, intrepidity, prowess, fighting (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 27:33, p. 1211, n. 12.

9. أشح *'ashihḥah* (pl.; s. *shahīḥ*) = avaricious, covetous, greedy, tight-fisted, niggardly. See *shuḥh* at 4:128, p. 301, n. 5.

10. i. e., the fighting. خوف *khawf* = fear, dread, threat, apprehension. See at 24:55, p. 1129, n. 7.

11. ينظرون *yanẓurūna* = they look, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 16:33, p. 837, n. 12).

12. تدور *tadūru* = she or it rolls, goes round, revolves, rotates, moves in a circle (v. iii. f. s. impfct. from *dāra* [*dawr/dawrân*], to revolve, to go round. See *tudīrāna* at 2:282, p. 149, n. 6).

يُعْشَى عَلَيْهِ on whom is cast the shade¹
 مِنَ الْمَوْتِ of death;
 فَإِذَا ذَهَبَ الْقَوْفُ but when the horror goes away
 سَلَفَوْكُمْ they hurt² you
 بِالسِّنِّ جَدَادٍ with tongues³ very sharp,⁴
 أَشِحَّةً being avaricious towards
 عَلَى الْخَيْرِ the wealth.⁵
 أُولَئِكَ لَمْ يُؤْمِنُوا Such people do not believe.
 فَلَعَبَّطَ اللَّهُ So Allah makes go in vain⁶
 أَعْمَالَهُمْ their deeds;
 وَكَانَ ذَلِكَ عَلَى اللَّهِ and that is on Allah's part
 يَسِيرًا quite easy.

يَحْسَبُونَ 20. They think⁷ the
 الْأَحْزَابَ لَمْ يَذْهَبُوا confederates⁸ have not gone;
 وَلَئِنْ يَأْتِ الْأَحْزَابُ and if the confederates came
 يَوَدُّوا they would like⁹
 لَوْ أَنَّهُمْ بَادُونَ if they were visible¹⁰
 فِي الْأَعْرَابِ among the bedouins¹¹
 يَسْأَلُونَ asking
 عَنْ أَنْبَائِكُمْ about your news;¹²
 وَلَوْ كُنْتُمْ أَنْوَافِكُمْ and if they were amongst you
 مَا قَاتَلُوا they would not have fought¹³
 إِلَّا قَلِيلًا except a few.

1. يَعْشَى *yughshâ* = he or it is covered, overcome, overwhelmed, cast the shade (v. iii. m. s. impfct. passive from 'agshâ, form IV of *ghashiyu* [ghashy/ ghashâwah], to cover. See *yaghshâ* at 29:55, p. 1285, n. 1).
2. سَلَفُوا *salaqû* = they lacerated, scalded, boiled, hurt (v. iii. m. pl. past from *salaqa* [salq], to lacerate, scald, boil, hurt).
3. أَلْسِنَةً *'alsinah* (pl.; sing. لِسَان *lisân*) = tongues, languages. See at 30:22, p. 1296, n. 9.
4. جَدَادٍ *hidâd* (pl.; s. *hadîd*) = sharp. See *hadîd* at 17:50, p. 888, n. 11.
5. i. e., the booty. خَيْر *khayr* = good /better/ best, charity, wealth, property, affluence. See at 28:80, p. 1261, n. 2.
6. أَجْبَطَ *'ahbata* = he made go in vain, made fall through, made futile, frustrated, foiled (v. iii. m. s. past in form IV of *habata/habita* [hubât], to come to nothing. See *habitat* at 18:105, p. 947, n. 13).
7. يَحْسَبُونَ *yahsabûna* = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *hasiba* [hisbân/ mahsabah/ mahsibah], to consider, to deem. See at 23:55, p. 1089, n. 3).
8. أَحْزَابٍ *'ahzâb* (pl.; s. حِزْب *hizb*) = groups, bands, parties, confederates (of unbelievers). See at 19:37, p. 959, n. 10.
9. يَوَدُّوا *yawaddû(na)* = they like, love, wish (v. iii. m. pl. impfct. from *wadda* [wadd/wudd/widd], to love, to like. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by 'in'. See *yawaddu* at 15:2, p. 807, n. 5).
10. بَادُونَ *bādûn* (pl.; s. *bādîn*) = those visible, apparent, evident, obvious, manifest inhabiting the desert (act. participle from *badâ* [badw], to appear, to become evident. See at 28:10, p. 1234, n. 4).
11. i. e., the confederate bedouins. أَعْرَابٍ *'arâb* (pl.; s. 'arabî) = bedouins, desert Arabs. See at 9:120, p. 630, n. 6.
12. i. e., spying on you. أَنْبَاءٍ *'anbâ'* (pl.; s. نَبَأ *naba'*) = news, tidings, intelligence. See at 28:66, p. 1255, n. 10.
13. قَاتَلُوا *qatalû* = they fought, battled, waged war (v. iii. m. pl. past in form III of *qatala* [qatl], to kill. See at 3:195, p. 233, n. 4).

Section (Rukû') 3

لَقَدْ كَانَ لَكُمْ
فِي رَسُولِ اللَّهِ
أُسْوَةٌ حَسَنَةٌ
لِّمَن كَانَ
يَرْجُو اللَّهَ
وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا ﴿٥﴾

21. There is indeed for you
in the Messenger of Allah
a model¹ excellent²
for anyone who use to
look forward to³ Allah⁴
and the Last Day⁵
and remembers Allah much.

وَلَمَّا رَأَى الْمُؤْمِنُونَ
الْأَحْزَابَ
قَالُوا هَذَا مَا
وَعَدَنَا اللَّهُ
وَرَسُولُهُ
وَصَدَقَ اللَّهُ
وَرَسُولُهُ
وَمَا زَادَهُمْ
إِلَّا إِيمَانًا
وَسَلِيمًا ﴿٦﴾

22. And when the believers
saw the confederates⁶
they said: "This is what
Allah had promised⁷ us,
and His Messenger;
and Allah had said the truth,⁸
and His Messenger.
And it increased⁹ them
naught but in belief
and submission.¹⁰

مِّنَ الْمُؤْمِنِينَ
رِجَالٌ صَدَقُوا
مَا عَاهَدُوا
اللَّهَ عَلَيْهِ

23. Among the believers
are men who proved true to
what they had pledged¹¹
to Allah about.¹²

1. i. e., a model in character, conduct, deeds, behaviour and utterances to be scrupulously followed by a Muslim. أُسْوَةٌ 'uswah = model, pattern, example.

2. حسنَةٌ ḥasanah (f. s.; pl. حسنات ḥasanât; m. ḥasan) = nice, excellent, exquisite, good thing, good deed, merit (deed enjoined and approved by the Qur'ân and sunnah), benefaction. See at 28:84, p. 1262, n. 11.

3. يَرْجُو yarjû = he hopes, expects, looks forward to (v. iii. m. s. impfct. from rajâ [rajâ'/ rajâh/ marjâh], to hope, to expect. See at 29:5, p. 1266, n. 9).

4. i. e., to the mercy and pleasure of Allah and the meeting with Him in the hereafter.

5. i. e., the Day of Resurrection and Judgement.

6. أحزاب 'ahzâb (pl. ; s. حزب ḥizb) = groups, bands, parties, confederates (of unbelievers who besieged Madina). See at 33:20, p. 1342, n. 8.

7. i. e., promised about the ultimate success and victory. وَعَدَ wa'ada = he promised, pledged, gave word (v. iii. m. s. past from wa'd, to make a promise. See at 33:12, p. 1339, n. 3).

8. صَدَقَ ṣadaqa = he said the truth, was truthful, proved to be true (v. iii. m. s. past from ṣadq/ṣidq, to speak the truth. See ṣadaqnâ at 21:9, p. 1014, n. 9).

9. زَادَ zâda = he increased, grew, became more, added, enlarged, (v. iii. m. s. past from zayd/ ziyâdah, to be more. See at 25:60, p. 1156, n. 4).

10. تَسْلِيمٌ taslîm = submission, surrender, to give up, to deliver (verbal noun in form II of salima. See n. 3 above).

11. عَاهَدُوا 'ahadû = they made a covenant, a contract, a pact (v. iii. m. pl. past from 'ahada, form III of 'ahida ['ahd], to assign, to commit. See at 33:15, p. 1340, n. 7).

12. i. e., about patience and perseverance at the time of distress and hardship and for fighting in His cause till victory or martyrdom (shahâdah).

- فَمِنْهُمْ 1. So among them are some
مَنْ قَضَىٰ 2. who have fulfilled¹
نَجْوَاهُ 3. their vow;²
وَمِنْهُمْ 4. and among them are some
مَنْ يَنْتَظِرُ 5. who are waiting;³
وَمَا بَدَلُوا 6. and they have not changed⁴
بَدِيلًا 7. making any change.
- لَيَجْزِيَ اللَّهُ 24. That Allah may reward⁵
الصَّادِقِينَ 6. the truthful⁶
بِصِدْقِهِمْ 7. for their truthfulness
وَيُعَذِّبَ 8. and may punish
الْمُتَفَكِّهِينَ 9. the hypocrites if He will
أَوْ يَتُوبَ عَلَيْهِمْ 7. or forgive⁷ them.
إِنَّ اللَّهَ كَانَ 10. Verily Allah is Most
غَفُورًا رَحِيمًا 11. Forgiving, Most Merciful.
- وَرَدَّ اللَّهُ 25. And Allah repulsed⁸
الَّذِينَ كَفَرُوا 9. those who disbelieve
بِغَيْظِهِمْ 10. with their rage⁹ —
لَمْ يَتَّخِذُوا خَيْرًا 11. they attained¹⁰ no good;
وَكُفِيَ اللَّهُ 12. and sufficed Allah for
الْمُؤْمِنِينَ 13. the believers in the fighting.

1. *qadâ* قضى = he decreed, decided, judged, executed, fulfilled (v. iii. m. s. past from *qadâ*'), to conclude. See at 28:16, p. 1236, n. 7).

2. i. e., they have attained martyrdom. *nahb* نَحِب = weeping, crying, moaning, term, period, vow, pledge, death *qadâ nahbahu* is an idiom meaning: to fulfil one's vow, to pass away.

3. i. e., waiting for one of the two good things, victory or martyrdom (*shahâdah*) يتظر *yantaziru* = he awaits, waits, anticipates, looks expectantly, bides time (v. iii. m. s. impfct. from *intazara*, form VIII of *naẓara* [*naẓar/manẓar*], to see, view. See *yantazirûna* at 10:102, p. 673, n. 8).

4. i. e., changed their mind. بدلوا *baddalû* = they changed, altered, substituted (v. iii. m. pl. past from *baddala*, form II of *badala* [*badal*], to replace. See at 14:28, p. 797, n. 10).

5. يجرى *yajziya(zî)* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [*jazâ* جزاء], to reward. The final letter takes *fathah* for a hidden 'an in *li* (of motivation) coming before the verb. See at 30:45, p. 1305, n.1).

6. صادقين *ṣādiqîn* (pl.; acc./gen. of *ṣādiqûn*; *ṣ. ṣādiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 33:8, p. 1337, n. 8).

7. يأتى *yatâba(u)* = he forgives, he turns to, turns in forgiveness, returns (v. iii. m. s. imperative from *tâba* [*tawb, tawbah / matâb*], to turn. The final letter takes *fathah* because the verb is conjunctive to a previous verb governed by a hidden 'an. Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See at 9:102, p. 622, n. 5).

8. رد *radda* = he returned, gave back, put back, restored, resisted, repulsed, replied (v. iii. m. s. past from *radd*, to return, to put back. See *raddadnâ* at 28:13, p. 1235, n. 3).

9. غيظ *ghayẓ* = rage, wrath, anger, fury. See at 9:15, p. 582, n. 7.

10. يتالوا *yanâlû(na)* = they attained, reached, affected, got hold of (v. iii. m. pl. impfct. from *nâla* [*nayl/manâl*], to reach, attain. The terminal *nân* is dropped for the particle *lam* coming before the verb. See at 9:73, p. 609, n. 11).

وَكَاثَ اللَّهُ قَوِيًّا
عَزِيزًا
And Allah is All-Powerful,
All-Mighty.

وَأَنْزَلَ
الَّذِينَ ظَاهَرُوهُ
مِنْ أَهْلِ الْكِتَابِ
مِنْ صِبَا صِهْنٍ
وَقَذَفَ فِي قُلُوبِهِمْ
الرُّعْبَ
26. And He brought down¹
those who had aided² them
of the People of the Book
from their citadels³
and hurled⁴ in their hearts
panic⁵ —

فَرِيقًا تَقَتَّلُوا
وَأُخْرَى بَرَّيْتُمْ
فَرِيقًا
a group⁶ you executed
and captivated⁷ a group.

وَأَوْرَثَكُمْ
أَرْضَهُمْ وَبَنَاتِهِمْ
وَأَمْوَالَهُمْ
وَأَرْضًا
لَمْ تَطْطُوهَا
27. And He made you inherit⁸
their land and houses⁹
and their properties,
and a land
you had not set foot on.¹⁰

وَكَاثَ اللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ
And Allah is over
everything Omnipotent.

Section (Rukû') 4

يَا أَيُّهَا النَّبِيُّ
قُلْ لِّأَزْوَاجِكَ
28. O Prophet,
say to your wives:

1. أنزل *'anzala* = he sent down, brought down (v. iii. m. s. past in form IV ['inzāl] of *nazala* [nuzāl], to come down, get down. See at 16:10, p. 830, n. 3).

2. The reference is to the Jews of Banû Qurayẓah who had aided the confederates against the Muslims. Immediately after the end of the siege the Prophet, peace and blessings of Allah be on him, marched with the Muslims against them. They had taken position in their fortresses but Allah caused panic in their hearts and they surrendered after some resistance. Some of their fighting men were executed, and another number were captivated; and their lands and properties were confiscated. ظاهروا *ẓāharû* = they helped, assisted, aided, supported (v. iii. m. pl. past. from *ẓāhara*, form III of *ẓahara* [ẓuhûr], to be visible. See *yuzāhirû* at 9:4, p. 577, n. 8).

3. صياص *ṣayāṣin* (pl.; s. *ṣayṣiyah*) = fortresses, castles, citadels.

4. قذف *qadhafa* = he launched, threw, flung, cast, hurled (v. iii. m. s. past from *qadhaf*, to throw, to cast. See *qadhafnâ* at 20:87, p. 997, n. 5).

5. رعب *ru'b* = terror, panic, fright, alarm. See at 18:18, p. 916, n. 14.

6. فريق *fariq* (pl. فرقة *furûq*, افريقه *afriqah*) = section, group, faction, party, band. See at 33:13, p. 1339, n. 10).

7. تأسروا *ta'sirûna* = you captivate, capture, take prisoner, bind, fascinate (v. ii. m. pl. impfct. from *'asara* ['asr], to bind, to captivate. See *'asrâ* at 8:67, p. 572, n. 1).

8. أورث *'awratha* = he made over, bequeathed, gave as inheritance, made heir (v. iii. m. s. past in form IV of *waritha* ['irth/ 'irthahl *wirâthahl* *rithahl* *turâth*], to be heir, to inherit. See *'awrathnâ* at 26:59, p. 1173, n. 9).

9. ديار *diyâr* (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 22:40, p. 1060, n. 2).

10. The allusion to the conquest of Khaybar which followed the conquest of Banû Qurayẓah. تَطَا *taṭa'û(na)* = you tread, set foot on, walk (v. ii. m. pl. impfct. from *waṭa'a* [wat'], to tread, to set foot on. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yata'ûna* at 9:37, p. 593, n. 4).

إِنْ كُنْتُمْ تُرِيدُونَ ¹ "If you are wont to desire
 الْحَيٰوةَ الدُّنْيَا the worldly life
 وَزِينَتَهَا ² and its grandeur
 فَتَمَّا إِلَيْنَا then come along,
 أُمْنِعْكُمْ I shall let you enjoy³
 وَأَسْرِخْكُمْ and set you free⁴
 سَرَاحًا جَمِيلًا in a decent freeing.

وَلَنْ كُنْتُمْ 29. And if you are wont to
 تُرِيدُونَ desire Allah
 وَرَسُولَهُ and His Messenger and
 وَالذَّارَ الْآخِرَةَ the abode of the hereafter,
 فَإِنَّ اللَّهَ then indeed Allah
 أَعَدَّ has made ready⁵
 لِلْمُحْسِنَاتِ مِنْكُمْ for the righteous⁶ of you
 أَجْرًا عَظِيمًا a reward⁷ very magnificent.⁸

يٰنِسَاءَ النَّبِيِّ 30. O wives of the Prophet ,
 مَنْ يَأْتِ مِنْكُمْ whoever of you commits
 بِفَحْشَةٍ مُّبِينَةٍ a vile deed⁹ quite evident,¹⁰
 يُضَاعَفْ لَهَا compounded¹¹ will be for her
 الْعَذَابُ the punishment
 ضِعْفَيْنِ twice the double;¹²

1. تُرِيدُونَ *turidna* = you (f.) desire, intend, have in mind (v. ii. f. pl. impfct. from *'arâda*, form IV of *râda* [rawd], to walk about. See *yuridûna* at 33:13, p. 1339, n. 12).
2. زِينَة *zînah* = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 28:79, p. 1260, n. 10.
3. أَمْنِعْ *'umatti'(u)* = I make/let s.o. enjoy (v. i. m. s. impfct. from *matta'a*, form II of *mata'a* [mat'/mut'ah], to carry away, take away. The final letter is vowelless because the verb is conclusion of a conditional clause. See *'umatti'u* at 2:126, p. 60, n. 6).
4. i. e., shall divorce. أَسْرَحْ *'usarriḥ(u)* = I let go, release, dismiss, grant leave, set free (v. i. s. impfct. from *sarraḥa*, form II of *saraha* [surûḥ], to move away, to leave. See *tasrahûna* 16:6, p. 829, n. 3).
5. أَعَدَّ *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* ['add], to count. See at 33:8, p. 1337, n. 9).
6. الْمُحْسِنَاتِ *muḥsinât* (f. pl.; s. *muḥsinah*; m. *muḥsin*) = those (f.) who do right things, righteous, charitable, generous (active participle from *aḥsana*, form IV of *ḥasana* [ḥusn], to be good. See *muḥsinîn* at 31:3, p. 1311, n. 5).
7. أَجْرٌ *'ajr* (pl. *'ujûr*) = reward, recompense, remuneration, due. See at 29:58, p. 1286, n. 5).
8. عَظِيمٌ *'aẓîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 27:23, p. 1209, n. 8).
9. فَاحِشَةٌ *fāḥishah* s.; (pl. *fawāḥish*) = vile deed, monstrosity, atrocity, scandal, adultery, fornication. See at 29:28, p. 1274, n. 12.
10. مُبِينَةٍ *mubayyinah* (f. s.; pl. *mubayyinât*, m. *mubayyin*) = that which makes clear, evident, manifest, obvious (act. participle from *bayyana*, form II of *bâna* [bayân], to be clear. See *yubayyinu* at 24:62, p. 1134, n. 4).
11. يُضَاعَفْ *yudâ'af(u)* = he or it is doubled, redoubled, compounded, multiplied (v. iii. m. s. impfct. passive from *dâ'afa*, form III of *da'afa* [da'af], to double. See at 25:69, p. 1159, n. 1).
12. ضِعْفَيْنِ *ḍi'fayn* (dual; acc./gen. of *ḍi'fân*; s. *ḍi'f* double) = twice the double, i.e., many times as much. See at 2:265, p. 139, n. 3).

وَكَانَ ذَلِكَ عَلَى اللَّهِ
يَسِيرًا ۝ and that is on Allah's part
quite easy.

PART (JUZ) 22

۝ 31. And whoever is obedient¹
مِنْكُمْ لِلَّهِ of you to Allah
وَرَسُولِهِ and His Messenger
وَتَعْمَلْ صَالِحًا and acts rightly²
نُؤْتِهَا We shall give her
أَجْرًا مَرَّتَيْنِ her reward twice,³
وَأَعَدْنَا لَهَا and We have prepared⁴ for
رِزْقًا كَرِيمًا her a generous⁵ provision.

۝ 32. O wives of the Prophet,
يَا أَيُّهَا النِّسَاءُ 32. O wives of the Prophet,
لَسْتُنَّ كَأَحَدٍ you are not like anyone
مِّنَ النِّسَاءِ of the women.
إِن تَقِينَ If you fear⁶ Allah,
فَلَا تَخْضَعْنَ بِالْقَوْلِ be not soft⁷ in talk
فِي طَمَعِ الَّذِي lest there should covet⁸ the one
فِي قَلْبِهِ مَرَضٌ in whose heart is a disease;⁹
وَقُلْنَ but say
قَوْلًا مَّعْرُوفًا the saying courteously.

۝ 33. And stay¹⁰
وَقَرْنَ

1. يَنْقُتُ *yaqnut(u)* = he is obedient, devoutly dutiful, submissive (v. iii. m. s. impfct. from *qanata* [*qunāt*], to be obedient). The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See *qānit* at 16:120, p. 869, n.2).

2. صَالِح *ṣāliḥ* = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalāḥ/ ṣulūḥ/ maṣlaḥah*], to be good, right, proper. See at 32:12, p. 1327, n. 10).

3. مَرَّتَيْنِ *marratayn* (dual; acc./gen. of *marratān*; s. *marrah*, pl. *marrāt*) = twice, two times. See at 28:54, p. 1251, n. 1.

4. أَعَدْنَا *'a'tadnā* = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atād*], to be ready. See at 25:37, p. 1149, n. 4).

5. كَرِيم *karīm* = noble, kind, generous, munificent, respectable, decent (act. participle in the scale of *fa'īl* from *karuma* [*karam/karamah/karāmah*], to be noble, to be generous. See *kirām* at 25:72, p. 1160, n. 1).

6. اتَّقِينَ *ittaḡaytunna* = you (f.) feared, were on your guard, feared Allah, were righteous (v. iii. f. pl. past from *ittaḡā*, form VIII of *waḡā* [*waḡy/wiḡāyah*], to guard, to preserve. See *ittaḡaw* at 16: 128, p. 871, n. 9).

7. لَا تَخْضَعْنَ *lā takḥḍa'na* = you (f.) be not soft, submissive, pliant, yielding, complaisant (v. ii. f. pl. imperative [prohibition] from *khaḍā'a* [*khuḍā'*], to submit, defer, yield. See *khaḍī'in* at 26:4, p. 1163, n. 4).

8. يَطْمَعُ *yaṭma'a(u)* = he fervently hopes, covets, desires, (v. iii. m. s. impfct. from *ṭama'a* [*ṭama'*], to covet, to desire. The final letter takes *fathah* because of a hidden 'an in the causal *fā'* coming before the verb. See *aṭma'u* at 26:82, p. 1177, n. 5).

9. i. e., disease of unbelief and hypocrisy. مَرَضٌ *marad* (pl. *'amrād*) = disease, sickness, ailment, illness, malady. See at 33:12, p. 1339, n. 2.

10. قَرْنَ *qarna* (originally *aqrinna*) = stay, remain, abide (v. ii. f. pl. imperative from *qarra* [*qarār*], to settle down. See *taqarra* at 28:13, p. 1235, n. 4.

Section (Rukû') 5

35. Verily the Muslim men
and the Muslim women,
the believing men
and the believing women,
the devout men¹
and the devout women,²
the truthful men³
and the truthful women,⁴
the perseveing men⁵
and the persevering women,⁶
the humble men⁷
and the humble women,⁸
the charitable men⁹
and the charitable women,
the fasting men¹⁰
and the fasting women,
the men guarding¹¹
their private parts¹²
and the women so guarding,
and the men remembering
Allah much and
the women so remembering,

1. قَانِتِينَ *qānītīn* (pl.; accusative/genitive of *qānītān*; s. *qānīt*) = devoutly dutiful, submissive (active participle from *qanata* [*qunāt*], to be obedient, to be devout). See at 3:17, p. 161, n. 2).
2. قَانِتَات *qānītāt* (f. pl.; s. *qānītah*, m. *qānīt*) = women constant in obedience, devoutly dutiful (active participle from *qanata* [*qunāt*], to be obedient). See *qānītīn* at 4:35, p. 255, n. 9).
3. صَادِقِينَ *ṣādiqīn* (pl.; acc./gen. of *ṣādiqūn*; s. *ṣādiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 33:24, p. 1344, n. 6).
4. صَادِقَات *ṣādiqāt* (f. pl.; s. *ṣādiqah*; m. *ṣādiq*) = truthful women (See n. 3 above).
5. صَابِرِينَ *ṣābirīn* (pl.; acc./gen. of *ṣābirūn*; s. *ṣābir*) = the patient, persevering, steadfast (active participle from *ṣabara* [*ṣabr*], patience, forbearance. See at 22:35, p. 1058, n. 2).
6. صَابِرَات *ṣābirāt* (f. pl.; s. *ṣābirah*; m. *ṣābir*) = persevering women, steadfast women (act. participle from *ṣabara*. See n. 5 above).
7. خَاشِعِينَ *khāshi'īn* (m. pl.; acc./gen. of *khāshi'ūn*, sing. *khāshi'*) = the submissive/humble ones, humble (active participle from *khasha'a* [*khushā'*], to be submissive, humble. See at 21:90, p. 1037, n. 12).
8. خَاشِعَات *khāshi'āt* (f. pl.; s. *khāshi'ah*; m. *khāshi'*) = submissive/humble women (See n. 7 above).
9. مُتَصَدِّقِينَ *mutaṣaddiqīn* (m. pl.; acc./gen. of *mutaṣaddiqūn*, s. *mutaṣaddiq*) = charitable, generous, those who make charitable gifts (act. participle from *taṣaddaqa*, form V. of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth, to be sincere. See at 12:8, p. 755, n. 7).
10. مُتَصَدِّقَات *mutaṣaddiqāt* (f. pl.; acc./gen. of *mutaṣaddiqāt*, s. *mutaṣaddiqah*) = charitable, generous, those who make charitable gifts (act. participle from *taṣaddaqa*, form V. of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth, to be sincere. See at 12:8, p. 755, n. 7).
11. حَافِظِينَ *hāfiẓīn* (pl.; acc./gen. of *hāfiẓūn*; s. *hāfiẓ*) = fasters, those who abstain from food, drink and sex. See *taṣūmū* at 2:184, p. 87, n. 10.
12. حَافِظَات *hāfiẓāt* (f. pl.; acc./gen. of *hāfiẓāt*; s. *hāfiẓah*) = keepers, preservers, protectors, wardens, those who guard (act. participle from *hafiẓa* [*hifẓ*], to preserve. See at 21:82, p. 1035, n. 1).
13. فُرُوجَ *furāj* (pl.; s. *farj*) = private parts, openings, apertures. See at 23:5, p. 1076, n. 3.

أَعَدَّ اللَّهُ لَهُمْ
مَغْفِرَةً
وَأَجْرًا عَظِيمًا ۝

Allah has prepared¹ for them
forgiveness and
a reward² quite magnificent.³

وَمَا كَانَ
لِمُؤْمِنٍ
وَلَا مُؤْمِنَةٍ
إِذَا قُضِيَ

36. And it belongs neither
to a believing man
nor to believing woman
when there decree⁴

اللَّهُ وَرَسُولُهُ
أَمْرًا أَنْ يَكُونَ
لَهُمْ الْخِيَرَةُ
مِنْ أَمْرِهِمْ
وَمَنْ يَعْصِ اللَّهَ
وَرَسُولَهُ
فَقَدْ ضَلَّ
ضَلَالًا مُبِينًا ۝

Allah and His Messenger
a matter⁵ that there be
for them any option⁶
in their affair;
and whoever disobeys⁷ Allah
and His Messenger
he indeed goes astray⁸
straying glaringly.⁹

وَلِذَقُوا
لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ
وَأَنْعَمْتَ
عَلَيْهِ
أَمْسِكْ عَلَيْكَ زَوْجَكَ
وَاقْنِ اللَّهَ ۝

37. And when you said
to the one Allah had graced¹⁰
on and you had bestowed
favour on him:¹¹
"Keep¹² to yourself your wife
and beware¹³ of Allah",

1. أَعَدَّ 'a'adda = he prepared, made ready, got ready (v. iii. m. s. past in form IV of 'adda ['add], to count. See at 33:29, p. 1346, n. 5).
2. أَجْر 'ajr (pl. أجور 'ujūr) = reward, recompense, remuneration, due. See at 33:29, p. 1346, n. 7).
3. عَظِيم 'aẓīm = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 33:29, p. 1346, n. 8).
4. قُضِيَ qadā = he decreed, decided, judged, executed, fulfilled (v. iii. m. s. past from qadā', to conclude. See at 33:23, p. 1344, n. 1).
5. أَمْر 'amr (s.; pl. أمور 'awāmīr / أمر 'umūr) = order, command, decree / matter, issue, affair. See at 32:24, p. 1331, n. 8.
6. خِيَرَةٌ khiyarah = choice, option, picking. See at 28:68, p. 1256, n. 5.
7. يَعْصِي ya'ʿsī(sī) = he disobeys, defies (v. iii. m. s. impfct. from 'aṣā ['aṣy / ma'ṣiyah / 'iṣyān], to disobey. The last letter yā' is vowelless and hence dropped for the verb is in a conditional clause preceded by man. See at 4:14, p. 244, n. 10).
8. ضَلَّ ḍalla = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from ḍalāl/ḍalālah, to loose one's way. See at 28:75, p. 1258, n. 11).
9. مُبِين mubīn = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from 'abāna, form IV of bāna [bayn/bayān], to be clear, evident. See at 31:11, p. 1314, n. 5).
10. The allusion is to Zayd ibn Hārithah, may Allah be pleased with him. Allah had especially graced him by the grace of Islam. أَنْعَم 'an'ama = he graced, blessed, bestowed (v. iii. m. s. past in form IV of na'ama/na'ima [na'mah/man'am], to be happy, to be in ease. See at 19:58, p. 956, n. 3).
11. The Prophet, peace and blessings of Allah be on him, had freed him from slavery and had adopted him as son.
12. أَمْسِك 'amsik = you hold, keep, retain (v. ii. m. s. imperative from 'amsaka, form IV of masaka [mask], to grasp. See 'amsikū at 4:15, p. 245, n. 5).
13. اتَّقِ ittaqi = fear, be afraid of, beware, be on your guard (v. ii. m. s. imperative from ittaqā, form VIII of waqā [waqy / wiqāyah], to guard, to protect). See at 2:206, p. 99, n. 11.

وَتَخْفَى¹ while you concealed¹
 فِي نَفْسِكَ مَا in yourself what
 اللَّهُ مُبْدِيهِ² Allah is to make known²
 وَتَخْشَى النَّاسَ and you feared³ the people
 وَاللَّهُ أَحَقُّ though Allah has more right
 أَنْ تَخْشَاهُ that you should fear Him.
 فَلَمَّا قَضَى زَيْدٌ⁴ So when Zayd terminated⁴
 مِنْهَا وَطَرًا⁵ from her⁵ the purpose⁶
 زَوَّجْنَاهَا⁷ We gave her in marriage⁷ to
 لِكَيْ لَا يَكُونَ عَلَى the believers any restriction⁸
 الْمُؤْمِنِينَ حَرَجٌ⁹ about the wives
 فِي أَزْوَاجِهِمْ of their adopted sons⁹
 إِذَا قَضَوْا when they terminated
 مِنْهُمْ وَطَرًا¹⁰ from them the purpose.
 وَكَانَ أَمْرُ اللَّهِ And Allah's command is
 مَفْعُولًا¹¹ bound to be acted upon.¹⁰

مَا كَانَ 38. There is not
 عَلَى النَّبِيِّ مِنْ حَرَجٍ on the Prophet any blame
 فِي مَا فَرَضَ اللَّهُ in what Allah has ordained
 لَهُ for him —
 سُنَّةَ اللَّهِ as was the practice¹¹ of Allah

1. i. e., you concealed what Allah had already communicated to you about Zayd's divorcing his wife and your marrying her. تخفى *tukhfi* = you conceal, secrete, hide (v. ii. m. s. impfct. from 'akhfâ, form IV of *khafiya* [*khafâ*/' *khîfah/khufyah*], to be hidden. See at 3:118, p. 202, n. 15).

2. mudin = discloser, one who makes known (act. participle from 'abdâ, form IV of *badû* [*budûww/badû*] to appear, to come to light. See *tubdî* at 28:10, p. 1234, n. 4).

3. takshû = you be afraid, fear, dread, apprehend (v. ii. m. s. impfct. from *khashiyu* [*khashy/khashyah*], to fear, to dread). See at 20:77, p. 994, n. 5).

4. qadâ = he decreed, decided, judged, executed, fulfilled, terminated, concluded (v. iii. m. s. past from *qadâ*'), to conclude. See at 33:26, p. 1350, n. 4).

5. i. e., from Zaynab bint Jahsh, may Allah be pleased with her.

6. i. e., divorced her. وطر *waṭar* (s.; pl. 'awṭâr) = purpose, object, wish, desire.

7. zawwajnâ = we coupled, paired, doubled, gave in marriage (v. i. pl. past from *zawwaja*, form II of *zâja* [*zawj*], to incite, to instigate. See *azwâwj* at 33:6, p. 1336, n. 9).

8. ḥaraj = restriction, constriction, tightness, difficulty, anguish, uneasiness, sin. See at 24:61, p. 1132, n. 10.

9. 'ad'iyyâ' (pl.; s. da'iyy) = adopted sons, those suspected of in their ancestry. See at 33:4, p. 1335, n. 9.

10. maf'ûl = that which is done, acted upon, performed, effectuated, object (passive participle from *fa'ala* [*fa'lfi'l*], to do. See at 17:108, p. 908, n. 11).

11. sunnah (s.; pl. sunan) = way of dealing, usage, practice, norm. See at 15:13, p. 808, n. 11).

فِي الَّذِينَ
خَلَوْا مِنْ قَبْلُ
وَكَانَ أَمْرُ اللَّهِ
قَدَرًا مَقْدُورًا ﴿٣٨﴾

regarding those who have
passed away¹ before.
And Allah's command is
a destiny² decreed.³

الَّذِينَ يُبَلِّغُونَ
رِسَالَاتِ اللَّهِ
وَيَخْشَوْنَ اللَّهَ
وَلَا يَخْشَوْنَ أَحَدًا
إِلَّا اللَّهَ
وَكَفَى بِاللَّهِ
حَسِيبًا ﴿٣٩﴾

39. Those who convey⁴
the messages⁵ of Allah
and fear⁶ Him,
and do not fear anyone
except Allah.
And sufficient⁷ is Allah
as Account-Taker.⁸

مَا كَانَ مُحَمَّدٌ
أَبَا أَحَدٍ
مِنْ رِجَالِكُمْ
وَلَكِنْ
رَسُولَ اللَّهِ
وَخَاتَمَ النَّبِيِّينَ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
عَلِيمًا ﴿٤٠﴾

40. Muhammad is not
the "Father of anyone"
of your men-folk;⁹
but he is
the Messenger of Allah and
the Seal¹⁰ of the Prophets.
And Allah is of everything
All-Knowing.

Section (Rukû') 6

يَا أَيُّهَا الَّذِينَ آمَنُوا 41. O you who believe

1. *khālāw* = they retired into privacy, secluded themselves, were alone, became vacant, passed away (v. iii. m. pl. past from *khulā* [*khulā*/'*khalā*'], to be empty. See at 24:34, p. 1119, n. 14).

2. *qadar* (s.; pl. '*aqdār*') = measure, degree, worth, divine decree, destiny. See *qadr* at 20:40, p. 984, n. 7.

3. *maqdûr* = decreed, ordained, decided (pass. participle from *qadara* [*qadr*], to decree, to have power, to be able. See *qaddarnâ* at 27:57, p. 1219, n. 5.

4. *yuballighûna* = they convey, transmit, communicate, make (someone/something) reach (v. iii. m. pl. impfct. from *ballagha*, form II of *balagha* [*bulûgh*], to reach, to attain. See *balaghat* at 33:10, p. 1338, n.9).

5. *risâlât* (pl.; s. *risâlah*) = messages, missions. See at 7:144, p. 518, n. 9.

6. *yakhshawna* = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 21:49, p. 1026, n. 5).

7. *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 33:3, p. 1335, n. 3).

8. *ḥasib* (s.; pl. *ḥasabâ'*) = account taker, account keeper, comptroller, noble, respected, esteemed (act. participle in the scale of *fa'il* from *ḥasaba/ḥasiba* [*ḥasb/ḥisâb/ḥisbân/maḥsabah*], to compute, to regard. See at 17:14, p. 877, n. 7).

9. i. e., he is not to be addressed or referred to as the Father of so and so but as the Messenger of Allah.

10. *khâtam* (s.; pl. *khawâtim*) = seal, ring, signet.

اذْكُرُوا اللَّهَ
 ١٤ ذِكْرًا كَثِيرًا
 remember Allah
 many a remembering.

وَسَبِّحُوهُ
 ١٥ بُكْرَةً وَأَصِيلًا
 42. And sing His sanctity¹
 morning² and evening.³

هُوَ الَّذِي
 يُصَلِّيْ عَلَيْكُمْ
 وَمَلَائِكَتُهُ
 لِيُخْرِجَكُمْ مِّنَ
 الظُّلُمَاتِ إِلَى النُّوْرِ
 وَكَانَ بِالْمُؤْمِنِينَ
 رَحِيمًا
 43. He it is Who
 bestows blessings⁴ on you,
 and the angels too,⁵
 that He may bring you out⁶
 of the darkness⁷ to the light;⁸
 and He is to the believers
 Most Merciful.

نَحِيَّتُهُمْ
 يَوْمَ يَلْقَوْنَهُ
 سَلَامٌ
 وَأَعَدَّ لَهُمْ
 ١٦ أَجْرًا كَرِيمًا
 44. Their greeting⁹
 on the day they meet¹⁰ Him
 will be "Peace".
 And He has prepared¹¹ for
 them a reward very generous¹².

يَا أَيُّهَا النَّبِيُّ
 إِنَّا أَرْسَلْنَاكَ
 شَهِيدًا
 45. O the Prophet,
 verily We have sent you
 as a witness¹³ and

1. سَبَّحُوا *sabbiḥû* = you (all) glorify, declare the sanctity, praise (v. ii. m. pl. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to sing the glory. See at 32:15, p. 1328, n. 12).

2. بُكْرَةً *bukrah* (s.; pl. *bukar*) = early morning, tomorrow. See at 25:5, p. 1139, n. 5.

3. أَصِيلٌ *ʿaṣīl* (s.; pl. *ʿaṣāl*) = late afternoon, evening. See *ʿaṣāl* at 25:5, p. 1139, n. 6.

4. *ṣalāh* on the part of Allah means His bestowal of blessings. يُصَلِّي *yusallī* = he prays, performs *salāh*, worships, bestows blessings, seeks blessings (v. iii. m. s. impfct. from *ṣallā* [*ṣalāh*], to pray, to worship. See *yasallū* at 4:102, p. 289, n. 6).

5. *ṣalāh* by a created being for another created being means seeking of Allah's blessings for him.

6. يَخْرِجُ *yukhrija(u)* = he expels, drives out, takes out, ousts, produces (v. iii. m. s. impfct. from *akhraja*, form IV of *kharaja* [*khurāj*], to go out, to leave. The last letter takes *fatḥah* for a hidden *ʿan* in *li* (of motivation) coming before the verb. See at 26:35, p. 1169, n. 2).

7. i. e., the darkness of ignorance and unbelief. *ḡulumāt* (pl.; s. *ḡulmah*) = darkness, layers of darkness. See at 24:40, p. 1122, n. 12.

8. i. e., the light of *ʿimān* and Islam.

9. i. e., their greeting in the *jannah* when they will meet Allah. نَحِيَّةٌ *tahīyyah* (s.; pl. *tahīyyāt*) = greeting, salutation. See at 10:10, p. 639, n. 6.

10. يَلْقَوْنَ *yalqawna* = they meet, come across, encounter (v. iii. m. pl. impfct. from *laqiya* [*liqāʾ* / *luqyān* / *luqy* / *luqyah* / *luqan*] to meet. See *laqitum* at 9:59, p. 966, n. 6).

11. أَعَدَّ *ʿaʿadda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *ʿadda* [*ʿadd*], to count. See at 33:35, p. 1350, n. 1).

12. كَرِيمٌ *karīm* (s.; pl. *kirām* / *kuramāʾ*) = Most Noble, noble, generous, liberal, munificent (act. participle in the scale of *faʿīl* from *karuma* [*karam* / *karāmah*], to be noble/generous. See at 27:29, p. 1211, n. 2).

13. i. e., against his *ʿummah* regarding the delivery of the message. شَهِيدٌ *shāhid* (s.; pl. *shuhūd* / *ashhād* / *shawāhid*) = witness (active participle from *shahida* [*shuhūd* / *shahādah*], to witness, to testify). See at 11:17, p. 683, n. 9.

مُبَشِّرًا	as a giver of good tidings ¹
وَنَذِيرًا ﴿١٥﴾	and as a warner; ²
وَدَاعِيًا	46. And as a summoner ³
إِلَى اللَّهِ بِإِذْنِهِ	to Allah by His leave; ⁴
وَسِرَاجًا	and as a lamp ⁵
مُنِيرًا ﴿١٦﴾	spreading light. ⁶
وَبَشِّرِ	47. And give the glad tidings ⁷
الْمُؤْمِنِينَ	to the believers
بِأَنَّ لَهُمْ مِنَ اللَّهِ	that they shall have from Allah
فَضْلًا كَبِيرًا ﴿١٧﴾	a bounty ⁸ quite great.
وَلَا تُطِيعُوا	48. And do not obey ⁹
الْكَافِرِينَ	the unbelievers
وَالْمُنَافِقِينَ	and the hypocrites
وَدَعِ أَذُنَهُمْ	and ignore ¹⁰ their troubling ¹¹
وَتَوَكَّلْ عَلَى اللَّهِ	and rely ¹² on Allah;
وَكُفَى بِاللَّهِ	and Sufficient is Allah
وَكِيلًا ﴿١٨﴾	as a guardian-trustee.
يَا أَيُّهَا الَّذِينَ آمَنُوا	49. O you who believe,
إِذَا نَكَحْتُمْ	when you marry

1. i. e., of Allah's forgiveness and reward for the righteous. مبشر *mubashshir* (s.; pl. *mubashshirûn*) = deliverer of good tidings, harbinger of good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 25:56, p. 1155, n. 2.

2. i. e., against Allah's displeasure and retribution for the unbeliever and sinful. نذير *nadhîr* (pl. *nadhûr*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhîr/ nadhûr*], to vow, to pledge). See at 28:46, p. 1248, n. 8.

3. داعي *dâ'î* (s.; pl. *du'âh*) = caller, inviter, summoner (act. participle from *da'â* [*du'â*], to call, to summon. See at 20:108, p. 1002, n. 12).

4. اذن *'idhn* (pl. اذونات *'udhûn / 'udhûnât*) = leave, permission. See at 22:65, p. 1069, n. 1).

5. سراج *sirâj* (s.; pl. *suruj*) = lamp, light, incandescent light. See at 25:61, p. 1156, n. 9.

6. منير *munîr* = he or that which gives light, enlightening, of enlightenment, radiant, illuminating, brilliant, shining (active participle from *'anâra*, form IV of *nâra* [*nâr*], to give light. See at 31:20, p. 1318, n. 2).

7. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 22:37, p. 1059, n. 7).

8. فضل *faḍl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 30:45, p. 1305, n. 3.

9. لا تطع *lâ tuṭi'* = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'atâ'a*, form IV of *tâ'a* [*taw'*], to obey. See at 33:1, p. 1334, n. 2).

10. دع *da'* = leave, disregard, ignore (v. ii. m. s. imperative from *wada'a* [*wad'*], to leave).

11. أذى *'adhan* = trouble, offence, harm, injury, hurt, painful thing. See at 3:186, p. 229, n. 6.

12. i. e., rely on Allah in all situations. توكّل *tawakkal* = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See at 33:3, p. 1335, n. 2).

اَلْمُؤْمِنَاتِ the believing women
 ثُمَّ طَلَقْتُمُوهُنَّ and then divorce¹ them
 مِنْ قَبْلِ اَنْ before that
 تَمَسُّوهُنَّ you have touched² them,
 فَمَا لَكُمْ عَلَيْهِنَّ then you do not have against
 مِنْ عَدْوٍ them any waiting period³
 تَعْدُوْنَهَا that you should count.⁴
 فَمَعْزُوْنٌ So give them a gratification⁵
 وَمَسْرُوْحُوْنَ and set them free,⁶
 سَرَاحًا جَمِيْلًا a freeing in decency.⁷
 ۝۵۰ يٰۤاَيُّهَا النَّبِيُّ 50. O Prophet,
 اِنَّا اَحْلَلْنَا لَكَ We have made lawful⁸ for
 اَزْوَاجَكَ الَّتِي you your wives whom
 مَا اَنْتَ اَجُوْرُهُنَّ you have paid their dowries;⁹
 وَمَا مَلَكَتْ يَمِيْنُكَ and whom your right hand own
 مِنْمَا from among those that
 اَفَاءَ اللّٰهُ Allah bestows as booty¹⁰
 عَلَيْكَ on you;
 وَبَنَاتٍ and the daughters
 عِمَّكَ of your paternal uncle¹¹
 وَبَنَاتٍ and the daughters
 عَمَّاتِكَ of your paternal aunts¹²

1. اَلْمُؤْمِنَاتِ *allaqtum* = you (all) divorced, let loose, released, set free (v. ii. m. pl. past from *tallaqa*, form II of *talaga* [*tulūq/talāq*], to be free. See at 2:230, p. 114, n. 9).
2. The term "touching" here is a polite expression meaning cohabitation. تَمَسُّوْا *tamassū(na)* = you (all) touch/feel (v. ii. m. pl. impfct. from *massa* [*mass/masīs*], to touch. The terminal *nūn* is dropped because of the particle '*an*' coming before the verb. See at 2:236, p. 119, n. 3).
3. عَدْوٌ '*iddah* = number; legally prescribed waiting period. See at 18:22, p. 919, n. 2.
4. تَعْدُوْنَ *ta'taddūna* = you regard, observe, reckon, count (v. ii. m. pl. impfct. from *i'tadda*, form VIII of '*adda* [*'add*], to count. See '*adda* at 33:44, p. 1353, n. 11).
5. مَعْزُوْنٌ *matti'ū* = you (all) make (some one) enjoy, give as compensation/gratification (v. ii. m. pl. imperative from *matta'a*, form II of *mata'a* [*mat' /mut'ah*], to carry away, to take away. See at 2:236, p. 119, n. 6).
6. مَسْرُوْحُوْنَ *sarriḥū* = set free, let go, release (v. ii. m. pl. imperative from *sarraḥa*, form II of *saraḥa* [*sarūḥ*], to move away, to leave. See '*usarriḥ* at 33:28, p. 1346, n. 4).
7. جَمِيْلٌ *jamīl* = beautiful, handsome, comely, good, decent. See at 12:83, p. 753, n. 3.
8. اَحْلَلْنَا *aḥlalnā* = we made lawful, untied, settled, established (v. i. pl. past from '*aḥalla*, form IV of *ḥalla* [*ḥall/ḥulāl/ḥill*], to untie, to settle down, to be allowed. See '*aḥallā* at 14:28, p. 797, n. 12).
9. اَجُوْرُهُنَّ *'ujūr* (pl.; s. *'ajr*) = rewards, remuneration, dowries, bridal sums. See at 5:5, p. 330, n. 1.
10. اَفَاءَ *'afā'a* = he gave as booty, afforded, granted, bestowed (v. iii. m. s. past in form IV of *fā'a* [*fay'*], to return, to shift from west to east). See *yatafayya'u* at 16:48, p. 843, n. 4).
11. عَمٌّ *'amm* (s.; pl. '*a'mām*) = paternal uncle. See '*a'mām* at 24:61, p. 1133, n. 3.
12. عَمَّاتٌ *'ammāt* (pl.; s. '*ammah*) = paternal aunts. See at 24:61, p. 113, n. 4.

وَبَنَاتٍ and the daughters
 خَالَكَ of your maternal uncle¹
 وَبَنَاتٍ and the daughters
 خَالَاتِكَ of your maternal aunts²
 أَلَّتِي هَاجَرْنَ مَعَكَ who have migrated³ with you,
 وَأَمْرًا مُؤْمِنَةً and a believing woman
 إِنْ وَهَبَتْ نَفْسَهَا if she gifted⁴ herself
 لِلنَّبِيِّ to the Prophet,
 إِنْ أَرَادَ النَّبِيُّ if the Prophet intends⁵
 أَنْ يَسْتَنْكِحَهَا to marry her,
 خَالِصَةً لَّكَ exclusively⁶ for you
 مِنْ دُونِ الْمُؤْمِنِينَ barring the believers.
 قَدْ عَلِمْنَا We already know
 مَا فَرَضْنَا what We have imposed⁷
 عَلَيْهِمْ فِي أَزْوَاجِهِمْ on them about their wives
 وَمَا مَلَكَتْ and whom their right hands
 أَيْمَنُتُهُمْ لِكَيْلَا own⁸ that there may not
 يَكُونَ عَلَيْكَ حَرَجٌ be on you any difficulty.⁹
 وَكَانَ اللَّهُ And Allah is Most
 غَفُورًا رَحِيمًا Forgiving, Most Merciful.
 ﴿٥١﴾
 تَرْجِي مَنْ 51. You may defer¹⁰ whom
 نَشَاءُ مِنْهُمْ you wish of them

1. *khāl* (s.; pl. *'akhwāl/khu'āl/khu'ulah*) = maternal uncle. See *'akhwāl* at 24:61, p. 1133, n. 5.

2. *khālât* (pl.; s. *khālah*) = maternal aunts. See at 24:61, p. 1133, n. 6.

3. i. e., migrated from Makkah to Madinah. هَاجَرْنَ *hâjarna* = they (f.) migrated, emigrated (v. iii. f. pl. past from *hâjara*, form III of *hajara* [hijr/hijrân], to emigrate. See *hâjarû* at 22:58, p. 1066, n. 4).

4. وَهَبَتْ *wahabat* = she gifted, bestowed, donated, presented, granted (v. iii. f. s. past from *wahb*, to donate. See *wahabu* at 26:21, p. 1166, n. 7).

5. أَرَادَ *'arâda* = he intended, desired, willed (v. iii. m. s. past. in form IV of *râda* [rawd], to walk about. See at 28:19, p. 1237, n. 10).

6. i. e., such a marriage by *hibah* or gift of herself by the woman and without the payment of *mahr* is exclusively permitted for the Prophet, peace and blessings of Allah be on him. It is not permitted for the Muslims in general. خَالِصَةً *khâlîṣah* (f.; mas. *khâlîṣ*) = pure, unmixed, unadulterated, free from or exclusive of all extraneous things, exclusive, sincere, frank (active participle from *khalaṣa* [خُلِيَ *khulîṣ*], to be pure, unadulterated. See at 7:32, p. 476, n. 2).

7. فَرَضْنَا *faraḍnâ* = we made incumbent, imposed, made obligatory, ordained, supposed, appointed (v. i. pl. past from *faraḍa* [fard], to decree, to appoint. See at 24:1, p. 1105, n. 3).

8. i. e., their slave maids. *mahr* is obligatory also in respect of marrying such slave maids. مَلَكَتْ *malakat* = she owned, possessed, held (v. iii. f. s. past from *malaka* [malk /mulk/ milk], to possess. See at 30:28, p. 1298, n. 10).

9. حَرَجٌ *ḥaraj* = restriction, constriction, tightness, difficulty, anguish, uneasiness, sin. See at 33:37, p. 1151, n. 8.

10. تَرْجِي *turjî* = you defer, delay, postpone (v. ii. m. s. impfct. from *'arjâ*, form IV of *rajâ* [rajw], to wish, to hope. See *yarjû* at 33:21, p. 1343, n. 3).

وَتَقْبَلُوا إِلَيْكَ and receive¹ unto you
 مَن تَشَاءُ whom you wish;
 وَمِنَ ابْتَغَيْتَ and anyone you seek² of those
 مِمَّنْ عَرَّكَتَ whom you had set aside,³
 فَلَا جُنَاحَ عَلَيْكَ there is no sin⁴ on you.
 ذَلِكَ أَذْنٰى This is the more appropriate⁵
 أَنْ تَقَرَّ أَعْيُنُهُنَّ that at rest be⁶ their eyes
 وَلَا يَحْزَنَ and that they be not sad⁷
 وَيَرْضَيْنَ and be pleased⁸
 بِمَا آتَيْتَهُنَّ with what you give them —
 كُلُّهُنَّ all of them.
 وَاللَّهُ يَعْلَمُ And Allah knows
 مَا فِي قُلُوبِكُمْ what is in your hearts;
 وَكَانَ اللَّهُ عَلِيمًا and Allah is All-Knowing,
 حَلِيمًا Most forbearing.

لَا يَحِلُّ لَكَ 52. It is not lawful⁹ for you
 النِّسَاءَ مِنْ بَعْدِ وَلَا women afterwards,¹⁰ nor
 أَنْ تَبَدَّلَ that you take in exchange¹¹
 مِنْهُنَّ مِنْ أَزْوَاجٍ for them any wives even
 وَلَوْ أَحْبَبَكَ though there fascinates¹² you
 حُسْنُهُنَّ إِلَّا مَا their beauty except those
 مَلَكَتْ يَمِينُكَ whom your right hand owns.

1. تَوَى *tu'wī* = you receive, give shelter, lodge, accommodate (v. ii. m. s. impfct. from 'awā, form IV of 'awā [awī], to seek shelter. See 'āwaynā at 23:50, p. 1087, n. 11).

2. ابْتَغَيْتَ *ibtaghayta* = you seek, desire. (v. ii. m. s. past from *ibtaghā*, form VIII of *baghā* [bughā], to seek, to desire. See *tabtaghā* at 30:46, p. 1305, n. 10).

3. عَرَّكَتَ *'azalta* = you set aside, isolated, segregated, removed (v. ii. m. s. past from 'azala ['azl], to remove, to set aside. See *ma'zu'ulūn* at 26:212, p. 1198, n. 10).

4. جُنَاح *junāḥ* = sin, misdemeanour, impropriety. See at 33:5, p. 1336, n. 5.

5. أَذْنٰى *'adnā* = nearer/nearest, closer/closest, lower, more appropriate, better suited, nether, viler, vilest. Elative of *dān*. See at 7:169, p. 531, n. 10.

6. i. e., she becomes glad and mentally at peace. تَقَرَّ *taqarra(u)* = she settles, is at rest (v. iii. f. s. impfct. from *qarra* [qarār], to settle down. *qarrat 'aynuhu* is an idiom meaning: he is glad, delighted. The final letter takes *fathah* because of the particle 'an coming before the verb. See at 28:13, p. 1235, n. 4).

7. يَحْزَنَ *yahzanna* = they (f.) are grieved, are sad (v. iii. f. pl. impfct. from *hazina* [ḥuzn/ ḥazan], to grieve. See *taḥzana* at 28:13, p. 1235, n. 5).

8. يَرْضَيْنَ *yarḍayna* = they (f.) become happy, pleased, satisfied (v. iii. f. pl. impfct. from *raḍiya* [riḍan/ riḍwān/ marḍāh] to be satisfied. See *irtaḍā* at 24:55, p. 1129, n. 5).

9. يَحِلُّ *yahillu* = it is lawful, permitted, allowed (v. iii. m. s. impfct. from *ḥalla* [ḥill], to be allowed. See at 2:229, p. 112, n. 12).

10. i. e., to marry further women than those already allowed.

11. تَبَدَّلَ *tabaddala(u)* (originally *tatabaddala*) = change, be exchanged, give or take in exchange (v. ii. m. s. impfct. *tabaddala*, form V of *badala* [badl], to replace. The final letter takes *fathah* because of the particle 'an coming before the verb. See *lā tatabaddalū* at 4:2, p. 237, n. 2).

12. أَعْجَبَ *'a'jaba* = he impressed, pleased, delighted, fascinated (v. iii. m. s. past in form IV of 'ajiba ['ajab], to wonder, to be amazed. See at 5:100, p. 379, n. 9).

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ
رَقِيبًا ۝

and Allah is over everything
All-Watchful.¹

Section (Rukû') 7

يَا أَيُّهَا الَّذِينَ آمَنُوا
لَا تَدْخُلُوا
بُيُوتَ النَّبِيِّ
إِلَّا أَنْ يُؤْذَنَ
لَكُمْ إِلَى طَعَامٍ
غَيْرِ نَظِيرٍ
إِنَّهُ
وَلَكِنْ إِذَا دُعِيتُمْ
فَادْخُلُوا
فَإِذَا
طَعِمْتُمْ
فَانْثَرُوا
وَلَا مُسْتَقْسِمِينَ
لِحَدِيثٍ
إِنَّ ذَلِكَ كَانَ
يُؤْذَى النَّبِيَّ
فَيَسْتَعِزُّ مِنْكُمْ
وَاللَّهُ لَا يَسْتَعِزُّ
مِنَ الْحَقِّ

53. O you who believe,
enter not²
the houses³ of the Prophet
except that leave is given⁴
to you for a meal,
without waiting⁵
for its preparation;⁶
but when you are invited,⁷
enter.
Then when
you have taken your meal⁸
disperse⁹
and familiarise not yourselves¹⁰
for a conversation.
Verily that would be
hurting¹¹ the Prophet
and he would feel shy¹² of you;
but Allah is not shy
of the truth.

1. *raqib* = Ever-Watchful, vigilant, overseer, supervisor. Active participle in the scale of *fa'il* from *raqaba* [*ruqûb/raqâbah*], to watch, to control. See at 5:118, p. 389, n. 8).

2. *lâ tadhkukû* = you (all) do not enter (v. ii. m. pl. imperative {prohibition} from *dakhala* [*dukhâl*], to enter. See at 24:27, p. 1115, n. 1).

3. *buyût* (pl.; s. *bayt*) = houses, homes. See at 29:41, p. 1280, n. 2.

4. *yu'dhana(nu)* = he is given leave, permission (v. iii. m. s. impfct. passive from *'adhina* [*idhn*], to allow, to listen. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 24:28, p. 1115, n. 7).

5. *nâẓirîn* (acc./gen. of *nâẓirûn*, s. *nâẓir*) = onlookers, spectators, those expecting and waiting (active participle from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 26:33, p. 1168, n. 11).

6. *'inan* = time, period of preparation.

7. *du'iytum* = you (all) were invited, called, summoned (v. ii. m. pl. past passive from *da'â* [*du'â*], to call, to summon. See *da'aw* at 30:33, p. 1300, n. 11).

8. *ta'antum* = you took meal, tasted, ate (v. ii. m. pl. past from *ta'ima* [*ta'm*], to eat, to taste. See *yut'imu* at 26:79, p. 1176, n. 10).

9. *intashirû* = you (all) disperse, spread out (v. ii. m. pl. imperative from *intashara*, form VIII of *nashara* [*nashr*], to spread out. See *tantashirûna* at 30:20, p. 1296, n. 2).

10. i. e., do not delay for a talk. *musta'nisîn* (pl.; acc./gen. of *musta'nisûn*; s. *musta'nis*) = those seeking familiarity, familiarising themselves (act. participle from *ista'nasa*, form X of *'anisa'* [*anusa* [*'uns*], to be sociable, friendly. See *tasta'nisû* at 24:27, p. 1115, n. 2).

11. *yu'dhi* = he or it hurts, gives trouble, annoys (v. iii. m. s. impfct. from *'adhâ* form IV of *'adhiya* [*'a than*], to be harmed, to suffer. See *'adhiya* at 9:10, p. 1268, n. 1).

12. *yastahyi* = he feels shy, is ashamed of, lets live, keeps alive (v. iii. m. s. impfct. from *istahyâ*, form X of *hayiya/hayya* [*hayâh*], to live. See at 28:4, p. 1232, n. 5).

وَلَدَا سَأَلْتُمُوهُنَّ ۚ And when you ask¹ them
 مَتَاعًا فَمَنْ تَسْأَلُهُنَّ ۚ for any chattel² ask them
 مِنْ وَرَاءِ حِجَابٍ ۚ from behind a curtain.³
 ذَٰلِكُمْ أَطْهَرُ ۚ That is the purer⁴
 لِقُلُوبِكُمْ ۚ for your hearts
 وَقُلُوبِهِنَّ ۚ and their hearts.
 وَمَا كَانَ لَكُمْ And it behoves you not
 أَنْ تُؤْذُوا ۚ that you hurt⁵
 رَسُولَ اللَّهِ ۚ the Messenger of Allah,
 وَلَا أَنْ تَنْكِحُوا ۚ nor that you marry⁶
 أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۚ his wives after him ever.
 إِنَّ ذَٰلِكُمْ كَانَ Verily that will be
 عِنْدَ اللَّهِ عَظِيمًا ۚ in Allah's sight very grave.⁷
 54. Whether you express⁸
 شَيْئًا أَوْ تُخْفُوهُ ۚ anything or conceal⁹ it,
 فَإِنَّ اللَّهَ كَانَ verily Allah is
 بِكُلِّ شَيْءٍ عَلِيمًا ۚ of everything All-Knowing.
 55. No sin¹⁰ is on them
 لِأَجْنَاحِ عَلَيْهِنَّ ۚ in respect of their fathers,
 فِي آبَائِهِنَّ ۚ nor regarding their sons,
 وَلَا أَبْنَائِهِنَّ ۚ nor regarding their brothers,

1. سَأَلْتُمْ = you (all) asked, questioned, inquired (v. ii. m. pl. past from *sa'ala* [*su'âl* /*mas'alah* /*tas'âl*], to ask, to enquire. See at 2:61, p. 29, n. 4).
2. متاع *matâ'* (pl. *umti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 28:60, p. 1253, n. 9.
3. حجاب *hijâb* (s.: pl. *hujub/ahjibah*) = screen, curtain, partition, cover, barrier, veil. See at 19:17, p. 954, n. 7.
4. أطهر *'at-har* = cleaner, purer, more unblemished (elative of *tâhir*). See at 11:78, p. 705, n. 11.
5. تؤذوا *tu'dhû(na)* = you hurt, give trouble, annoy (v. ii. m. pl. impfct. from *'adhâ* form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *'adhiya* at 29:10, p. 1268, n. 1).
6. The wives of the Prophet, peace and blessings of Allah be on him, are to be regarded as mothers of the believers. It is forbidden to marry them after his death. تنكحوا *tankihû(na)* = you marry, get married (v. ii. m. pl. impfct. from *nakaha* [*nikâh*], to marry, to get married. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yankihu* at 24:3, p. 1106, n. 6).
7. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 33:35, p. 1350, n. 3).
8. تبذوا *tubdû(na)* = you (all) make known, disclose, reveal, express, bring to light (v. ii. m. pl. impfct. from *badâ* [*budûww/budâ'*], to appear, to become clear. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 2:284, p. 151, n. 2).
9. تخفوا *tukhfû(na)* = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ'* /*khifâh* /*khufyah*], to be hidden. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb governed by *'in*. See at 4:149, p. 311, n. 2).
10. i. e., no sin in not using *hijâb* before fathers and the others mentioned in the *'ayah*.

وَلَا أَوْلَادَهُ nor regarding the sons
 إِخْوَانِهِمْ of their brothers¹
 وَلَا أَوْلَادَهُ nor regarding the sons
 أَخَوَاتِهِمْ of their sisters,²
 وَلَا نِسَاءَهُمْ nor regarding their ladies³
 وَلَا مَا nor regarding those that
 مَلَكَتْ أَيْمَانُهُمْ their right hands own.⁴
 وَاتَّقُوا اللَّهَ And beware⁵ of Allah.
 إِنَّ اللَّهَ كَانَ Verily Allah is
 عَلَى كُلِّ شَيْءٍ over everything
 شَهِيدًا All-Witnessing.⁶

56. Verily Allah
 إِنَّ اللَّهَ and His angels
 وَمَلَائِكَتَهُ
 يُصَلُّونَ offer blessings⁷
 عَلَى النَّبِيِّ on the Prophet.
 يَا أَيُّهَا الَّذِينَ آمَنُوا O you who believe,
 صَلُّوا عَلَيْهِ invoke blessings on him
 وَسَلِّمُوا and offer greetings⁸ of peace
 تَسْلِيمًا in submission.⁹

57. Verily those who hurt¹⁰
 إِنَّ الَّذِينَ يُؤْذُونَ Allah and His Messenger,

1. إِخْوَانُ 'ikhwān (pl.; sing. أَخٌ 'akh) = brothers.
 See at 24:61, p. 1133, n. 1.

2. أَخَوَاتُ 'akhawāt (pl.; s. 'ukht) = sisters. See at 24:61, p. 1133, n. 2.

3. نِسَاءُ nisā' (sing. imra'ah) = women, wives. See at 2:232, p. 115, n. 7.

4. i. e., slaves and slave maids. مَلَكَتْ malakat = she owned, possessed, held (v. iii. f. s. past from malaka [malk /mulk/ milk], to possess. See at 30:28, p. 1298, n. 10).

5. اتَّقُوا ittaqina = you all (f.) fear, be afraid of, beware, be on your guard (v. ii. f. pl. imperative from ittaqa, form VIII of waqa [waqy / wiqāyah], to guard, to protect). See ittaqi at 33:37, p. 1350, n. 13.

6. شَهِيدٌ shahīd (s.; pl. shuhadā') = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of fa'il from shahida [shuhūd], to see, to witness. See at 22:17, p. 1051, n. 5).

7. ṣalāh on the part of Allah means His bestowal of blessings and on the part of any created being for another created being means seeking of Allah's blessings for him. يَصَلُّونَ yaṣallūna = they pray, perform ṣalāh, worship, bestow blessings, seek blessings (v. iii. m. pl. impfct. from ṣallā [ṣalāh], to pray, to worship. See yasalli at 33:43, p. 1353, n. 4).

8. سَلِّمُوا sallimū = you (all) offer greetings of peace, be saved/protected from harm, surrender, make submission, deliver, hand over (v. ii. m. pl. imperative from sallama, form II of salima [salāma/salāmah], to be safe and sound. See sallama at 8:43, p. 563, n. 3).

9. تَسْلِيمٌ taslim = to offer greetings of peace, to surrender, to submit, to hand over (verbal noun in form II of salima. See n. 8 above).

10. i. e., hurt Allah by committing shirk, unbelief and ingratitude, and hurt His Messenger by word or deed. يُؤْذُونَ yu'dhūna = they hurt, give trouble, annoy (v. iii. m. pl. impfct. from 'adhā, form IV of 'adhiya ['adhan], to be harmed, to suffer. See yu'dhi at 33:53, p. 1358, n. 11).

لَعَنَهُمُ اللَّهُ Allah curses¹ them
 فِي الدُّنْيَا in the world
 وَالْآخِرَةِ and the hereafter
 وَأَعَدَّ لَهُمْ and prepares² for them a
 عَذَابًا مُهِينًا punishment most debasing.³

وَالَّذِينَ يُؤْذُونَ 58. And those who hurt⁴
 الْمُؤْمِنِينَ the believing men
 وَالْمُؤْمِنَاتِ and the believing women for
 بَعِيرٍ مَا اكْتَسَبُوا what they have not acquired,⁵
 فَقَدْ احْتَلَوْا they indeed carry⁶
 بُهْتَانًا a calumny⁷
 وَإِنَّمَا شَيْئًا and a sin⁸ glaringly obvious.⁹

Section (Rukū') 8

يَا أَيُّهَا النَّبِيُّ 59. O Prophet,
 قُلْ لِّأَزْوَاجِكَ Say to your wives
 وَبَنَاتِكُمْ and your daughters and
 وَنِسَاءِ الْمُؤْمِنِينَ the wives of the believers
 يَدْرِيْنَ that they bring close¹⁰
 عَلَيْهِنَ over them¹¹
 مِنْ حُلِيِّهِنَّ of their garments.¹²
 ذَلِكَ أَذْنٰى This is the more appropriate¹³
 أَنْ يَعْرِفْنَ that they be known¹⁴

1. *la'ana* = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 9:68, p. 606, n. 3).

2. *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 33:44, p. 1353, n. 11).

3. *muhīn* = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahāna*, form IV of *hāna* [*hawn*], to be of little importance. See at 31:6, p. 1312, n. 9).

4. i. e., by word or deed.

5. i. e., unduly and unjustifiably without their having acquired any guilt or done any wrong.

6. *iktasabū* = they acquired, earned (v. iii. m. pl. past. from *iktasaba*, from VIII of *kasaba* [*kasb*], to gain. See at 4:32, p. 254, n. 9).

7. *iḥtamalū* = they burdened themselves, bore, carried, undertook the burden (v. iii. m. pl. past from *iḥtamala*, form VIII of *ḥamala* [*haml*], to carry. See *iḥtamala* at 13:17, p. 771, n. 7).

8. i. e., in respect of their hurtful words and false allegations. *buhṭān* = slander, defamation, libel, calumny. See at 24:16, p. 1111, n. 2.

9. *ithm* (pl. *'āthām*) = guilt, crime, offence, sin, sinning. See at 24:11, p. 1109, n. 5.

10. *mubīn* = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abāna*, form IV of *bāna* [*bayn/bayān*], to be clear, evident. See at 29:50, p. 1283, n. 5).

11. *yudnīna* = they (f.) draw near, bring close (v. iii. f. pl. impfct. from *'adnā*, form IV of *danā* [*danw*], to be near, to be close. See *'adnā* at 33:51, p. 1357, n. 5).

12. i. e., cover their heads, faces and bodies.

13. *jalābīb* (pl.; s. *jilbāb*) = garments, dresses, gowns, woman's dresses.

14. *'adnā* = nearer, closer, lower, inferior, less, less significant, more suitable (elative of *danī*; f. *dunyā*. See at 32:21, p. 1330, n. 8).

15. *yu'rafna* = they (f.) are known, recognized (v. iii. f. pl. impfct. passive from *'arafa* [*ma'rifah/ 'irfān*], to know, to recognize. See *ta'rifāna* at 27:93, p. 1230, n. 7).

فَلَا يُؤْذِنُ¹ and so be not troubled.¹

وَكَانَ اللَّهُ

And Allah is

عَفُورًا

Most Forgiving,

رَحِيمًا

Most Merciful.

لَئِنْ لَرَبَّنَا

60. If indeed there desist² not

الْمُنْفِقُونَ وَالَّذِينَ

the hypocrites³ and those

فِي قُلُوبِهِمْ مَرَضٌ

in whose hearts is a disease⁴

وَالْمُرْجُوفُونَ

and the false rumour-mongers⁵

فِي الْمَدِينَةِ

in Madina,⁶

لَنُغْرِبَنَّكَ

We shall surely set you on⁷

بِهِمْ ثُمَّ لَا

them and then they shall not

يُحَاوِرُونَكَ فِيهَا

be your neighbours⁸ therein

إِلَّا قَلِيلًا

except for a little while;

مَلْعُونِينَ

61. Being accursed.⁹

أَيْنَمَا تُقْبَلُوا

Wherever they will be found¹⁰

أُخِذُوا

they will be seized¹¹

وَقُتِلُوا

and will be killed

تَقْتِيلًا

in execution.

سُنَّةَ اللَّهِ

62. As the way of Allah

فِي الَّذِينَ

in regard to those

1. يؤذِنُ *yu'dhayna* = they (f.) are given trouble, hurt (v. iii. f. pl. impfct. passive from 'adhâ form IV of 'adhiya ['adhan], to be harmed, to suffer. See *yu'dhi* at 33:53, p. 1358, n. 11).

2. يَنْتَهِ *yantahi*(î) = he desists, ceases, refrains, terminates (v. iii. m. s. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The final *yâ* is dropped for the particle *lam* coming before the verb. See *tantahi* at 26:167, p. 1191, n. 3).

3. مُنَافِقُونَ *munâfiqûn* (pl.; s. *munâfiq*) = hypocrites, dissemblers (active participle from *nâfaqa*, form III of *nafaqa* [*nafaq/nufûq*], to be used up, to perish). See at 8:49, p. 565, n. 8.

4. i. e., disease of unbelief and hypocrisy. مرض *marad* (pl. 'amrâd) = disease, sickness, ailment, illness, malady. See at 33:32, p. 1347, n. 9.

5. مُرْجِفُونَ *murjifûn* (pl.; sing. *murjif*) = those who spread lies/false rumours, those who shake (act. participle from 'arjafa, form IV of *rajafa* [*rajf/rajafân*], to shake, to convulse. See *rajfah* at 29:37, p. 1278, n. 3).

6. i. e., if such people do not desist from harming the believers, conspiring and spreading calumnies against them.

7. i. e., make you overpower them. لَنُغْرِبَنَّكَ *la nughriyanna* = we shall surely set on, instigate, incite, stir, spur on, impel, urge, (v. i. pl. impfct. emphatic from 'aghrâ, form IV of *gharâ* [*gharw*], to glue, to fix. See 'aghraynâ at 5:13, p. 335, n. 12).

8. i. e., they will not be allowed to live near you. يُحَاوِرُونَ *yujâwirûna* = they be neighbours, live next door to, be in the vicinity of, be close to (v. iii. m. pl. impfct. from *jâwura*, form III of *jâra* [*jawr*], to deviate, to commit a wrong, to persecute. See *yujîru* at 23:88, p. 1096, n. 5).

9. مَلْعُونِينَ *mal'ûnîn* (pl.; acc./gen. of *mal'ûnûn*; s. *mal'ûn*) = those accursed, banished from mercy (pass. participle from *la'ana* [*la'n*], to curse. See *mal'ûnah* at 17:60, p. 892, n. 8).

10. تُقْبَلُونَ *thuqifû* = they are found, met with (v. iii. m. pl. past passive from *thaqifa* [*thaqf*], to meet, be skilful). See at 3:112, p. 199, n. 12).

11. أُخِذُوا *'ukhidhû* = they were taken, seized, got hold of (v. iii. m. pl. past passive from 'akhadha ['akhdh], to take. See 'ukhidha at 8:70, p. 573, n. 6).

خَلَوْا مِنْ قَبْلُ¹ who passed away¹ before.

وَلَنْ تَجِدَ² And you shall not find²

لِسُنَّةِ اللَّهِ in the way of Allah

تَبْدِيلًا³ any alteration.³

يَسْأَلُكَ النَّاسُ 63. People ask you

عَنِ السَّاعَةِ⁴ about the Hour.⁴

قُلْ إِنَّمَا عِلْمُهَا Say: "Indeed its knowledge

عِنْدَ اللَّهِ is but with Allah. And what

وَمَا يَذُرُكَ⁵ will make you realize,⁵

لَعَلَّ السَّاعَةَ maybe the Hour

تَكُونُ قَرِيبًا⁶ is near?⁶

إِنَّ اللَّهَ لَعَنَ 64. Verily Allah has cursed⁷

الْكَافِرِينَ the unbelievers

وَأَعَدَّ لَهُمْ⁸ and has prepared⁸ for them

سَعِيرًا⁹ a blazing furnace;⁹

خَالِدِينَ فِيهَا¹⁰ 65. They abiding¹⁰ in there

أَبَدًا for ever.

لَا يَجِدُونَ وَلِيًّا¹¹ They will find no friend¹¹

وَلَا نَصِيرًا¹² nor any helper.¹²

يَوْمَ 66. The day when
تُقَلَّبُ tossed¹³ will be

1. خلوا *khalaw* = they retired into privacy, secluded themselves, were alone, became vacant, passed away (v. iii. m. pl. past from *khalâ* [*khulû*/*khalâ*'], to be empty. See at 33:38, p. 1352, n. 1).

2. تجد *tajida(u)* = you find, get (v. ii. m. s. impfct. from *wajada* [*wujûd*], to find. The last letter gets *fathah* due to the particle *lan* coming before the verb. See at 17:97, p. 904, n. 9).

3. تبدل *tabdîl* = to vary, to change, exchange, alteration, (verbal noun in form II of *badala*, to replace. See at 10:64, p. 660, n. 5).

4. i. e., the Hour of Resurrection and Judgement.

5. يذري *yudrî* = he or it makes (someone) realize, informs, lets know, notifies (v. iii. m. s. impfct. from '*adrâ*, form IV of *darâ* [*dirâyah*], to know. See '*adrâ* at 10:16, 642, n. 2).

6. i. e., very soon. قريب *qarîb* = near, proximate, not far away, close by. See at 17:51, p. 889, n. 4.

7. لعن *la'ana* = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 33:57, p. 1361, n. 1).

8. أعد *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of '*adda* [*'add*], to count. See at 33:57, p. 1361, n. 2).

9. سعيّر *sa'îr* = burning blaze, blazing furnace, inferno. See at 25:11, p. 1141, n. 3.

10. خالدین *khâlîdîn* (pl.; acc./gen. of *khâlîdûn*, s. *khâlîd*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 29:58, p. 1286, n. 4).

11. ولي *walîy* (s.; pl. أولياء '*awliyâ*') = guardian, legal guardian, friend, patron friend, sponsor, protector, relative, next-of-kin. See at 33:17, p. 1340, n. 4.

12. نصير *naṣîr* = (s.; pl. نصراء '*nuṣarâ*') = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'il* from *naṣara* [*naṣr*/*nusûr*], to help. See at 33:17, p. 1340, n. 5).

13. تُقَلَّبُ *tuqallabu* = she or it is rolled over, he upturned, turned up and down, inverted, turned about, tossed (v. iii. f. s. impfct. passive from *qallaba*, form II of *qalaba* [*qalb*], to turn around. See at 18:42, p. 926, n. 10).

وَجُوهُهُمْ فِي النَّارِ their faces¹ in the fire
يَقُولُونَ يَلَيْتَنَّا they will say: "Alas,
أَطَعْنَا اللَّهَ had we obeyed² Allah
وَأَطَعْنَا الرَّسُولَ and obeyed the Messenger!"

﴿٦٦﴾

وَقَالُوا 67. And they will say:
رَبَّنَا إِنَّا أَطَعْنَا "Our Lord, verily we obeyed
سَادَتَنَا وَكِبَرَاءَنَا our chiefs³ and grandees⁴
فَاضْلَلُونَا and they led us astray⁵
السَّبِيلَ from the way."⁶

﴿٦٧﴾

رَبَّنَا آتِنَا 68. "Our Lord, give them
ضِعْفَيْنِ twice the double⁷
مِنَ الْعَذَابِ of punishment
وَالْعَنْتُمْ and curse⁸ them
لَنَا كَبِيرًا with an enormous curse."

﴿٦٨﴾

Section (Rukû') 9

يَا أَيُّهَا الَّذِينَ آمَنُوا 69. O you who believe,
لَا تَكُونُوا كَالَّذِينَ do not be⁹ like those who
آذَوْا مُوسَى gave trouble¹⁰ to Mûsa
فَبَرَّاهُ اللَّهُ but Allah exonerated¹¹ him
مِمَّا قَالُوا from what they said.
وَكَانَ عِنْدَ اللَّهِ And he was to Allah
وَجِيهًا a distinguished one.¹²

﴿٦٩﴾

1. وجوه *wujûh* (sing. وجه *wajh*) = faces, countenances, aspects. See at 27:90, p. 1229, n. 6).

2. أطعنا *'aṭa'nâ* = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *ṭa'a* [*ṭaw'*] to obey. See at 24:51, p. 1127, n. 9).

3. سادة *sâdah* (pl.; s. *sayyid*) = chiefs, masters, lords. See *sayyid* at 3:39, p. 171, n. 4.

4. كبراء *kubarâ'* (pl.; s. *kabîr*) = big ones, eminent ones, influential persons, grandees, leaders. See *kabîr* at 31:30, p. 1321, n. 10.

5. اضلوا *'aḍallû* = they led astray, misguided, misled, made go astray (v. iii. m. pl. past from *'aḍalla*, from IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 26:99, p. 1180, n. 1).

6. سبيل *sabîl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 25:57, p. 1155, n. 6.

7. ضعفين *ḍi'fayn* (dual; acc./gen. of *ḍi'fân*; s. *ḍi'f* double) = twice the double, i.e., many times as much. See at 33:30, p. 1346, n. 13).

8. العن *il'an* = curse, imprecate, damn, condemn (v. ii. m. s. imperative from *la'ana* [*la'n*], to curse. See *la'ana* 33:64, p. 1363, n. 7).

9. i. e., in your behaviour towards the Prophet, peace and blessings of Allah be on him.

10. آذوا *'âdhaw* = they gave trouble, hurt,, harmed, annoyed (v. iii. m. pl. past from *'âdhâ*, form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. See *yu'dhî* at 33:53, p. 1358, n. 11).

11. i. e., from what they accused him of. بَرَّاهُ *barra'a* = he exonerated, absolved, acquitted, cleared (v. iii. m. s. past in form II of *bari'a* [*barâ'ah*], to be free, cleared, acquitted. See *'ubarri'u* at 12:53, p. 742, n. 3).

12. وجيه *wajih* (pl. *wujahâ'*) = esteemed, notable, distinguished. See at 3:45, p. 173, n. 7.

- يَا أَيُّهَا الَّذِينَ آمَنُوا 70. O you who believe,
اتَّقُوا اللَّهَ beware¹ of Allah
وَقُولُوا قَوْلًا and say a saying
سَدِيدًا just and proper.²
- يُصْلِحْ لَكُمْ 71. He will set right³ for you
أَعْمَالَكُمْ your deeds
وَيَغْفِرْ لَكُمْ and will forgive you
ذُنُوبَكُمْ your sins.⁴
وَمَنْ طَعَى اللَّهَ And whoever obeys⁵ Allah
وَرَسُولَهُ and His Messenger
فَقَدْ فَازَ he has indeed won⁶
فَوْزًا عَظِيمًا a success most grand.⁷
- إِنَّا عَرَضْنَا 72. We indeed offered⁸
الْأَمَانَةَ the trust⁹
عَلَى السَّمَوَاتِ to the heavens
وَالْأَرْضِ and the earth
وَالْجِبَالِ and the mountains,
فَأَبَيْنَ أَنْ يَحْمِلْنَهَا but they declined¹⁰ to carry¹¹
وَأَشْفَقْنَ مِنْهَا it and shirked¹² it;
وَحَمَلَهَا الْإِنْسَانُ but man bore it.
إِنَّهٗ كَانَ ظَلُومًا Verily he is quite unjust
جَهُولًا and utterly ignorant.¹³

1. اتقوا *ittaḥû* (nî/ni) = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaḥâ*, form VIII of *waḥû* (*waḥy/wiḥâyah*), to guard, safeguard. See at 30:31, p. 1300, n. 2).
2. i. e., on all occasions and under all situations. سديد *sadîd* = just, right, pertinent, apposite. See at 4:9, p. 240, n. 9.
3. يصلح *yusliḥ(u)* = he makes good, reforms, amends, sets right (v. iii. m. s. impfct. from 'aṣlahâ form IV of ṣalaha [ṣalâh/ṣulâh/maṣlahah]), to be good, proper. The final letter is vowelless for the verb is conclusion of a conditional clause. See *yuslihu* at 10:81, p. 666, n. 8).
4. ذنوب *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 28:78, p. 1260, n. 7.
5. يطع *yutî'* (originally *yutî'u*) = he obeys, complies with (v. iii. m. s. impfct. from 'atâ'a, form IV of tâ'a (*taw'*), to obey. The last letter is vowelless and hence the medial *yâ* is dropped because the verb is in a conditional clause (preceded by *man*). See at 4:80, p. 276, n. 10).
6. فاز *fāza* = he won, succeeded, attained, triumphed (v. iii. m. s. from *fawz*, to be successful. See *fā'izûn* at 24:52, p. 1128, n. 2).
7. عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 33:53, p. 1359, n. 7).
8. عرضنا *'araḥnâ* = we displayed, exhibited, set forth, laid before, demonstrated, offered (v. i. pl. past from 'araḥa [*'arḥ*], to show, demonstrate, to be visible. See at 18:100, p. 946, n. 7).
9. i. e., the duties and obligations contained in the Qur'ân and *sunnah*.
10. أبين *'abayna* = they (f.) declined, refused, turned down (v. iii. f. pl. past from 'abâ [*'ibâ'*/*'ibâ'ah*], to refuse. See 'abaw at 18:77, p. 939, n. 3).
11. يحملن *yahmilna* = they (f.) carry, bear, take the load (v. iii. f. pl. impfct. from *hamala* [*haml*], to carry. See *iḥtamalû* at 33:58, p. 1361, n. 6).
12. أخفقن *'ashfaḥna* = they (f.) shirked, were apprehensive, anxious, worried, concerned (v. iii. f. pl. past from 'ashfaḥa, form IV of *shafaḥa* [*shafaḥ*], to fear, to pity. See *mushfiqûn* at 23:57, p. 1089, n. 10).
13. i. e., towards himself.

يُعَذِّبُ اللَّهُ 73. That Allah may punish¹
الْمُنَافِقِينَ the hypocrite men²
وَالْمُنَافِقَاتِ and the hypocrite women³
وَالْمُشْرِكِينَ and the polytheist men⁴
وَالْمُشْرِكَاتِ and the polytheist women;⁵
وَيَتُوبُ اللَّهُ and that Allah may turn in
عَلَى الْمُؤْمِنِينَ forgiveness⁶ to the believing
وَالْمُؤْمِنَاتِ men and the believing women.
وَكَانَ اللَّهُ غَفُورًا And Allah is Most Forgiving,
رَحِيمًا Most Merciful.

1. يُعَذِّبُ *yu'adhḥiba(u)* = he punishes, chastises, torments (v. iii. m. s. impfct. from '*adhḥaba*, form II [*ta'dhīb*] of '*adhaba* [*'adhb*], to impede, to obstruct. The final letter takes *fathah* because of a hidden '*an* in *li* (of motivation) coming before the verb. See at 9:55, p. 601, n. 2).
2. مُنَافِقِينَ *munāfiqīn* (m. acc./gen. of *munāfiqūn*, s. *munāfiq*) = hypocrites, dissemblers. (active participle from *nāfaqa*, form III of *nafaqa* [*nafaq/nufūq*], to be used up, to perish. See at 29:11, p. 1261, n. 9).
3. مُنَافِقَاتِ *munāfiqât* (f. pl.; s. *munāfiqah*; m. *munāfiq*) = hypocrite women. s. n. 2 above.
4. مُشْرِكِينَ *mushrikīn* (m. pl.; accusative /genitive of *mushrikūn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from '*ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 30:42, p. 1304, n. 5).
5. مُشْرِكَاتِ *mushrikât* (f.; pl.; s. *mushrikah*; m. *mushrik*) = polytheist women. See n. 4 above.
6. يَتُوبُ *yatâba(u)* = he forgives, he turns to, turns in forgiveness, returns (v. iii. m. s. imperative from *tâba* [*tawb/ tawbah / matâb*], to turn. The final letter takes *fathah* because the verb is conjunctive to a previous verb governed by a hidden '*an*. Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See at 33:24, p. 1344, n. 7).

34. SŪRAT SABA' (SHEBA)

Makkan: 54 'āyahs

This is an early Makkan *sūrah* which deals with the fundamentals of the faith, namely, *tawhīd* (monotheism), the Prophethood of Muḥammad, peace and blessings of Allah be on him, Resurrection and Judgement. These themes are brought home by various arguments and reference is made to Prophets Dā'ud and Sulaymān, peace be on them, on whom Allah had bestowed especial favours. Reference is made also to the people of Saba' (Sheba, in Yaman) to whom Allah had given peace and prosperity together with a thriving agriculture but they turned ungrateful and their prosperity and agriculture were destroyed by the bursting of the Dam of Ma'ārib. The *sūrah* is named after this incident.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. All the praise is for Allah

1. All the praise is for Allah

1. All the praise is for Allah

1. All the praise is for Allah

1. All the praise is for Allah

1. All the praise is for Allah

1. All the praise is for Allah

1. All the praise is for Allah

2. He knows⁴

2. He knows⁴

2. He knows⁴

2. He knows⁴

2. He knows⁴

1. i. e., He is the Creator, Owner, Sustainer and Manager of all that is in the heavens and the earth. There is no partner of Him, neither in creation nor in the sustenance and maintenance of the creation, nor in the right to be worshipped and adored.

2. i. e., All-Wise in His creation and in whatever He does and decrees. **حَكِيم** *hakīm* (s.; pl. *ḥakamā'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'īl* from *ḥakama* [*ḥukm*], to pass judgement. See at 31:2, p. 1311, n. 3).

3. i. e., All-Aware of the affairs of His creation. **خَبِير** *khābir* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'īl* from *khābara* [*khubr* /*khibrāh*] to be acquainted). See at 33:2, p. 1335, n. 1.

4. **يَعْلَم** *ya'lamu* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See at 21:28, p. 1919, n. 6).

5. i. e., of water and other things.

5. **يَدْخُلُ** *yaliju* = he or it enters, penetrates, goes in (v. iii. m. s. impfct. from *walaja* [*lijah* /*wulāj*], to enter. See *yalija* at 7:40, p. 480, n. 6).

6. i. e., of plants, water, minerals, lava, etc. **يَخْرُجُ** *yakhruju* = he or it comes out, goes out, emerges (v. iii. m. s. impfct. from *kharaja* [*khurāj*], to come out, to go out. See at 2:74, p. 35, n. 6).

7. i. e., of rains, hails, meteors, angels, etc. **يَنْزِلُ** *yanzilu* = he comes down, descends (v. iii. m. s. impfct. from *nazala* [*nuzāl*], to come down. See *yunazzilu* at 31:34, p. 1323, n. 7).

وَمَا يَصْعَدُ فِيهَا 1 and what ascends¹ into it;
وَهُوَ الرَّحِيمُ 2 and He is the Most Merciful,
الْعَفُورُ 3 the Most Forgiving.

وَقَالَ الَّذِينَ 3. And there say those who
كَفَرُوا do not believe:
لَأَنَّا يَأْتِيَ السَّاعَةُ 4 'The Hour will not come on us.'
قُلْ بَلَىٰ وَرَبِّي Say: "O yes, by my Lord—
لَأَنَّا يَأْتِيَ كُكُمْ it shall surely come on you—
عَلِيمُ الْغَيْبِ the All-Knowing of the unseen.
لَا يَعْزُبُ عَنْهُ There escapes² not from Him
مِثْقَالُ ذَرَّةٍ the weight³ of an atom⁴
فِي السَّمَوَاتِ in the heavens
وَلَا فِي الْأَرْضِ nor in the earth;
وَلَا أَصْغَرُ nor anything smaller⁵
مِنْ ذَلِكَ than that
وَلَا أَكْبَرُ إِلَّا nor anything bigger but
فِي كِتَابٍ مُبِينٍ 6 is in a Book⁶ all too clear.⁷

لَيَجْزِيَ 4. That He may recompense⁸
الَّذِينَ آمَنُوا those who believe
وَعَمِلُوا الصَّالِحَاتِ 9 and do the good deeds.⁹
أُولَٰئِكَ لَهُمْ Such ones shall have
مَغْفِرَةٌ forgiveness¹⁰

1. i. e., of angels and deeds of the created beings. *ya'ruju* = he or it goes up, ascends, rises, mounts (v. iii. m. s. impfct. from 'araja ['urâj], to ascend. See at 32:5, p. 1325, n. 9).
2. *ya'zubu* = he slips, escapes, becomes distant (v. iii. m. s. impfct. from 'azaba ['uzâb], to slip, to be far. See at 10:61, p. 659, n. 9).
3. *mithqâl* (s.; pl. *mathâqîl*) = weight. See at 31:16, p. 1316, n. 4.
4. ذرة *dharrah* (s.; pl. ذرات *dharârât*) = atom, tiny particle, dust speck, the measure of a small ant. See 10:61, p. 659, n. 11.
5. أصغر *'aṣghar* = smaller, smallest, younger, youngest (elative of *ṣaghîr*). See at 10:61, p. 659, n. 12.
6. i. e., recorded in a book. كتاب *kitâb* = writing, writ, prescript, book, document, contract. See at 33:6, p. 1337, n. 1.
7. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 33:28, p. 1361, n. 9.
8. يجزي *yajziya(zi)* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جَزَا *jazâ*'], to reward. The final letter takes *fathah* for a hidden 'an in *li* (of motivation) coming before the verb. See at 33:24, p. 1344, n.5).
9. صالحات *ṣâlihât* (f.; sing. *ṣâlihah*; m. *ṣâlih*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 32:19, p. 1329, n. 10.
10. مغفرة *maghfirah* = forgiveness, pardon, remission. See at 3:136, p. 208, n. 10.

وَرَزَقْ كَرِيمٌ and a generous¹ provision.



وَالَّذِينَ سَعَوْا 5. And those who strive²

فِيءِ آيَاتِنَا about Our signs

مُعْجِزِينَ seeking to frustrate,³

أُولَئِكَ هُمْ such people shall have

عَذَابٍ مِنْ a punishment of

رَجْزٍ أَلِيمٍ a scourge⁴ most painful.⁵

وَرَى الَّذِينَ 6. And there see those who

أُوتُوا الْعِلْمَ have been given knowledge

الَّذِي أُنْزِلَ that what has been sent down

إِلَيْكَ مِنْ رَبِّكَ to you⁶ from your Lord

هُوَ الْحَقُّ is the truth

وَيَهْدِي إِلَى and it guides⁷ to

صِرَاطِ الْعَزِيزِ the path⁸ of the All-Mighty,⁹

الْحَمِيدِ the All- Laudable.¹⁰

وَقَالَ الَّذِينَ 7. And there say those

كَفَرُوا who do not believe:

هَلْ نُنَبِّئُكَ "Shall we point out¹¹ to you

عَلَى رَجُلٍ يَنْصِتُكَ the man who informs¹² you

إِذَا مَرَقْتَهُ that when you are crushed¹³

1. كريم *karim* = noble, kind, generous, munificent, respectable, decent (act. participle in the scale of *fa'il* from *karuma* [*karam/karamah/karâmah*], to be noble, to be generous. See at 33:31, p. 1347, n. 5).

2. سَعَوْا *sa'aw* = they strove, moved quickly, endeavoured (v. iii. m. pl. past from *sa'a* [*sa'y*], to run, to move quickly. See at 22:51, p. 1063, n. 8).

3. i. e., seeking to frustrate the truth and prevent people from receiving it. مُعْجِزِينَ *mu'ajizîn* (pl.; acc./gen. of *mu'ajizân*; s. *mu'ajiz*) = those who try to frustrate, attempt to set at naught (act. participle from *'ajaza*, form III of *'ajaz* [*'ajz*], to be weak. See *mu'jizîn* at 29:22, p. 1272, n. 4).

4. رَجْز *rijz* = retribution, punishment, scourge, dirt, filth. See at 29:34, p. 1277, n. 4.

5. أَلِيم *'alim* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'il* from *'alima* [*'alam*], to be in pain, to feel pain). See at 29:23, p. 1273, n. 1).

6. i. e., the Qur'ân.

7. يَهْدِي *yahdî* = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 26:78, p. 1176, n. 9).

8. صِرَاط *ṣirāṭ* = way, path, road. See at 24:46, p. 1125, n. 11.

9. عَزِيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 31:27, p. 1320, n. 9.

10. حَمِيد *ḥamid* = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 31:26, p. 1320, n. 10.

11. نَبِّئ *nadullu* = we show, lead, point out (v. i. pl. impfct. from *dalla* [*dalâlah*], to show, to lead. See *'adullu* at 20:40, p. 983, n. 11).

12. يَنْبِئ *yunabbi'u* = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubâ*], to be prominent. See at 24:64, p. 1136, n. 2).

13. i. e., decomposed. مَرَقَم *muzziqtum* = you are crushed, torn to pieces, shredded (v. ii. m. pl. past passive from *majazzaqa*, form II of *mazaqa* [*mazq*], to tear, to rend).

كُلِّمَزَقَ into total disintegration¹

إِنَّمَكُم لَفِي you will indeed then be in

٧ خَلَقِ جَدِيدٍ a creation anew?²

أَفَرَأَى 8. "Has he forged³

عَلَى اللَّهِ كَذِبًا against Allah a lie

أَمْ بِهِ جِنَّةٌ or is there in him insanity?⁴

بَلِ الَّذِينَ Nay, those who

لَا يُؤْمِنُونَ بِالْآخِرَةِ believe not in the hereafter

فِي الْعَذَابِ are in the punishment⁵

وَالضَّلَالِ الْبَعِيدِ and are astray⁶ far away.⁷



أَفَلَمْ يَرَوْا إِلَى 9. Do they not then look⁸ at

مَا بَيْنَ أَيْدِيهِمْ what is in front of them

وَمَا خَلْفَهُمْ and what is in their rear⁹

مِنَ السَّمَاءِ of the heaven

وَالْأَرْضِ and the earth?

إِنْ شَاءَ غَسِفَ If We will We may sink¹⁰

بِهِمُ الْأَرْضَ along with them the earth

أَوْ تُسْقَطَ عَلَيْهِمْ or may drop¹¹ on them

كِسْفًا مِنَ السَّمَاءِ pieces¹² from the sky.

إِنَّ فِي ذَلِكَ لَآيَةً Verily therein is a sign

لِكُلِّ عَبْدٍ for every servant

مُنِيبٍ returning penitently.¹³



1. كَلِّمَزَقَ *mumazzaq* = torn to pieces, disintegrated (pass. participle from *mazzaqa*, form II of *mazaqa* [mazq], to tear, to rend. See *muzziqtum* at 34:7, p. 1369, n. 13).

2. i. e., at the Resurrection. The unbelievers said this out of their disbelief in the Resurrection.

3. (Originally 'a+iftarâ) اِفْتَرَى *iftarâ* = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farâ* [fary], to cut lengthwise. See at 32:3, p. 1324, n. 5).

4. جَنَنَ *jinnah* = insanity, madness, possession. See at 23:70, p. 1092, n. 3.

5. i. e., in the hereafter.

6. ضَلَّالٌ *ḍalāl* = error, straying from the right path, going astray. See at 31:11, p. 1314, n. 4.

7. i. e., far away from the truth and from the right way. بَعِيدٌ *ba'id* = (s.; pl. *bu'adâ* /*bu'ûd* /*bu'dân* /*bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 27:22, p. 1209, n. 2).

8. يَرَوْنَ *yaraw* (na) = they see, look at, observe with their eyes, realize (v. iii. m. pl. impfct. from *ra'â* [ra'y/ru'yah], to see. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 30:37, p. 1302, n. 1).

9. خَلْفٌ *khalḥ* = rear, rear part, behind, successors, those behind. See at 22:76, p. 1073, n. 2.

10. نَحْسِفُ *nakhsif(u)* = we sink, cause to sink, are eclipsed (v. i. pl. impfct. from *khasafa* [khasf/khusûf], to sink, to be eclipsed. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by 'in. See *khasafnâ* at 29:40, p. 1279, n. 6).

11. نَسْقُطُ *nusqit(u)* = we drop, make fall, topple, overthrow (v. i. pl. impfct. from *asqaṭa*, form IV of *saqaṭa* [suqûṭ/masqaṭ], to fall. The final letter is vowelless for the verb is conjunctive to the previous verb which is conclusion of a conditional clause. See *tusqitâ* at 17:92, p. 902, n. 11).

12. كِسْفٌ *kisaf* (pl.; s. *kisfah*) = fragments, pieces. See at 30:48, p. 1306, n. 9.

13. مُنِيبٌ *munīb* = oft-returning in repentance, penitent (act. participle from 'anâba, form IV of *nâba* [nawb/niyâbah], to return, to come near, to represent. See at 11:75, p. 704, n. 11).

Section (Rukû') 2

10. And indeed We gave

دَاوُدَ مِنَّا فَضْلًا Dâûd from Us a grace:¹

يَنْجِبَالُ "O mountains,²

أَوْرِي مَعَهُ repeat³ with him,

وَالطَّيْرِ and the birds too."

وَأَنَّا لَ And We softened⁴ for him

الْحَدِيدَ the iron.

11. "That you make

سَبْعَتِ وَقَدِيرَ coats of mail⁵ and balance⁶

فِي السَّرَدِ in the armour rings.⁷

وَأَعْمَلُوا صَالِحًا And you all act rightly.⁸

إِنِّي بِمَا تَعْمَلُونَ Verily I am of what you do

بَصِيرٌ All-Seeing.

12. And to Sulaymân

الرَّيْحَ the wind⁹ —

غَدُوَهَا شَهْرٌ its morning run¹⁰ a month¹¹

وَرَوَّاحَهَا شَهْرٌ and its return trip¹² a month;

وَأَسْلَنَّا لَهُ and We made flow¹³ for him

عَيْنَ الْفُطْرِ a spring¹⁴ of molten brass;¹⁵

وَمِنَ الْجِنِّ and of jinn were those that

1. i. e., Prophethood and the favours mentioned here, فضل *faḍl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 30:45, p. 1305, n. 3.

2. جبال *jibâl* (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 27:88, p. 1228, n. 8.

3. i. e., repeat Our praises and glorification. أَوْرِي *'awwibi* = repeat, echo, return (v. ii. f. s. imperative from *'âba* [*'awbi*/*'awbah*/*'iyâb*], to return. See *ma'âb* at 13:36, p. 780, n. 12).

4. أَلَنَّا *'alannâ* = we softened, made pliable/ tender/ flexible, moderated, mitigated (v. i. pl. past from *'alâna*, form IV of *lâna* [*lin*/*layân*], to be soft).

5. سَابِغَات *sâbighât* (f.; pl.; s. *sâbighah*; m. *sâbigh*) = long and fully covering garments, coats of mail (act. participle from *sabagha* [*subûgh*], to be long and wide, complete).

6. قَدَّرَ *qaddir* = determine, decree, assess, estimate, evaluate, enable, assign, balance (v. ii. m. s. imperative from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See *qaddarnâ* at 27:57, p. 1219, n. 5).

7. سَرَد *sard* = enumeration, detail, presentation, texture, web, armour rings.

8. صَالِح *ṣâlih* = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâh*/*ṣulûh*/*maṣṣaḥah*], to be good, right, proper. See at 33:31, p. 1347, n. 2).

9. i. e., 'We made the wind subject to his command. رِيح *riḥ* (s.; pl. *riyâḥ/arwâḥ/aryâḥ*) = wind, smell, spirit. See at 33:9, p. 1338, n. 4).

10. غَدُو *ghudûw* = morning, coming /running in the morning. See at 24:36, p. 1121, n. 7.

11. i. e., it ran the distance of a month's journey.

12. i. e., the run in the afternoon till sunset. رَوَّاح *rawâḥ* = return, return trip.

13. أَسْلَنَّا *'asalnâ* = we made flow, caused to stream (v. i. pl. past from *'asâla*, form IV of *sâla* [*sayl*/*saylân*], to flow, to stream. See *sâlat* at 13:17, p. 771, n. 4).

14. عَيْن *'ayn* (pl. *'uyûn*, *a'yun*) = spring, fountain, eye, source, scout. See at 18:86, p. 942, n. 4.

15. قَطْر *qitr* = molten brass/copper/iron. See at 18:96, p. 945, n. 6.

- يَعْمَلُ بَيْنَ يَدَيْهِ worked before him
 بِإِذْنِ رَبِّهِ by the leave¹ of his Lord.
 وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا And whoever deviated² of them from Our command
 نَذِقْهُ We shall make him taste³
 مِنْ عَذَابٍ of the punishment
 السَّعِيرِ of blazing fire.⁴
- يَعْمَلُونَ لَهُ 13. They did for him
 مَا يَشَاءُ what he wished⁵
 مِنْ مَحَرِّبٍ of palaces⁶
 وَمَنْشُورٍ and sculptures⁷
 وَحِفَانٍ كَالْجَوَابِ and bowls⁸ like pools⁹
 وَقُدُورٍ and cooking vessels¹⁰
 رَاسِيَةً firmly fixed.¹¹
 أَعْمَلُوا آلَ دَاوُدَ "Do, O progeny of Dâûd,
 شُكْرًا thanksgiving;"
 وَقَلِيلٌ مِنْ عِبَادِيَ for very few of My servants
 الشَّاكِرُونَ are thankful.¹²
- فَلَمَّا قَضَيْنَا 14. Then when We decreed¹³
 عَلَيْهِ الْمَوْتَ on him death
 مَا دَلَّمْ nothing pointed out to them
 عَلَى مَوْتِهِ to his death

1. i. e., Allah also made the *jinn* subject to his command, working for him. اِذْنٌ 'idhn (pl. اِذْنَاتُ 'udhûnât) = leave, permission. See at 33:46, p. 1354, n. 4).

2. يَزِغُ yazigh (yazighu) = he swerves, deviates, turns aside (v. iii. m. s. impfct. from *zâgha* [zaygh/zayghân], to deviate, swerve. The final letter is vowelless (and hence the medial yâ' is dropped) because the verb is in a conditional clause preceded by *man*. See *yazighu* at 9:117, p. 629, n. 4).

3. نَذِقُ nudhiq (nudhiqu) = we make (someone) taste (v. i. pl. impfct. from 'adhâqa, form IV of *dhâqa* [dhawq/ madhâq], to taste. The final letter is vowelless (and so the medial yâ' is dropped) because the verb is conclusion of a conditional clause. See at 25:19, p. 1143, n. 12).

4. سَعِيرٌ sa'îr = burning blaze, blazing furnace, inferno. See at 33:63, p. 1363, n. 9.

5. يَشَاءُ yashâ'u = he wishes, wills, desires, wants (v. iii. m. s. impfct. from *shâ'a* [mashî'ah], to wish. See *yashâ'ûna* at 25:16, p. 1142, n. 6).

6. مَحَارِبَ mahârîb (pl.; s. mihrâb) = prayer niche, private chambers, palaces. See *mihrâb* at 19:11, p. 953, n. 2.

7. مَنْشُورٍ tamâthîl (pl.; s. timthâl) = images, statues, sculpture. See at 21:52, p. 1027, n. 1.

8. حِفَانٍ jifân (pl.; s. jifnah) = bowls.

9. حَوَاطِي jawâbî (pl.; s. jābiyah) = pools.

10. قُدُورٍ qudûr (pl.; s. qidr) = cooking pots, cookings vessels, kettles.

11. رَاسِيَاتٍ rāsiyât (f. pl.; s. rāsiyah; m. rāsin) = unshakable, firmly fixed, towering unshakable mountains. See *rawāsin* at 31:10, p. 1313, n. 8.

12. شَاكِرُونَ shakûr = thankful, deeply grateful, greatly thankful, intensely appreciative (act. participle in the intensive scale of *fa'ûl* from *shakara* [shukr/ shukrân], to thank. See at 31:31, p. 1322, n. 3).

13. قَضَيْنَا qadaynâ = we decreed, judged, decided, concluded, passed, executed, carried out, provided (v. i. pl. past from *qaḍâ* [qaḍâ], to conclude, to execute, to decree. See at 28:44, p. 1247, n. 6).

إِلَّا دَابَّةَ الْأَرْضِ¹ except the earth worm¹
تَأْكُلُ مِنْسَأَتَهُ² eating his staff.²
فَلَمَّا خَرَّ³ So when he fell down³
بَيِّنَتْ لِلْجِنِّ⁴ the *jinn* saw clearly⁴
أَن لَّوْكَأُوا يَعْلَمُونَ that if they had known
الْغَيْبِ the unseen they would not
مَا لِيُتَوَفَّى have continued to be⁵ in
الْعَذَابِ الْمُهِينِ the humiliating⁶ punishment.

﴿١٥﴾

لَقَدْ كَانَ⁷ 15. There indeed was
لِسَبَإٍ for the Saba' People⁷ in
مَسْكَنِهِمْ⁸ their dwelling place⁸ a sign –
جَنَّتَانِ two gardens
عَنْ يَمِينٍ وَشِمَالٍ on the right and the left.
كُلُوا مِنْهُنَّ "Eat of
رِزْقَ رَبِّكُمْ the provision of your Lord
وَأَشْكُرُوا لَهُ and express gratitude to Him."
بَلَدَةٍ طَيِّبَةٍ A land⁹ full of goodness
وَرَبُّهُ غَفُورٌ and a Lord Most Forgiving!

﴿١٦﴾

فَأَعْرَضُوا¹⁰ 16. But they turned away.¹⁰
فَأَرْسَلْنَا عَلَيْهِمُ So We sent against them
سَيْلَ الْعَرِمِ the flood¹¹ of the dam¹²

1. دابة *dābbah* (pl. *dawābb*) = animal, riding beast, crawling/moving creature/worm. See at 31:10, p. 1313, n. 11.

2. منسأة *minsa'ah* = staff, stick.

3. Sualymân, peace be on him, died while reclining on his staff but the *jinn*, who were working for him, did not know that till the earth worm ate his staff and he fell on the ground. خر

kharra = he or it collapsed, fell down, fell, dropped (v. iii. m. s. past from *kharr/khurûr*, to fall, fall down. See at 22:31, p. 1056, n. 11).

4. تبينت *tabayyanat* = she or it became clear /open/ evident/ manifest/plain/obvious, saw clearly (v. iii. f. s. past from *tabayyana*, form V of *bāna* [bayn/bayân], to be clear, evident. See *tabayyana* at 29:38, p. 1278, n.8).

5. لبثوا *labithû* = they tarried, remained, stayed, lived, stayed, lingered, persisted, continued to be (v. iii. m. pl. past from *labitha* [labth/ lubth/ lubâth], to remain. See at 30:55, p. 1308, n. 11).

6. i. e., the humiliating work they had been doing.

مهم *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from '*ahâna*, form IV of *hâna* [hawn], to be of little importance. See at 33:57, p. 1361, n. 3).

7. They were in Yaman. They are so called after their ancestor Saba' ibn Yashjub ibn Qahtân.

8. مسكن *maskan* (s.; pl. *masâkin*) = habitat, habitations, dwelling, dwelling place, home, residence. See at *masâkin* 32:26, p. 1332, n. 4.

9. بلدة *balдах* = town, city, village, community, land. See at 27:91, p. 1229, n. 10.

10. i. e., they turned ungrateful and disobedient. أعرضوا '*a'raḍû* = they turned away, averted, evaded (v. iii. m. pl. past from '*a'raḍa*, form IV of '*aruḍa* ['arḍ], to be broad, wide, to appear, to show. See at 28:58, p. 1251, n. 10).

11. Their prosperity was destroyed by the bursting of the Ma'ārib dam. سيل *sayl* (s.; pl. *suyâl*) = flood, inundation, torrent, stream. See '*asalnâ* at 34:12, p. 1371, n. 13.

12. i. e., the dam at Ma'ārib which contained a huge mass of water surrounded by mountains. عرم

'arim = dam, dike, reservoir, mass of water contained between mountains.

وَبَدَّلْنَاهُمْ¹ and gave them in exchange¹

بِجَنَّتَيْنِ² for their two gardens

جَنَّتَيْنِ ذَوَاتِ³ two gardens having

أَكْلِ حَمَاطٍ⁴ fruits² extremely bitter³

وَأَثَلٍ⁵ and tamarisk⁴ and some of

سِدْرٍ قَلِيلٍ⁶ a few lot trees.⁵

﴿١٦﴾

ذَٰلِكَ 17. Suchwise

جَزَيْنَاهُمْ⁷ We requited⁶ them

بِمَا كَفَرُوا⁸ for that they disbelieved.

وَهَلْ نُجْزِي إِلَّا⁹ And do We retribute⁷ except

الْكَافِرَ¹⁰ the arch infidel?⁸

وَجَعَلْنَاهُمْ¹¹ 18. And We set⁹ between

وَبَيْنَ الْقُرَى¹² them¹⁰ and the habitations¹¹

الَّتِي بَرَكْنَا فِيهَا¹³ wherein We gave blessings¹²

قُرَىٰ ظَاهِرَةً¹⁴ townships quite prominent¹³

وَقَدَرْنَا فِيهَا¹⁵ and We determined¹⁴ in them

السَّيْرَ¹⁶ the journey.

سِيرُوا فِيهَا¹⁷ "Travel through¹⁵ them

لَيَالٍ وَآيَاتٍ¹⁸ nights and days

ءَامِنِينَ¹⁹ being safe and secure."

1. بدلنا *baddalnâ* = we replaced, substituted, changed, exchanged, gave in exchange (v. i. pl. past from *baddala*, form II of *badala* [*badl*], to replace. See at 16:101, p. 861, n. 9).

2. أكل *'ukul* = fruits, food. See at 18:33, p. 923, n. 2.

3. حمط *khamṭ* = extremely bitter.

4. أثل *'athl* (s.; pl. *uthâl*) = tamarisk; also a kind of fruitless tree.

5. سدر *sidr* (s.; pl. *sidâr*) = lot tree, lotus tree.

6. جزينا *jazaynâ* = we requited, rewarded, repaid, recompensed (v. i. pl. past from *jazâ* [جزا *jazâ*'], to reward. See at 6:146, p. 454, n. 13).

7. نجزي *nujâzi* = we equite, recompense, punish, retribute (v. i. pl. impfct. from *jâza*, form III of *jazâ*. See n. 6 above).

8. كفرو *kafîr* = extremely ungrateful, wantonly unbelieving, arch infidel (act. participle in the scale of *fa'âl* from *kafara* [*kufir*], to cover, to be an infidel. See at 22:66, p. 1069, n. 6).

9. جعلنا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*'], to make, to set. See at 29:26, p. 1274, n. 8).

10. i. e., Saba' people in Yaman

11. i. e., those in Syria. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 28:59, p. 1253, n. 3.

12. باركا *bâraknâ* = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See at 21: 81, p. 1034, n. 12).

13. The towns and trade centres on the route from Yaman to Syria. ظاهرة *zâhirah* (f. s.; pl. *zawâhir*; m. *zâhir*) = visible, prominent, overt, manifest, patent, obvious, conspicuous, apparent, outward (act. participle from *zâhara* [*zuhâr*], to be visible. See *zâhir* at 30:7, p. 1291, n. 8).

14. i. e., the stages of travel. قدرنا *qaddarnâ* = destined, decreed, estimated, determined (v. i. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 15:60, p. 819, n. 9).

15. سيروا *sîrû* = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [*sayr* / *sayrârah* / *masîr* / *masîrah* / *tasyâr*] to move, to travel. See at 29: 20, p. 1271, n. 9).

فَقَالُوا 19. But they said:
رَبَّنَا بَعِدْ "Our Lord, make longer¹
بَيْنَ أَسْفَارِنَا between our travel stages."²
وَوَلَّوْا أَنْفُسَهُمْ And they wronged³ themselves.
فَجَعَلْنَاهُمْ أَحَادِيثَ So We made them tales⁴
وَمَزَقْنَاهُمْ and crushed⁵ them
كُلَّ مَمْرَاقٍ in total destruction.⁶
إِنَّ فِي ذَلِكَ لَآيَاتٍ Verily therein are signs
لِكُلِّ صَبَّارٍ for every firmly patient⁷ and
شَكُورٍ deeply grateful person.⁸

وَلَقَدْ صَدَقَ 20. And indeed there verified⁹
عَلَيْهِمْ إِبْلِيسُ ظَنُّهُ on them Iblīs his surmise.¹⁰
فَاتَّبَعُوهُ إِلَّا So they followed¹¹ him save
فَرِيقًا مِنَ الْمُؤْمِنِينَ a group of the believers.

وَمَا كَانَ لَهُ 21. And he did not have
عَلَيْهِمْ مِنْ سُلْطَانٍ over them any authority¹²
إِلَّا لِنَعْلَمَ but for that We might know
مَنْ يُؤْمِنُ the one who believes
بِالْآخِرَةِ مِنَ who in the hereafter from the one
هُوَ فِي شَكٍّ who is about it in doubt.
وَرَبُّكَ عَلَى And your Lord is over
كُلِّ شَيْءٍ حَفِيفٌ everything Watchful.

1. بعد *bâ'id* = make more distant, longer, cause separation (v. ii. m. s. imperative from *bâ'uda*, from III of *ba'uda* [bu'd], to be distant. See *ba'udar* at 9:42, p. 595, n. 11).

2. أسفار *'asfâr* (pl.; s. *safar*) = travels, journeys, trips, travel stages.

3. ظلموا *ẓalamû* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm*] (v. iii. m. pl. past from *ẓalama* [ẓalm/ẓulm], to do wrong. See at 30:57, p. 1309, n. 6).

4. i. e., there remained nothing of them except talks about them. أحاديث *'ahādīth* (pl.; s. *ḥadīth*) = speeches, talks, reports, tales, narratives, Prophetic traditions. See at 23:44, p. 1086, n. 10.

5. مزقنا *mazzaqnâ* = we crushed, tore into pieces (v. i. pl. past from *mazzaqa*, form II of *mazaqa* [mazq], to tear, to rend. See *muzziqtum* at 34:7, p. 1369, n. 13).

6. ممزق *mumazzaq* = torn to pieces, disintegrated, destroyed (pass. participle from *mazzaqa*, form II of *mazaqa* [mazq], to tear, to rend. See at 34:7, p. 1370, n. 1).

7. صابر *ṣabbâr* = firmly patient, extremely persevering (act. participle in the intensive scale of *fa'âl* from *sabara* [sabr], to be patient. See at 31:31, p. 1322, n. 2).

8. شكور *shakûr* = thankful, deeply grateful, greatly thankful, intensely appreciative (act. participle in the intensive scale of *fa'âl* from *shakara* [shukr/ shukrân], to thank. See at 34:13, p. 1372, n. 12).

9. صدق *ṣaddaqa* = he proved true, verified, substantiated, confirmed (v. iii. m. s. impfct. in form II of *ṣadaqa* [ṣadq/ṣidq], to speak the truth. See *yusaddiqu* at 28:34, p. 1224, n. 4).

10. i. e., his surmise about misleading men. ظن *ẓann* = conjecture, surmise, supposition, assumption. See at 6:148, p. 455, n. 10.

11. اتبعوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [taba'/tabâ'ah], to follow. See at 19:59, p. 966, n. 4).

12. سلطان *sulṭân* = authority, power, mandate, rule, sanction. See at 30:35, p. 1301, n. 7.

Section (Rukû') 3

قُلْ أَدْعُوا 22. Say: " Call¹
الَّذِينَ زَعَمْتُمْ those whom you presume²
مِنْ دُونِ اللَّهِ besides Allah.
لَا يَمْلِكُونَ They possess³ not
مِثْقَالَ ذَرَّةٍ the weight⁴ of an atom⁵
فِي السَّمَوَاتِ in the heavens
وَلَا فِي الْأَرْضِ nor in the earth,
وَمَا لَهُمْ فِيهَا nor do they have in the two
مِنْ شِرْكَ وَمَا لَهُ any share;⁶ nor does He have
مِنْهُمْ from among them
مِنْ ظَهِيرٍ ٢٢ من ظهير⁷ any helper.⁷

وَلَا تَنْفَعُ 23. Nor will there avail⁸
الْشَّفَعَةُ عِنْدَهُ the intercession⁹ with Him
إِلَّا لِمَنْ except for the one
أَذِنَ لَهُ He gives leave¹⁰ in his favour.
حَتَّىٰ إِذَا So much so that when fear
فُزِعَ عَنْ قُلُوبِهِمْ is lifted¹¹ from their hearts
قَالُوا مَاذَا they will say: "What is that
قَالَ رَبُّكُمْ your Lord said?"
قَالُوا الْحَقُّ They will say: "The truth;
وَهُوَ الْعَلِيُّ and He is the All- Exalted,¹²
الْكَبِيرُ ٢٣ the All-Great."

1. ادعوا *ud'û* = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â*]), to call. See at 33:5, p. 1335, n. 12).

2. i. e., presume to be gods. زعتم *za'amtum* = you claimed, presumed, supposed, thought (v. ii. m. pl. past from *za'ama* [*za'm*]), to claim, to pretend. See at 18:52, p. 930, n. 13).

3. يملكون *yamlikûna* = they possess, hold, dominate, own, have power over (v. iii. m. pl. impfct. from *malaka* [*mal*/*mul*/*mil*]), to take in possession. See at 29:17, p. 1270, n. 9).

4. مِثْقَالَ *mithqâl* (s.; pl. مِثْقَالِ *mathâqîl*) = weight. See at 34:3, p. 1368, n. 3.

5. ذرة *dharrah* (s.; pl. ذَرَاتٍ *dharrât*) = atom, tiny particle, dust speck, the measure of a small ant. See 34:3, p. 1368, n. 4.

6. i. e., in the creation and authority. شرك *shirk* to share, partnership, to set a partner, polytheism, idolatry. See *shurakâ'* at 30:40, p. 1303, n. 5.

7. ظهير *zahîr* = helper, assistant, one who backs, (act. participle in the scale of *fa'il* from *zahara* [*zuhûr*]), to appear, to overcome. See at 28:86, p. 1263, n. 10).

8. تنفع *tanfa'u* = she or it avails, benefits, is of use (v. iii. f. s. impfct. from *nafa'a* [*naf'*]), to be useful, be of use. See at 2:123, p. 58, n. 9).

9. شفاعة *shafâ'ah* = intercession, advocacy, pleading. See at 20:109, p. 1003, n. 2.

10. See also 2:255, 21:28 and 53:26. أذن *'adhina* = he permitted, gave leave, allowed (v. iii. m. s. past from *'idhn*), to allow, to permit, to listen. See at 24:36, p. 1121, n. 3).

11. فزع *fuzzi'a* (followed by *'an*) = fear is lifted, taken off (v. iii. m. s. past from *fazza'a*, form II of *faza'a/fazi'a* [*faza'*/*faz'*/*fiz'*]), to be afraid. See *fazi'a* at 27:87, p. 1228, n. 6).

12. علي *'alîy* = high, exalted, lofty, elevated, sublime, All-Exalted. See at 31:30, p. 1321, n. 9.

- قُلْ 24. Say:
 مَنْ يَرْزُقُكُمْ "Who gives you provision"
 مِنَ السَّمَوَاتِ from the heavens
 وَالْأَرْضِ and the earth?"²
 قُلِ اللَّهُ وَإِنَّا Say: "Allah; and verily we
 أُولَآئِكَ كُمْ لَعَلَّى or you are on
 هُدًى أَوْ the right way"³ or
 فِي ضَلَالٍ مُبِينٍ in an error"⁴ all too clear."⁵
 قُلْ 25. Say:
 لَآتَسْأَلُونَ "You will not be asked"⁶ about
 عَمَّا أَجْرَمْنَا what we commit of sins"⁷
 وَلَا تَسْأَلُ nor shall we be asked
 عَمَّا تَعْمَلُونَ about what you do."⁸
 قُلْ 26. Say:
 يَجْعَلُ بَيْنَنَا وَبَيْنَكَ "Our Lord will get us together"⁹
 ثُمَّ يَفْتَحُ بَيْنَنَا then He will decide"⁹ between
 بِالْحَقِّ us with justice,"¹⁰
 وَهُوَ الْفَتَّاحُ and He is the All-Decider,"¹¹
 الْعَلِيمُ the All-Knowing."¹²
 قُلْ أَرُونِي 27. Say: "Show"¹³ me

1. يَرْزُقُ *yarzuqu* = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [*rizq*], to give the means of subsistence. See at 29:60, p. 1286, n. 11).
 2. i. e., by sending down rains and causing trees and plants with fruits and corns to grow out of the earth; and also by providing minerals from the earth.
 3. هُدًى *hudan* = guidance, right way, true religion. See at 32:13, p. 1328, n. 1.
 4. ضَلَالٍ *dalâl* = error, straying from the right path, going astray. See at 34:8, p. 1370, n. 6.
 5. مُبِينٍ *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 34:3, p. 1368, n. 7.
 6. تَسْأَلُونَ *tus'alûna* = you (all) are asked, questioned (v. ii. m. pl. impfct. passive from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *la+yus'alunna* at 29:13, p. 1269, n. 7).
 7. أَجْرَمْنَا *'ajramnâ* = we committed sins, crimes (v. i. pl. past from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See *'ajramû* at 30:47, p. 1306, n. 2).
 8. i. e., on the Day of Judgement after Resurrection.
 9. يَفْتَحُ *yafatahu* = he opens, decides, discloses, grants victory (v. iii. m. s. impfct. from *fataha* [*fath*], to open, to decide. See *fatahnâ* at 23:77, p. 1094, n. 3).
 10. حَقٍّ *haqq* = right, truth, liability, justice, just cause. See at 30:8, p. 1292, n. 2.
 11. فَتَّاحٍ *fattâh* = All-Decider, All-Opener (one of the attributes of Allah), one who opens, discloses, gives victory (act. participle in the intensive scale of *fa'âl* from *fataha*. See n. 9 above).
 12. i. e., of the acts and intentions of his creature, open and secret, and of all things seen and unseen.
 13. أَرُونِي *'alim* (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient (one of the attributes of Allah) (act. participle in the intensive scale of *fa'il* from *'alima* [*'ilm*], to know. See at 15:86, p. 825, n. 2).
 13. أَرُونِي *'arû + nî* = you (all) show + me (v. ii. m. pl. imperative from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see, notice. See at 31:11, p. 1314, n. 1).

- الَّذِينَ أَحَقَمْتُم بِهِ those you join¹ with Him
 شُرَكَاءُ as partners.²
 كَلَّا بَلْ Never so. Nay,
 هُوَ اللَّهُ الْعَزِيزُ He is Allah the All-Mighty,³
 الْحَكِيمُ the All-Wise.⁴
- وَمَا أَرْسَلْنَاكَ 28. And We have sent you not
 إِلَّا كَافَّةً لِلنَّاسِ but universally⁵ for mankind,
 بَشِيرًا as a giver of good tidings⁶
 وَكَذِيرًا وَلَكِنَّ and as a warner;⁷ but
 أَكْثَرُ النَّاسِ most men
 لَا يَعْلَمُونَ do not know.
- وَيَقُولُونَ 29. And they say:
 مَتَى هَذَا الْوَعْدُ "When will this promise⁸ be,
 إِنْ كُنْتُمْ if you are
 صَادِقِينَ truthful?"
- قُلْ لَكُمْ 30. Say: "You have
 مِيعَادُ يَوْمٍ the appointment⁹ of a day
 لَا تَسْتَجِيرُونَ you cannot delay¹⁰
 عَنْهُ سَاعَةً وَلَا from it an hour nor
 تَسْتَقْدِمُونَ can you bring it forward."¹¹

1. *alḥaqm* = you attached, appended, joined, united (v. ii. m. pl. past from *'alḥaqa*, form IV of *laḥiqa* [*laḥq/laḥâq*], to catch up with, to join. See *'alḥiq* 26:83, p. 1177, n. 11).
2. i. e., show me the proofs and evidences in support of the imaginary gods that you set as partners of Allah. *شُرَكَاءُ* *shurakâ'* (pl.; s. *sharik*) partners, sharers, associates. See at 30:40, p. 1303, n. 5.
3. *عَزِيزٌ* *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 34:6, p. 1369, n. 9.
4. i. e., All-Wise in His creation and in whatever He does and decrees. *حَكِيمٌ* *ḥakim* (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'il* from *ḥakama* [*hukm*], to pass judgement. See at 34:1, p. 1367, n. 2).
5. *كَافَّةً* *kâffah* = in toto, entirely, in entirety, all without exception, one and all. The word is derived from *kaffa* [*kaff*], to desist, to refrain; and the meaning is that it is such as does not admit of division or partition. See at 9:36, p. 592, n. 9).
6. i. e., of Allah's forgiveness and reward for the believer and righteous. *بَشِيرٌ* *bashîr* (pl. *busharâ'*) = conveyer of glad tidings, giver of good news. See at 12:96, p. 757, n. 4.
7. i. e., against Allah's displeasure and retribution for the unbeliever and sinful. *نَذِيرٌ* *nadhîr* (pl. *nudhur*) = warner (active participle in the scale of *fa'il* from *nadhara* [*nadhîr/ nudhûr*], to vow, to pledge). See at 33:45, p. 1354, n. 2.
8. i. e., the promise about Resurrection and Judgement. *وَعْدٌ* *wa'd* (s.; pl. *wu'ûd*) = promise. See at 31:33, p. 1323, n. 3.
9. *مِيعَادٌ* *mî'âd* (pl. *ma'wâ'id*) = promise, time agreed on, appointment. See at 13:31, p. 778, n. 5.
10. *تَسْتَجِيرُونَ* *tasta'khirûna* = you delay, defer, postpone, put off (v. ii. m. pl. impfct. from *ista'khara*, form X from *'akhr*. See *yasta'khirûna* at 23:43, p. 1086, n. 5).
11. *تَسْتَقْدِمُونَ* *tastaqdimûna* = you bring forward, advance (v. ii. m. pl. impfct. from *isataqadama*, form X of *qadima* [*qudûm*], to arrive, to reach. See *yastaqdimûna* at 16:61, p. 846, n. 12).

Section (Rukû') 4

31. And there say those who
 قَالَ الَّذِينَ كَفَرُوا
 "We will not believe"²
 لَنُؤْمِنَ
 in this Qur'ân nor
 يَهْدَى الْقُرْآنَ وَلَا
 in that which is before³ it."
 بِالَّذِي بَيْنَ يَدَيْهِ
 And if you were to see
 وَلَوْ رَأَيْتَ
 when the wrong-doers⁴
 إِذَا الظَّالِمُونَ
 are made to stand⁵
 مَوْفُوقُونَ
 before their Lord,
 عِنْدَ رَبِّهِمْ
 some of them returning⁶
 يَرْجِعُ بَعْضُهُمْ
 to the others the remark⁷ —
 إِلَى بَعْضِ الْقَوْلِ
 there saying those who
 يَقُولُ الَّذِينَ
 were dealt with arrogance⁸
 اسْتَخْبَعُوا
 to those who were arrogant:⁹
 لِلَّذِينَ اسْتَكْبَرُوا
 "Were it not for you
 لَوْلَا أَنْتُمْ
 we would surely have been
 لَكُنَّا
 believers."
 مُؤْمِنِينَ ﴿٣١﴾

32. There will say those
 قَالَ الَّذِينَ
 who had turned arrogant
 اسْتَكَبَرُوا
 to those who
 لِلَّذِينَ
 were dealt with arrogance:
 اسْتَخْبَعُوا

1. كَفَرُوا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [kufr], to cover. See at 30:58, p. 1310, n. 2).

2. نؤمن *nu'mina(u)* = we believe, have faith (v. i. pl. impfct. from 'âmana ['imân], from IV of *amina* ['amru/âmân], to be safe, feel safe. The final letter takes *fathah* because of the particle *lan* coming before the verb. See *nu'minu* at 26:111, p. 1181, n. 9).

3. i. e., the scriptures revealed before the Qur'ân like the *Torah*, the *Zabûr* and the *Injil*, thus disbelieving in the very fact of Allah's sending Messengers and revelations to them. بَيْنَ يَدَيْهِ *bayna yadayhi* = [lit. between his hands] is an idiom meaning "before or in front of him". See *bayna 'aydihim* at 22:76, p. 1073, n. 1.

4. i. e., the unbelieving polytheists (note that at 31:13 *shirk* (setting partners with Allah is called a grave *zulm*). ظَالِمُونَ *ẓâlimûn* (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [ẓalm/ẓulm], to do wrong. See at 28:37, p. 1245, n. 7).

5. i. e., on the Day of Judgement. مَوْفُوقُونَ *mawqûfûna* (pl.; s. *mawqûf*) = those made to stand, stopped, detained, suspended, discontinued (pass. participle from *waqafa* [waqf/wuqûf], to come to a stop, to stand still. See *wuqûfû* at 6:29, p. 402, p. n. 3).

6. يرجع *yurji'u* = he returns, sends back, refers back (v. iii. m. s. impfct. from *raja'a* [rujû'], to return).

7. قول *qawl* (s.; pl. 'aqwâl/'aqâwîl) = word, speech, saying, utterance, remark, statement.

8. استضعفوا *ustu'd'ifû* = they were oppressed, deemed weak, dealt with arrogance, (v. iii. m. s. past passive from *istad'afa*, form X of *da'ufa* [du'f/da'f], to be weak. See *yastad'ifu* at 28:4, p. 1232, n. 2).

9. استكبروا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [kubr/ kibar/ kabûrah/kabr], to become great, to be older. See at 29:39, p. 1278, n. 13).

أَنْحَنَّا صَدَدْنَكَ
عَنِ الْهُدَى "Were it we who prevented¹
you from the guidance
بعداً إِذْ جَاءَكَ
بَلْ كُنْتَ Nay, you used to be
تُجْرِمِينَ committing sins."²

وَقَالَ الَّذِينَ 33. And there will say those
أَسْتَضْعِفُوا who were dealt with arrogance³
لِلَّذِينَ اسْتَكْبَرُوا to those who turned arrogant:⁴
بَلْ مَكْرُ Nay, it was plotting⁵
أَلَيْلٍ وَالنَّهَارِ by night and day
إِذْ تَأْمُرُونَنَا when you commanded⁶ us
أَنْ نَكْفُرَ بِاللَّهِ that we disbelieve in Allah
وَنَجْعَلَ لَهُ أَندَادًا and set for Him equals."⁷
وَأَسْرُوا And they will conceal⁸
النَّدَامَةَ لَمَّا رَأَوُا the regret⁹ when they will see
الْعَذَابَ the punishment.
وَجَعَلْنَا الْأَغْلَالَ And We shall put the fetters¹⁰
فِي أَعْنَاقِ الَّذِينَ in the necks¹¹ of those who
كَفَرُوا disbelieved.
هَلْ يُجْزَوْنَ Will they be requited¹²
إِلَّا مَا كَانُوا but for what they used
يَعْمَلُونَ to do?

1. The leaders who mislead people in this world will deny having done so when they will be charged by those whom they misled. صددا *ṣadadnâ* = we prevented, barred, held back, turned away, diverted, deterred, dissuaded, repelled, prevented, barred (v. i. pl. past from *ṣadda* [*ṣadd*], to turn away. See *ṣadda* at 29:38, p. 1278, n. 11).
2. محرمين *mujrimîn* (pl.; acc./gen. of *mujrimân*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 32:22, p. 1331, n. 1).
3. استضعفوا *ustuḍ'ifû* = they were oppressed, deemed weak, dealt with arrogance, (v. iii. m. s. past passive from *istad'afa*, form X of *da'ufa* [*du'f'û*], to be weak. See at 34:31, p. 1379, n. 8).
4. استكبروا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 34:31, p. 1379, n. 9).
5. i. e., your plotting. مكر *makr* = plan, ruse, plot, scheme, wiliness. See at 14:46, p. 804, n. 4.
6. تأمرون *ta'murûna* = you (all) enjoin, command, give orders, advise (v. ii. m. pl. impfct. from *'amara* [*'amr*], to order. See at 26:35, p. 1169, n. 3).
7. أنداد *andâd* (sing. *nidd*) = equals, compeers, partners, rivals. See at 14:30, p. 798, n. 4.
8. أسروا *'asarrû* = they concealed, secreted, hid, kept confidential (v. iii. m. pl. past from *'asarra*, form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See at 21:2, p. 1013, n. 1).
9. ندامة *nadâmah* = repentance, remorse, regret. See at 10:54, p. 656, n. 11.
10. أغلال *'aghlâl* (pl.; s. *ghull*) = fetters, shackles, manacles, iron collars. See at 7:157, p. 525, n. 12.
11. أعناق *'a'nâq* (pl.; s. *unuq*) = necks. See at 26:4, p. 1163, n. 3.
12. يجزون *yufzawna* = they are repaid, requited, rewarded, recompensed (v. iii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 25:75, p. 1160, n. 10).

وَمَا أَرْسَلْنَا 34. And We sent¹ not
 فِي قَرْيَةٍ مِّنْ نَّذِيرٍ in a township² any warner³
 إِلَّا قَالُوا مَتَرُفُوهُمَا but its affluent ones⁴ said:
 إِنَّا بِنَا "Verily we in what
 أَرْسَلْتُم بِهِ you have been sent with
 كَافِرُونَ are disbelievers."⁵

وَقَالُوا 35. And they say:
 نَحْنُ أَكْثَرُ أَمْوَالًا "We are greater⁶ in wealth⁷
 وَأَوْلَدًا and children;
 وَمَا نَحْنُ and we shall not be
 بِمُعَذِّبِينَ the ones punished."⁸

قُلْ إِنَّ رَبِّي 36. Say: "Verily my Lord
 يَبْسُطُ الرِّزْقَ spreads⁹ the provision
 لِمَن يَشَاءُ for whomsoever He wills
 وَيَقْدِرُ وَلَكِنَّ and measures out;¹⁰ but
 أَكْثَرُ النَّاسِ most men
 لَا يَعْلَمُونَ do not know."¹¹

Section (Rukû') 5

وَمَا أَمْوَالُكُمْ 37. And neither your wealth
 وَلَا أَوْلَادُكُمْ nor your children

1. أَرْسَلْنَا 'arsalnâ = we sent out, sent, despatched, discharged (v. i. pl. past from 'arsala, form IV of rasila [rasal], to be long and flowing. See at 33:9, p. 1338, n. 3).

2. قَرْيَةٌ qaryah (s.; pl. قُرَى quran) = habitation, town, village, hamlet. See at 29:34, p. 1277, n. 3.

3. نَذِيرٍ nadhîr (pl. nudhur) = warner (active participle in the scale of fa'il from nadhara [nadhr/ nudhûr], to vow, to pledge). See at 34:28, p. 1378, n. 7.

4. مَتَرُفُوهُمَا mutrafû (pl.; s. mutraf [the terminal nûn is dropped because of the genitive construction]; s. mutraf) = those made to live in luxury, affluent ones, the opulent (pass. participle from 'atrafa, form IV of tarafa, to live in luxury, opulence). See mutrafî at 23:64, p. 1091, n. 2).

5. The allusion is as well to the attitude of the Makkian unbelievers as to the unbelievers of all times.

6. أَكْثَرُ 'akthar = more, greater, more numerous/ abundant (relative of kathîr). See kathîr at 20:33, p. 982, n. 3.

7. أَمْوَالٌ 'amwâl (pl.; sing. mâl) = riches, wealth, properties, goods. See at 9:111, p. 625, n. 11.

8. The unbelievers said so in order to emphasize that they were favoured by Allah and that therefore they would not be punished. مُعَذِّبِينَ

mu'adhdhabîn (pl.; acc./genitive of mu'adhdhabûn; s. mu'adhdhab) = those who are chastised, punished (passive participle from 'adhdhaba, form II [ta'dhib] of 'adhaba ['adhb], to obstruct. See at 26:213, p. 1198, n. 11).

9. يَبْسُطُ yabsuṭu = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from basaṭa [basṭ], to spread. See at 30:48, p. 1306, n. 8).

10. i. e., gives in limited measures. يَقْدِرُ yaqdiru = he measures out, ordains, is able to (v. iii. m. s. impfct. from qadara [qadr/qadar], to ordain, to measure, to have power. See at 30:37, p. 1302, n. 3).

11. i. e., most men do not know that this is done to test them whether they be believers and grateful and do what is required of them in respect of the more unfortunate ones.

بِالَّتِي تَقْرِبُكُمْ عَلَيْنَا that brings you close¹ to Us
 زُلْفَى in nearness and position;²
 إِلَّا مَنَ آمَنَ except those who believe
 وَعَمِلَ صَالِحًا and act rightly.³
 فَأُولَئِكَ لَهُمْ Then such ones shall have
 جَزَاءُ الضَّعِيفِ a multiple⁴ reward
 بِمَا عَمِلُوا وَهُمْ for what they do and they
 فِي الْعُرْفِ فِي shall be in the upper chambers⁵
 آمِنُونَ safe and secure.⁶

وَالَّذِينَ يَسْعَوْنَ 38. But those who strive⁷
 فِي آيَاتِنَا in respect of Our signs⁸
 مُعْجِزِينَ seeking to frustrate,⁹
 أُولَئِكَ such ones will
 فِي الْعَذَابِ in the punishment
 مُحْضَرُونَ be brought along.¹⁰

قُلْ إِنَّ رَبِّي 39. Say: "Verily my Lord
 يَبْسُطُ الرِّزْقَ spreads the provision
 لِمَن يَشَاءُ for whomsoever He wills
 مِنْ عِبَادِهِ of His servants,
 وَيَقْدِرُ لَهُ and measures out¹¹ for him.
 وَمَا أَنْفَقْتُمْ And whatever you spend¹²

1. i. e., *tuqarribu* = she or it brings near/close, approximates, offers, presents (v. iii. f. s. impfct. from *qarraba* form II of *qariba* [*qurb/maqrabah*], to get close, to come near. See *qarrabâ* at 5:27, p. 342, n. 3).

2. زُلْفَى *zulfâ* = proximity, nearness and position.

3. i. e., according to the Qur'ân and *sunnah*. صَالِح *sâlih* = good, right, proper, sound (act. participle from *salaha/saluha* [*salâh/ sulâh/ maslahah*], to be good, right, proper. See at 33:31, p. 1347, n. 2).

4. ضَعْف *ḍi'f* (s.; pl. *'aḍ'âf*) = double, a multiple. See at 17:75, p. 897, n. 12.

5. i. e., in the highest paradise. غُرَفَات *ghurufât* (pl.; s. *ghurfah*) = upper chambers, rooms. See *ghurfah* at 25:75, p. 1160, n. 11.

6. آمِنُونَ *'aminûn* (pl.; s. *'amin*) = peaceful, safe and secure (act. participle from *'amana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe. See at 27:89, p. 1229, n. 3).

7. يَسْعَوْنَ *yas'awna* = they move quickly, strive, endeavour (v. iii. m. pl. impfct. from *sa'a* [*sa'y*], to move quickly. See at 5:64, p. 362, n. 3).

8. آيَات *'âyât* (sing. *'ayah*) = signs, miracles, revelations. See at 31:2, p. 1311, n. 2.

9. i. e., seeking to frustrate the truth and prevent people from receiving it. مُعْجِزِينَ *mu'âjizîn* (pl.; acc/gen. of *mu'âjizûn*; s. *mu'âjiz*) = those who try to frustrate, attempt to set at naught (act. participle from *'âjaza*, form III of *'ajaza* [*'ajz*], to be weak. See at 34:5, p. 1369, n. 23).

10. مُحْضَرُونَ *muḥḍarûn* (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'ahḍara*, form IV of *ḥaḍara* [*ḥuḍâr*], to be present. See at 30:16, p. 1294, n. 10).

11. i. e., gives in limited measures. يَقْدِرُ *yaqdiru* = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 34:36, p. 1381, n. 10).

12. i. e., in the way of Allah. أَنْفَقْتُمْ *'anfaqtum* = you (all) spent, expended, laid out, disbursed (v. ii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, be used up. See at 2:269, p. 141, n. 10).

مِنْ شَيْءٍ of anything
فَهُوَ يُخْلِفُهُ He compensates¹ for it;
وَهُوَ خَيْرٌ and He is the Best²
الرَّزِيقِ of providers.³

وَيَوْمَ 40. And the day when
يَجْمَعُهُمْ جَمِيعًا He will assemble⁴ them all
ثُمَّ يَقُولُ الْمَلَائِكَةُ then say to the angels:⁵
أَهَؤُلَاءِ "Are these the ones
إِيَّاكُمْ that you
كَانُوا يَعْبُدُونَ they used to worship?"⁶

قَالُوا 41. They will say:
سُبْحَانَكَ "Sacrosanct⁷ are you,
أَنْتَ وَلِئْسَ You are our Lord-Protector⁸
مِنْ دُونِهِمْ instead of⁹ they.
بَلْ كَانُوا يَعْبُدُونَ Nay; they used to worship
الْجِنَّ the jinn.
كَثَرَهُمْ بِهِمْ Most of them were in them
مُؤْمِنُونَ believers."

فَالْيَوْمَ 42. So today,
لَا يَمْلِكُ there does not have power¹⁰

1. He replaces it in this world and gives reward for it in the hereafter. يَخْلِفُ *yukhlifu* = he leaves (offspring), compensates, replaces, he breaks, fails to keep, goes back on his word (v. iii. m. s. impfct. from *'akhlaḥa*, from IV of *khalafa* [*khalaf/khulāf*] to lag behind, to come after, to succeed, to change, to become bad. See at 30:6, p. 1291, n. 7).

2. خَيْر *khayr* = good /better/ best, charity, wealth, property, affluence. See at 33:19, p. 1342, n. 5.

3. رَازِقِينَ *rāziqīn* (m. pl. acc./gen. of *rāziqūn*; s. *rāziq*) = providers (act. participle from *razaqa*, to provide with the means of subsistence. See *razaqnā* at 20:81, p. 995, n. 2).

4. i. e., on the Day of Judgement. نَحْشُر *naḥshuru* = we muster, gather, assemble, rally (v. i. pl. impfct. from *ḥashara* [*ḥashr*], to gather. See at 27:83, p. 1227, n. 1).

5. مَلَائِكَةٍ *malā'ikah* (sing. *malak*) = angels. See at 16:33, p. 838, n. 1.

6. i. e., they used to worship in lieu of Allah. يَعْبُدُونَ *ya'budūna* = they worship, serve (v. iii. m. pl. impfct. from *'abada* [*'ibādah* /*'ubūdah* /*'ubūdiyyah*], to worship. See at 25:55, p. 1154, n. 12).

7. سُبْحَانَ *Subḥān* is derived from *sabbaha*, form II of *sabaha* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥān* is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 30:40, p. 1303, n. 6.

8. وَلِي *walīy* (s.; pl. *awliyā'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 33:65, p. 1363, n. 11.

9. دُونَ *dūna* = below, under, without, more than. مِنْ دُونِ *min dūni* = without, with the exclusion of, instead of, besides.

10. يَمْلِكُ *yamliku* = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 20:89, p. 997, n. 12).

بَعْضُكُمْ لِبَعْضٍ one of you for the other
 نَفْعًا وَلَا ضَرًّا in doing benefit¹ or harm.²
 وَقُولُوا لِلَّذِينَ And We shall say to those
 ظَلَمُوا ذُوقُوا Taste⁴
 عَذَابَ النَّارِ the punishment of the fire
 فِي الَّتِي كُنْتُمْ بِهَا in which you had been
 تُكَذِّبُونَ disbelieving."⁵

وَإِذَا نُسِئَ عَلَيْهِمْ 43. And when recited are to
 آيَاتِنَا تَبَيَّنَتْ them Our signs most clear⁶
 قَالُوا مَا هَذَا they say: "This is naught
 إِلَّا لَرَجُلٍ يُرِيدُ but a man intending⁷
 أَنْ يَصُدَّكُمْ عَنْمَا to prevent⁸ you from what
 كَانُوا يَعْبُدُ there used to worship
 آبَاءَكُمْ your fathers."⁹
 وَقَالُوا مَا هَذَا And they say: "This is naught
 إِلَّا إِفْكٌ مُفْتَرَى but a falshood¹⁰ fabricated."¹¹
 وَقَالَ الَّذِينَ And there say those who
 كَفَرُوا لِلْحَقِّ disbelieve about the truth
 لَمَّا جَاءَهُمْ when it comes to them:
 "إِنْ هَذَا إِلَّا أَلَا
 سِحْرٌ مُبِينٌ" "This is naught but
 sorcery¹² most obvious."

1. *naḥ* = benefit, use, usefulness, profit. See at 25:3, p. 1138, n. 7.

2. *ḍarr* = harm, damage, injury. See at 25:3, p. 1138, n. 6.

3. i. e., committed shirk. *ẓalamū* = they did wrong/injustice, transgressed, committed shirk [note that at 31:13 shirk or setting partners with Allah is called a grave *ẓulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 27:84, p. 1227, n. 9).

4. *dhūqū* = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhāqa* [*dhawq/madhāq*], to taste. See at 32:20, p. 1330, n. 5).

5. *tukadhdhibūna* = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah /kidhbah*], to lie. See at 32:20, p. 1330, n. 6).

6. This 'āyah speaks about the attitude of the Makkan unbelievers to the Prophet, peace and blessings of Allah be on him. *bayyināt* (f. pl.; sing. *bayyinah*; m. *bayyin*) = clear, evident, proofs, indisputable evidences. See at 29:49, p. 1282, n. 11).

7. *yuridu* = he intends, desires (v. iii. m. s. impfct. form 'arāda, form IV from *rāda* [*rawd*], to walk about. See at 26:35, p. 1169, n. 1).

8. *yaṣudda* (u) = he deters, hinders, bars, diverts, prevents (v. iii. m. s. impfct. from *ṣadda* [*ṣadd/ṣudūd*], to turn away. The last letter takes *fathḥ* because of the particle 'an coming before the verb. See at 5:91, p. 375, n. 1).

9. The polytheists raised the slogan of defending their paternal religion in their opposition to the truth of Islam.

10. They also alleged that the Prophet, peace and blessings of Allah be on him, had fabricated the revelation. *ifk* (s.; pl. 'afā'ik) = calumny, slander, libel, falsehood, lie. See at 29:17, p. 1270, n. 8.

11. *muftaran* = fabricated, made up falsely (pass. participle from *iftarā*, form VIII of *farā* [*fary*], to cut lengthwise. See at 28:36, p. 1244, n. 14).

12. *siḥr* (pl. *aṣḥār*) = sorcery, magic. See at 28:35, p. 1244, n. 13.

وَمَا آتَيْنَاهُمْ 44. And We had not given
مِنْ كُتُبٍ them any books
يَدْرُسُونَهَا they studied¹
وَمَا أَرْسَلْنَا إِلَيْهِمْ
بِقَلَمٍ مِنْ نَذِيرٍ 6 before you any warner.³

وَكَذَّبَ 45. And there disbelieved⁴
الَّذِينَ مِنْ قَبْلِهِمْ those that were before them;
وَمَا بَلَّغُوا and they have attained⁵ not
مِعْشَارًا one-tenth⁶ of what
آتَيْنَاهُمْ We had given them.⁷
فَكَذَّبُوا Even then they disbelieved
رُسُلِي My Messengers.
فَكَيْفَ كَانَ So how was
نَكِيرٍ 10 My disapprobation?⁸

Section (Rukû') 6

قُلْ إِنَّمَا أَعِظُكُمْ 46. Say: "I but advise⁹ you
بِوَحْدَةٍ of one thing:
أَنْ تَقُومُوا That you stand up
لِلَّهِ for Allah's sake
مَثْنَى وَفُرَادَى in twos¹⁰ and singly¹¹
ثُمَّ تَتَفَكَّرُوا then reflect.¹²

1. يَدْرُسُونَ *yadrusûna* = they study, learn (v. iii. m. pl. impfct. from *darasa* [dars], to study. See *tadrusûna* at 3:79, p. 187, n. 3).

2. أَرْسَلْنَا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [rasal], to be long and flowing. See at 34:34, p. 1381, n. 1).

3. i. e., a Messenger warning against Allah's displeasure and retribution for the unbeliever and sinful. نَذِيرٍ *nadhîr* (pl. *nudhur*) = warner (active participle in the scale of *fa'il* from *nadhara* [*nadhîr*/ *nudhûr*], to vow, to pledge). See at 34:34, p. 1381, n. 3.

4. كَذَّبَ *kadhdhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 10:17, p. 642, n. 7).

5. i. e., the unbelieving Makkans have not attained. بَلَّغُوا *balaghû* = they attained, reached, arrived at (v. iii. m. pl. past from *balagaha* [*bulâgh*], to reach, to attain. See *balaghat* 33:10, p. 1338, n. 9).

6. مِعْشَارٍ *mi'shâr* = one-tenth, tenth part.

7. i. e., their predecessors of the destroyed nations.

8. نَكِيرٍ *nakîr* = denial, disapproval, disavowal, disapprobation, rejection. See at 22:44, p. 1061, n. 12.

9. أَعِظُ *'a'izu* = I admonish, advise, exhort (v. i. s. impfct. from *w'aza* [*wa'z*], to admonish, to preach. See at 11:46, p. 694, n. 5).

10. مَثْنَى *mathnâ* = in twos, two by two.

11. This is what the Prophet, peace and blessings of Allah be on him, was asked to say to the unbelievers regarding their allegations. فُرَادَى

furâdâ = singly, one by one, separately. See at 6:94, p. 430, n. 3.

12. تَتَفَكَّرُوا *tatafakkarû* = you all reflect, contemplate, think over, consider, meditate (v. ii. m. pl. imperative from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See *tatafakkarûna* at 6:50, p. 410, n. 10)..

مَا بِصَاحِبِكُمْ
مِنْ جِنَّةٍ
إِنْ هُوَ إِلَّا
نَذِيرٌ لَّكُمْ
بَيْنَ يَدَيْ عَذَابٍ
شَدِيدٍ ١٦

Your companion¹ has not in him
any insanity.²
He is naught but
a warner³ unto you
in the face of⁴ a punishment
most severe.⁵

قُلْ مَا أَسْأَلُكُمْ
مِنْ أَجْرٍ
فَهُوَ لَكُمْ
إِنْ أَجْرِيَ
إِلَّا عَلَى اللَّهِ
وَهُوَ عَلَى كُلِّ شَيْءٍ
شَهِيدٌ ١٧

47. Say: "What I ask⁶ you
of any remuneration⁷
that is for you.
My remuneration is not
but up to Allah.
And He is over everything
All-Witnessing.⁸

قُلْ إِنْ رَبِّي
يَقْذِفُ بِالْحَقِّ
عَلَمٌ
الْغُيُوبِ ١٨

48. Say: "Verily my Lord
sends down⁹ the truth –
the Supreme Knower¹⁰
of all the unseen.¹¹

قُلْ جَاءَ الْحَقُّ
وَمَا يُبْدِئُ الْبَاطِلُ
وَمَا يُعِيدُ ١٩

49. Say: "The truth has come;
and falsehood originates¹² not
nor does it recreate.¹³

1. i. e., the Prophet, peace and blessings of Allah be on him. صاحب *ṣāhib* (s.; pl. 'aṣḥāb/ ṣaḥb/ ṣaḥābah/ ṣuḥbān/ ḡuḥbah)= companion, comrade, friend. See at 18:37, p. 925, n. 1.

2. This is a reply to the allegation of the unbelievers. جنة *jinnah*= insanity, madness, possession. See at 34:8, p. 1370, n. 4.

3. نذير *nadhîr* (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhîr/ nudhûr*], to vow, to pledge). See at 34:44, p. 1385, n. 3.

4. بين يدي *bayna yaday* = It is an idiom meaning "before or in front of, in the face of". See *bayna yadayhi* at 34:31, p. 1379, n. 3.

5. شديد *shadîd* (pl. أشد *'ashiddâ'*/ شديد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 27:33, p. 1211, n. 11).

6. سألت *sa'altu* = I asked, enquired, implored, abjured (v. i. s. past from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *sa'alta* at 34:25, p. 1319, n. 8).

7. أجر *'ajr* (pl. أجر *'ujûr*) = reward, recompense, remuneration, due. See at 33:35, p. 1350, n. 2).

8. شهيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of *fa'îl* from *shahida* [*shuhâd*], to see, to witness. See at 33:55, p. 1360, n. 6).

9. يقذف *yaqdhifu* = he launches, throws, flings, casts, hurls, tosses down, sends down (v. iii. m. s. impfct. from *qadhafa* [*qadhaf*], to throw, to cast. See *naqdhifu* at 21:18, p. 1016, n. 12).

10. علام *'allâm* = Supreme Knower, thoroughly knowing, completely familiar. See at 5:116, p. 388, n. 1.

11. غيوب *ghuyûb* (pl.; s. غيب *ghayb*) = secrets, unseen, hidden. See at 9:78, p. 611, n. 8.

12. يبدئ *yubdi'u* = he originates, brings forth for the first time, begins, starts (v. iii. m. s. impfct. from *'abda'a*, form IV of *bada'a* [*bad'*] to start. See at 29:19, p. 1271, n. 6).

13. يعيد *yu'idu* = he repeats, causes to come back, brings back, returns, recreates (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd/awdah*], to return. See at 30:27, p. 1298, n. 4).

قُلْ إِن ضَلَلْتُ 50. Say: "If I go astray,¹
فَأَنَا أَضِلُّ then I but go astray
عَلَى نَفْسِي against myself;
وَلِنِ اهْتَدَيْتُ but if I receive guidance²
فَمَا then it is because of what my
يُوحِي إِلَيَّ رَبِّي Lord communicates³ to me.
إِنَّهُ سَمِيعٌ Verily He is All-Hearing,⁴
قَرِيبٌ Ever Near.⁵

وَلَوْ نَرَى 51. If you were to see
إِذْ قَرَعُوا when they will be terrified,⁶
فَلَا قُوَّةَ then there will be no escape;⁷
وَلْيُخَذُوا and they will be seized⁸
مِنْ مَّكَانٍ قَرِيبٍ from a place nearby.

وَقَالُوا 52. And they will say:
ءَامَنَّا بِهِ "We believe in it."
وَأَنَّى لَهُمْ But how⁹ could be for them
الْتِمَاسُ the contact¹⁰
مِنْ مَّكَانٍ بَعِيدٍ from a place far off?¹¹

وَقَدْ كَفَرُوا 53. And they had disbelieved¹²
بِهِ مِنْ قَبْلُ in it before;¹³

1. i. e., go astray from the right path. ضَلَّتْ *ḍalaltu* = I strayed, went astray, lost the way (v. i. past from *ḍalla* [*ḍalāl/ḍalālah*], to loose one's way. See at 6:56, p. 413, n. 5).

2. اهْتَدَيْتُ *ihtadaytu* = I received guidance, was led on the right way (v. i. s. past in form VIII of *hadā* [*hidāyah/hudan/hady*], to lead, to guide. See *ihtadā* at 20:135, p. 1011, n. 10).

3. يُوْحِي *yūhī* = he prompts, communicates, inspires (v. iii. m. s. impfct. from '*awhā*, form IV of *wahā* [*wahy*], to communicate. [Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4]. See at 6:111, p. 438, n. 6).

4. سَمِيع *samī'* = one who hears, All-Hearing, Intensely Listening (active participle in the scale of *fa'il* from *samī'a* [*sam' /samā' /samā'ah /masma'*], to hear. See at 31:28, p. 1320, n. 13).

5. قَرِيب *qarīb* = near, proximate, not far away, close by, Ever Near. See at 33:63, p. 1363, n. 6.

6. i. e., when face to face with the punishment on the Day of Judgement. قَرَعُوا *fazi'ū* = they were terrified/ scared/ alarmed/ panick-stricken/ afraid, took fright (v. iii. m. pl. past from *faz'*, to be scared. See *faza'* at 21:103, p. 1040, n. 12).

7. قُوَّة *fawt* (s.; pl. *afwāt*) = escape.

8. أُخِذُوا *'ukhidhū* = they were taken, seized, got hold of (v. iii. m. pl. past passive from '*akhadha* [*'akhdh*], to take. See at 33:61, p. 1362, n. 11).

9. أَنَّى *'annā* = whence, wherefrom, how, when. See at 19:19, p. 955, n. 5).

10. i. e., the reception of faith, which is to take place in the worldly life, not in the hereafter. تَلَامُش *tanāwush* = trying to reach one another, contact, reception, encounter, skirmish (verbal noun in form VI of *nāsha* [*nawsh*], to proceed, to move).

11. i. e., far off from the worldly life. بَعِيد *ba'id* = (s.; pl. *bu'addā' /bu'ūd /bu'dān /bi'ād*) = far, far away, far-reaching, distant, remote, unlikely. See at 34:8, p. 1370, n. 7).

12. كَفَرُوا *kafarū* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufir*], to cover. See at 34:31, p. 1379, n. 1).

13. i. e., in their worldly life.

وَيَقْدِفُونَ and they had been hurling¹

بِالْغَيْبِ at the unseen²

٥٧ مِنْ مَّكَانٍ بَعِيدٍ from a place far away.³

وَحِيلَ 54. And interposed⁴ will be

بَيْنَهُمْ between them

وَبَيْنَ مَا يَشْتَهُونَ and what they covet,⁵

كَمَا فَعِلَ as was done

بِأَشْيَاعِهِمْ with their sects⁶

مِنْ قَبْلُ before.

إِنَّهُمْ كَانُوا Verily they had been

فِي شَكٍّ in a doubt⁷

٥٨ مُرِيْبٍ causing suspicion.⁸

1. i. e., hurling disbelief and doubts. يَقْدِفُونَ

yaqdhifûna = they hurl, launch, throw, fling, cast, toss down, send down (v. iii. m. pl. impct. from *qadhafa* [*qadhaf*], to throw, to cast. See *yaqdhifu* at 34:48, p. 1386, n. 9).

2. i. e., Resurrection, Judgement and life in the hereafter.

3. i. e., being in the worldly life.

4. i. e. they will be barred from believing and being forgiven and admitted into *jannah*. حِيلَ *hîla*

= he or it was interposed, intervened, made inaccessible, barred, obstructed, prevented (v. iii. m. s. past passive from *hâla* [*hawl/ hayl/ haylûlah*], to change, to interpose. See *hâla* at 11:43, p. 693, n. 5).

5. i. e., belief and *jannah*. يَشْتَهُونَ *yashtahûna* = they desire, wish, covet, crave, long for (v. iii. m. pl. impct. from *ishtahâ*, form VIII of *shahâ/ shahiya* [*shahw/ shahy/ shahwah*], to desire, to wish. See at 16:57, p. 845, n. 9).

6. i. e., their likes in doubts and disbelief. 'ashyâ' (p.; s. *shî'ah*) = adherents, partisans, followers, sects. See *shîah* at 19:69, p. 968, n. 12.

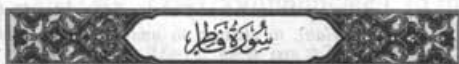
7. شَكٌّ *shakk* (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 27:66, p. 1223, n. 2.

8. This expression is used to emphasize the fact and intensity of their doubt. مُرِيْبٍ *murîb* = that which arouses suspicion, suspicious (act. participle from 'arâba, form IV of *râba* [*rayb*], to doubt, disquiet. See at 14:9, p. 789, n. 8).

35. SŪRAT FĀṬIR (The Originator)

Makkan: 45 'āyahs

This is also a Makkan *sūrah* which, like the other Makkan *sūrahs*, deals with monotheism, *risālah* (Messengership of Muhammad, peace and blessings of Allah be on him), Resurrection and Judgement. It opens with emphasizing that all the praise is for Allah Who is the Originator (*Fāṭir*) and Creator of the universe and all beings, animate and inanimate. It is also He Who sustains and manages all the creation and provides for every being. There is no partner of Him in the creation and its sustenance, maintenance and management. All the praise and all the worship and devotion is due to Him Alone. The *sūrah* is named after this attribute of Allah which is mentioned in its first 'āyah.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. All the praise is for Allah,
 فَاطِرُ السَّمَوَاتِ the Originator¹ of the heavens
 وَالْأَرْضِ and the earth,
 جَاعِلُ الْمَلَائِكَةِ Who appoints² the angels
 رُسُلًا as messengers,³
 أُولَى أجنحةٍ possessing wings,⁴
 مثنى وثلاث ورباعٍ two, three and four.
 يَزِيدُ فِي الْخَلْقِ He adds⁵ in the creation⁶
 مَا يَشَاءُ whatever He will.
 إِنَّ اللَّهَ عَلَى Verily Allah is over
 كُلِّ شَيْءٍ قَدِيرٌ everything Omnipotent.⁷
2. Whatever Allah unfolds⁸
 لِلنَّاسِ مِنَ رَحْمَتِهِ for man of mercy
 فَلَا مُمْسِكَ لَهَا there is none to withhold⁹ it;

1. i. e., He created out of nothing. فاطر *Fāṭir* = Creator, Maker, Originator, Initiator, one who splits, one who brings into being (active participle from *faṭara* [faṭr], to split, to create) See at 14:10, p. 790, n. 1.
2. جاعل *jā'il* = one who puts, sets, makes, appoints (active participle from *ja'ala* [ja'l], to make, to put. See at 3:55, p. 177, n. 7).
3. i. e., to convey His *wahy* to the Prophets and Messengers raised from among men. *rusul* (pl.; s. رسول *rasūl*) = messengers, envoys, emissaries, delegates. See at 12:50, p. 740, n. 9.
4. أجنحة *'ajniḥah* (pl.; *janāḥ*) = wings, sides, flanks. See *janāḥ* at 28:32, p. 1243, n. 10.
5. يزيد *yazīdu* = he increases, augments, adds to (v. iii. m. s. impfct. from *zāda* [zayd/zīyādah], to be more. See at 19:76, p. 970, n. 14).
6. خلق *khalq* = creation, origination, making; also creatures, shape, constitution. See at 27:64, p. 1222, n. 5.
7. قدير *qadīr* = Omnipotent, All-Powerful. See at 30:50, p. 1307, n. 5.
8. يفتح *yafṭah(u)* = he opens, unfolds, decides, discloses, grants victory (v. iii. m. s. impfct. from *fataḥa* [faṭḥ], to open, to decide. The final letter is vowelless because the verb is in a conditional clause preceded by *mā*. See *fataḥnā* at 23:77, p. 1094, n. 3).
9. ممسك *mumsik* = one who holds, withholds, grasps, retains (act. participle from *'amsaka*, form IV of *masaka* [mask], to grasp. See *'amsik* at 33:37, p. 1350, n. 12).

وَمَا يُمْسِكُ and whatever He withholds¹

فَلَا مُمْسِكَ there is none to release² it
مِنْ بَعْدِهِ after Him.

وَهُوَ الْعَزِيزُ And He is the All-Mighty,³
الْحَكِيمُ the All-Wise.⁴

يَا أَيُّهَا النَّاسُ 3. O mankind,
اذْكُرُوا نِعْمَتَ اللَّهِ اذْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ remember⁵ Allah's grace
on you.

هَلْ مِنْ خَالِقٍ Is there any Creator
غَيْرِ اللَّهِ other than Allah

يَرْزُقُكُمْ مِنْ giving you provision⁶ from
السَّمَاءِ وَالْأَرْضِ the heaven and the earth?⁷

لَا إِلَهَ إِلَّا هُوَ No deity is there except He.
فَأَنْتَ تُؤْفَكُونَ Then how⁸ are you deluded?⁹

وَلِنْ يَكْذِبُوا 4. And if they disbelieve¹⁰ you,
فَقَدْ كَذَبْتَ then disbelieved indeed were
رُسُلٌ مِنْ قَبْلِكَ Messengers before you;

وَلِىَّ اللَّهُ and to Allah
تَرْجَعُ الْأُمُورُ shall be returned¹¹ all affairs.

يَا أَيُّهَا النَّاسُ 5. O mankind,

1. يُمْسِكُ *yumsik(u)* = he retains, holds, withholds, grasps (v. iii. m. s. impfct. from 'amsaka, form IV of *masaka* [mask], to hold, to grab. The final letter is vowelless because the verb is in a conditional clause preceded by *mā*. See *yumsiku* at 22:65, p. 1068, n. 10).

2. مُمْسِكَ *mursil* (s.; pl. *mursilîn*) = one who sends out, despatches, releases (act. participle from 'arsala, form IV of *rasila* [rasa], to be long and flowing. See *mursilîn* at 28:45, p. 1248, n. 1).

3. عَزِيزٌ *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 34:27, p. 1378, n. 3.

4. i. e., All-Wise in His creation, acts and decrees. حَكِيمٌ *hakim* (s.; pl. *hakamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'il* from *hakama* [hukm], to pass judgement. See at 34:27, p. 1378, n. 4).

5. اذْكُرُوا *udhkurû* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [dhikr/tadhkâr], to remember. See at 33:9, p. 1338, n. 1).

6. يَرْزُقُ *yarzuqu* = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [rizq], to give the means of subsistence. See at 29:60, p. 1286, n. 11).

7. i. e., by sending rains from the sky and making plants, fruits and corns to grow out of the earth.

8. أُنَى *'annâ* = whence, wherefrom, how, when. See at 34:52, p. 1387, n. 9).

9. i. e., from the right course into worshipping others than Allah. تُؤْفَكُونَ *tu'fakûna* = you are deluded, beguiled, turned away (v. ii. m. pl. impfct. passive from 'afaka ['ifk/'afk/'afak/'ufūk], to lie, to deceive. See at 10:34, p. 650, n. 5).

10. يَكْذِبُوا *yukadhdhibû(na)* = they cry lies to, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [kidhb /kadhib /kadhbah / kidhbah], to lie. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See at 22:42, p. 1061, n. 6).

11. تَرْجَعُ *turja'u* = she is returned, sent back (v. iii. f. s. impfct. passive from *raja'a* [rujû'], to return). See at 22:76, p. 1073, n. 3).

إِنَّ وَعْدَ اللَّهِ حَقٌّ
فَلَا تَغُرُّكُمْ
الْحَيَوةُ الدُّنْيَا
وَلَا يَغُرُّكُمْ
بِاللَّهِ
الْعَرُودُ
the arch-deceiver.³

إِنَّ الشَّيْطَانَ
لَكُمْ عَدُوٌّ
فَاتَّخِذُوْهُ عَدُوًّا
إِنَّمَا يَدْعُوْهُ أَهْلُ حِزْبِهِ
لِيَكُونُوا
مِنْ أَصْحَابِ
السَّعِيرِ
6. Indeed Satan is
for you an enemy;⁴
so take⁵ him as an enemy.
He but invites⁶ his band⁷
that they may become
of the inmates⁸ of
the blazing fire.⁹

الَّذِينَ كَفَرُوا
لَهُمْ
عَذَابٌ شَدِيدٌ
وَالَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ مَغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ
7. Those who disbelieve¹⁰
they shall have
a punishment very severe.¹¹
And those who believe
and do the good deeds¹²
they shall have forgiveness¹³
and a reward¹⁴ very great.¹⁵

1. i. e., about Resurrection, judgement, reward and punishment. وعد *wa'd* (s.; pl. *wu'ûd*) = promise. See at 34:29, p. 1378, n. 8.

2. لا تَغُرُّنَّ *lâ taghurranna* = let she or it not deceive, she or it should not deceive, beguile, delude (v. iii. f. s. emphatic imperative [prohibition] from *gharra* [*ghurûr*], to deceive. See at 31:33, p. 1333, n. 5).

3. i. e. Satan. غرور *gharûr* = one or that which deceives, deceptive, arch-deceiver (act. participle in the intensive scale of *fa'ûl* from *gharra*. See n. 2 above. See also at 31:33, p. 1323, n. 6).

4. عدو *'adûw* (s.; pl. أعداء *'a'dâ'*) = foe, enemy, adversary. See at 28:15, p. 1236, n. 4.

5. اتَّخَذُوا *ittakhidhû* = you (all) take up, take for yourselves, adopt (v. ii. m. pl. imperative from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 5:116, p. 388, n. 4).

6. يدعو *yad'û* = he calls, calls upon, invites, invokes (v. iii. m. s. impfct. from *da'â* [*du'â*'], to call. See at 31:21, p. 1318, n. 6).

7. حزب *hizb* (s.; pl. أحزاب *'ahzâb*) = party, partisans, band, group, sect. See at 30:32, p. 1300, n. 7.

8. أصحاب *'aṣ-ḥâb* (pl.; sing. صاحب *ṣâhib*) = inmates, dwellers, companions, associates, followers, owners. See at 29:15, p. 1270, n. 1).

9. سَعِير *sa'îr* = burning blaze, blazing furnace, inferno. See at 34:12, p. 1372, n. 4.

10. كفروا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufir*], to cover. See at 34:53, p. 1387, n. 12).

11. شديد *shadîd* (pl. أشد *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 34:46, p. 1386, n. 5).

12. صالحات *ṣâliḥât* (f.; sing. *ṣâliḥah*; m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 34:4, p. 1368, n. 9.

13. مغفرة *maghfirah* = forgiveness, pardon, remission. See at 34:4, p. 1368, n. 10.

14. أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 34:47, p. 1384, n. 7).

15. كبير *kabîr* = big, great, enormous, grave thing, All-Great. See at 31:30, p. 1321, n. 10.

Section (Rukû') 2

أَفَمَنْ 8. Is the one

زَيْنَ لَهُ to whom is embellished¹

سَوْءَ عَمَلِهِ the evil² of his deed

فَرَأَاهُ حَسَنًا so he sees it good?

فَإِنَّ اللَّهَ But verily Allah

يُضِلُّ مَنْ يَشَاءُ lets go astray³ whom He will

وَهَدِي مَنْ يَشَاءُ and guides whom He will.

فَلَا تَذْهَبْ نَفْسُكَ So let not yourself be ruined⁴

عَلَيْهِمْ حَسْرَتٌ over them in grief.⁵

إِنَّ اللَّهَ عَلِيمٌ Verily Allah is All-Knowing

بِمَا يَصْنَعُونَ of what they do.⁶

وَاللَّهُ الَّذِي 9. And Allah is He Who

أَرْسَلَ الرِّيحَ sends⁷ the winds⁸

فَتَثِيرُ مَحَابِلًا so they stir⁹ the clouds

فَسُقْنَهُ then We drive¹⁰ it

إِلَى بَلَدٍ مَيِّتٍ to a dead land¹¹

فَأَحْيَيْنَاهُ and give life¹² therewith

الْأَرْضَ بَعْدَ مَوْتِهَا to the land after its death.

كَذَلِكَ Suschwise will be

النَّشُورُ the Resurrection.¹³

1. زَيْن *zuyyina* = he or it was embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zāna* [zayn], to adorn. See at 13:33, p. 779, n. 3).

2. The reply to the interrogative is kept silent. سَوْءَ *sā'* (pl. '*aswā'*') = evil, ill, offence, injury, calamity, misery, misfortune, bad deed. See at 16:27, p. 835, n. 10).

3. i. e. because of his unbelief. يَضِلُّ *yudhillu* = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from '*aḍalla*', form IV of *ḍalla* [ḍalāl/ḍalālah], to go astray. See at 22:4, 1045, n. 8).

4. لَا تَذْهَبْ *lā tadhhab* = let her not go, she must not go (v. iii. f. s. imperative [prohibition] from *dhahaba* [dhahāb]/*madh-hab*], to go. *dhahabat nafsuhu* is an idiom meaning : he is ruined. See *yudhhiba* at 33:33, p. 1348, n. 5).

5. i. e., for their not believing and coming to the right path. حَسْرَاتٍ *ḥasarāt* (sing. *ḥasrah*) = lamentations, regrets, grief, distress.

6. يَصْنَعُونَ *yaṣna'ūna* = they do, make, perform (v. iii. m. pl. impfct. from *ṣana'a* [ṣan'/ṣun'/ṣanī'], to do, to make. See at 24:30, p. 1116, n. 7).

7. أَرْسَلَ *'arsala* = he sent out, despatched discharged (v. iii. s. past in form IV of *rasila* [rasal], to be long and flowing. See at 25:48, p. 1152, n. 9).

8. رِيَّاحٍ *riyāḥ* (pl.; s. رِيحٍ *riḥ*) = winds. See at 30:48, p. 1306, n. 5.

9. تَثِيرُ *tuthīru* = it or she agitates, stirs, stirs up, upturns, tills (v. iii. f. s. impfct. from '*athāra*', form IV of *thāra* [thawr], to be stirred, roused. See at 30:48, p. 1306, n. 6).

10. سُقْنَاهُ *suqnā* = we drove, urged on, piloted, carried along (v. i. pl. past from *sāqa* [sawq/siyāqah/masāq], to drive, to urge on. See at 7:57, p. 488, n. 7).

11. بَلَدٍ *balad* (s.; pl. *bilād*) = country, town, city, place, land. See at 2:126, p. 60, n. 2.

12. أَحْيَيْنَاهُ *'ahyaynā* = we brought to life, gave life (v. i. pl. past from '*ahyā*', form IV of *ḥayiya* [ḥayah], to live. See at 6:122, p. 442, n. 9).

13. نَشُورٍ *nushūr* = resurrection, coming to life again, restoration to life. See at 25:47, p. 1152, n. 8.

مَن كَانَ يُرِيدُ 10. Whoever is wont to desire¹
 الْعِزَّةَ power and prestige,²
 فَلِلَّهِ then to Allah belongs power
 الْعِزَّةُ جَمِيعًا and prestige altogether.³
 إِلَيْهِ يَصْعَدُ الْكَلِمُ To Him goes up⁴ the good
 الطَّيِّبُ وَالْعَمَلُ word,⁵ and the good deed
 الصَّالِحُ يَرْفَعُهُ raises⁶ it.
 وَالَّذِينَ يَمْكُرُونَ And those who plot⁷
 السَّيِّئَاتِ لَهُمْ the evil deeds⁸ they will have
 عَذَابٌ شَدِيدٌ a punishment very severe;
 وَمَكْرُ أُولَٰئِكَ and the plotting of those,
 هُوَ بَورٌ that will perish.⁹
 وَاللَّهُ خَلَقَكُمْ 11. And Allah created you
 مِنْ تُرَابٍ of dust¹⁰
 ثُمَّ مِنْ نُطْفَةٍ then from a drop;¹¹
 ثُمَّ جَعَلَكُمْ أَزْوَاجًا then He made you pairs.¹²
 وَمَا تَحْمِلُ And there carries¹³ not
 مِنْ أَنْثَى any female
 وَلَا تَضَعُ nor does she give birth to¹⁴
 إِلَّا بِعِلْمِهِ except with His knowledge;
 وَمَا يُعَمَّرُ nor is life prolonged¹⁵
 مِنْ مُعَمَّرٍ of an aged one,¹⁶

1. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form 'arâda, form IV of *râda* [rawd], to walk about. See at 33:33, p. 1348, n. 4).
2. عزة *'izzah* = might, power, respect, self-respect, prestige, honour, fame. See at 10:65, p. 660, n. 12.
3. So *'izzah* should be sought from Allah.
4. يصعد *yaş'adu* = he ascends, climbs, goes up (v. iii. m. s. impfct. from *sa'ida* [şu'ûd], to rise, to go up. See *tuş'idûna* at 3:154, p. 214, n. 7).
5. i. e., the words of belief and praise for Allah.
6. i. e., good words are accepted by Allah when backed by good deeds. يرفع *yarfa'u* = he raises, lifts, lifts up (v. iii. m. s. impfct. from *rafa'a* [raf'], to raise, to lift. See at 2:127, p. 60, n. 9).
7. يَمْكُرُونَ *yamkurûna* = they plot, conspire (v. iii. m. pl. impfct. from *makara* [makr], to deceive, to delude. See at 27:70, p. 1224, n. 2).
8. سيئات *sayyi'ât* (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 29:4, p. 1266, n. 6.
9. يَبُورُ *yabûru* = he or it perishes, remains fallow (v. iii. m. s. impfct. from *bâra* [bawr/bawâr]. See *bawâr* at 14:28, p. 797, n. 13).
10. i. e., the first man, 'Âdam, peace be on him. تراب *turâb* (s.; pl. *atirbah/ tirbân*) = soil, dust, dirt, earth. See at 30:20, p. 1295, n. 11.
11. i. e., of the parents. نطفة *nutfah* (s.; pl. *nuṭaf*) = drop, sperm. See at 23:13, p. 1077, n. 9.
12. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 33:6, p. 1336, n. 9.
13. تحمل *taḥmilu* = she carries, bears, transports mounts (v. iii. f. s. impfct. from *ḥamala* [ḥaml], to carry. See at 29:60, p. 1286, n. 10).
14. تضع *taḍa'u* = she lays down, gives birth to, unburdens, gets rid of, places, puts down (v. iii. f. s. impfct. from *waḍa'a* [wad'], to place, to put down. See *yaḍa'u* at 7:157, p. 525, n. 10).
15. يعمر *yu'ammaru* = he is given to live, given a long life (v. iii. m. s. impfct. passive from *'ammaru*, form II of *'amara* ['umr/ amr], to live long, to flourish, to become inhabited. See *yu'ammaru* at 2:96, p. 45, n. 11).
16. معمر *mu'ammâr* = aged one (passive participle from *'ammaru*. See n. 15 above).

وَلَا يُنْقَصُ
مِنْ عُمُرِهِ
إِلَّا فِي كِتَابٍ
إِنَّ ذَلِكَ عَلَى اللَّهِ
يَسِيرٌ

nor is a reduction made¹
of his age
but it is in a book.²
Verily this is on Allah's part
quite easy.

وَمَا يَسْتَوِي
الْبَحْرَانِ
هَذَا عَذْبٌ فُرَاتٌ
سَائِغٌ شَرَابُهُ
وَهَذَا مِلْحٌ أُجَاجٌ
وَمِنْ كُلِّ تَاكُلُونَ
لَحْمًا طَرِيًّا
وَتَسْتَخْرِجُونَ حِلْيَةً
تَلْبَسُونَهَا
وَرَرَى الْفُلْكَ
فِيهِ مَوَاحِرُ
لِيَبْتَغُوا
مِنْ فَضْلِهِ
وَلَعَلَّكُمْ
تَشْكُرُونَ

12. Nor do there equalize³
the two seas⁴ —
this is pleasant,⁵ very sweet,⁶
delicious⁷ to drink;
and that is salt, very bitter.⁸
Yet from each you eat
flesh succulent and fresh,⁹
and bring out¹⁰ ornament¹¹
you wear.
And you see the ships¹²
traversing¹³ therein
that you may seek¹⁴
of His grace
and that you may
express gratitude.

يُولِجُ اللَّيْلَ

13. He makes the night enter¹⁵

1. يَنْقُصُ *yunqasu* = he or it is reduced, lessened, diminished, decreased (v. iii. m. s. impfct. passive from *naqasa* [*naqas/ nuqsân*], to decrease, diminish. See *nanquṣu* at 121:44, p. 1024, n. 11).
2. i. e., recorded in *al-Lawh al-Mahfûz*.
3. يَسْتَوِي *yastawî* = he becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 16:76, p. 852, n. 4).
4. Such as the two seas near Bahrayn; also the rivers meeting the seas. See 25:53, p. 1154.
5. عَذْبٌ *'adhḥ* (s.; p. *'idhâb*) = sweet, pleasant. See at 25:53, p. 1154, n. 2.
6. فُرَاتٌ *furât* = tasty, sweet. See at 25:53, p. 1154, n. 3.
7. سَائِغٌ *sâ'igh* = delicious, tasty, pleasant to drink, easy to swallow (act. participle from *sâgha* [*sawgh/masâgh*], to be easy to swallow. See at 16:66, p. 848, n. 4).
8. أُجَاجٌ *'ujāj* = bitter, salty water. See at 25:53, p. 1154, n. 5.
9. طَرِيٌّ *ṭarīy* = fresh, tender, succulent. See at 16:14, p. 831, n. 7.
10. تَسْتَخْرِجُونَ *tastakhrijûna* = you (all) extract, bring out, remove, derive (v. ii. m. pl. impfct. from *istakhraja*, form X of *kharaja* [*khurāj*], to go out. See at *tastakhrijû* 16:14, p. 831, n. 6).
11. Such as pearls and corals. حِلْيَةٌ *hilyah* (s.; pl. *hilan*) = ornament, decoration, embellishment. See *huliy* at 7:148, p. 520, n. 6.
12. فُلُكٌ *fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 31:31, p. 1321, n. 11.
13. مَوَاحِرُ *mawâkhîr* (f. pl.; s. *mâkhîrah*) = those that traverse, move, plow, (active participle from *makhara* [*makhîr/mukhîr*], to move, to shear. See at 16:14, p. 831, n. 11).
14. يَبْتَغُوا *tabtaghû* [na] = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ*'], to seek, to desire. The terminal *nûn* is dropped for a hidden 'an in *li* coming before the verb; See at 30:46, p. 1305, n. 10).
15. يُولِجُ *yûlîju* = he inserts, makes enter, thrusts, interpolates (v. iii. m. s. impfct. from *'awlaja*, form IV of *walaja* [*lijah/wulâj*], to enter, penetrate. See at 31:29, p. 1321, n. 1).

فِي النَّهَارِ	into the day
وَيُولِجُ النَّهَارَ	and makes the day enter
فِي اللَّيْلِ	into the night;
وَسَخَّرَ	and He has reduced to order ¹
الشَّمْسَ وَالْقَمَرَ	the sun and the moon,
كُلٌّ يَجْرِي	each running ²
لِأَجَلٍ مُّسَمًّى	for a term ³ specified. ⁴
ذَٰلِكُمْ اللَّهُ رَبُّكُمْ	Such is Allah, your Lord;
لَهُ الْمُلْكُ	His is the dominion. ⁵
وَالَّذِينَ تَدْعُونَ	And those whom you invoke ⁶
مِنْ دُونِهِ	instead Him
مَا يَمْلِكُونَ	do not have power over ⁷
مِنْ قَطْمِيرٍ ﴿١٣﴾	even a date pit membrane. ⁸
إِنْ تَدْعُوهُمْ	14. If you call them
لَا يَسْمَعُوا دَعَاءَكُمْ	they hear ⁹ not your call,
وَلَوْ سَمِعُوا	and even if they did hear
مَا اسْتَجَابُوا لَكُمْ	they would not respond ¹⁰ to you;
وَيَوْمَ الْقِيَامَةِ	and on the Day of Resurrection
يَكْفُرُونَ	they will disclaim
بِشْرِكِكُمْ	your setting of partners.
وَلَا يَنْبِئُكَ	And none does inform ¹¹ you
مِثْلُ خَبِيرٍ ﴿١٤﴾	like the One All-Aware. ¹²

1. *sakhkhara* = he brought to submission, made subservient, subjected, subdued, reduced to service/order (v. iii. m. s. past in form II of *sakhkhara* [sukhr/maskhar], to ridicule, deride. See at 31:29, p. 1321, n.2).
2. *yajrî* = he runs, flows, streams, proceeds (v. iii. m. s. impfct. from *jarâ* [jary], to flow. See *tajrî* at 31:29, p. 1321, n. 3).
3. *'ajal* (pl. *'ajâl*) = appointed time, term, date, deadline. See at 31:29, p. 1321, n. 4.
4. *musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (Passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [sumuwuw/ samâ'], to be high. See at 31:29, p. 1321, n. 5).
5. i. e., His is the sovereignty and absolute possession and authority over everything. *ملك* *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 24:42, p. 1124, n.1.
6. i. e., of imaginary deities.
7. *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [du'â'], to call. See at 26:72, p. 1175, n. 10).
8. *yamlikûna* = they possess, hold, dominate, own, have power over (v. iii. m. pl. impfct. from *malaka* [malk/mulk/milk], to take in possession. See at 34:22, p. 1376, n. 3).
9. i. e., powerless. *qitmîr* = date pit membrane.
10. *yasma'û(na)* they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [sam' /samâ' /samâ'ah /masma'], to hear. The terminal *nûn* is dropped because the verb comes as conclusion of a conditional clause preceded by 'in. See at 7:198, p. 542, n. 7).
11. *istajâbû* = they responded, answered, complied with, acceded to, listened to (v. iii. m. pl. past from *istajâba*, form X of *jâba* [jawb], to travel, to explore. See at 13:18, p. 722, n. 3).
12. *yunabbi'u* = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [nab'/nubû'], to be prominent. See at 34:7, p. 1369, n. 12).
13. *khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [khubr /khibrah] to be acquainted). See at 33:2, p. 1335, n. 1.

Section (Rukū') 3

يَا أَيُّهَا النَّاسُ

15. O mankind,

أَنْتُمْ الْفُقَرَاءُ

you are the poor¹

إِلَى اللَّهِ وَاللَّهُ

unto Allah; and Allah is

هُوَ الْغَنِيُّ

the One Above Want,²

الْحَمِيدُ ﴿١٥﴾

the All-Praiseworthy.³

إِنْ يَشَأْ

16. If He will,

يُذْهِبْكُمْ

He may remove⁴ you

وَيَأْتِ بِخَلْقٍ جَدِيدٍ

and bring a new⁵ creation.

﴿١٦﴾

وَمَا ذَلِكْ

17. And that is not

عَلَى اللَّهِ

on Allah's part

بِعَزِيزٍ ﴿١٧﴾

any the hard.⁶

وَلَا تَزِرُ

18. And there will carry⁷ not

وِازِرَةً

any bearer⁸

وَزَرَ أُخْرَى

the load⁹ of another;

وَلَنْ تَدْعُ

and if there calls

مُثْقَلَةً

the one heavily burdened¹⁰

إِلَى حِمْلِهَا

to his load,¹¹

لَا يُحْمَلْ

carried¹² will not be

مِنْهُ شَيْءٌ

from him anything,

1. i. e., everyone is in need of Allah's grace and help. فقراء *fuqarā'* (pl.; s. *faqīr*) = the poor, indigent. See at 9:59, p. 602, n. 7.

2. Allah is not in need of anything, not even the praise and worship of His creatures. It is only in their interest that they should be grateful and prayerful to Him. غني *ghanī* (s.; pl. *'aghniyā'*) = above want, free from want, rich. See at 31:27, p. 1320, n. 2.

3. حميد *ḥamid* = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 34:6, p. 1369, n. 10.

4. يذهب *yudh-hib(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhababa* [*dhihāb* /*madh-hab*], to go. The last letter is vowelless for the verb is conclusion of a conditional clause preceded by *'in*. See at 14:19, p. 793, n. 12.

5. جديد *jadīd* (s.; pl. *judud/judad*) = new, novel.

6. عزيز *'azīz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 35:2, p. 1390, n. 3.

7. The *'āyah* stresses that everyone will be individually responsible for one's deeds and none will come to one's help on the Day of Judgement. See also 17:15, p. 877. تزر *taziru* = she carries, bears (v. iii. f. s. impfct. from *wazara* [*wizr*], to carry. See at 17:15, p. 877, n. 8).

8. وازرة *wāzirah* (f.; m. *wāzir*) = bearer, carrier, one burdened (act. participle from *wazara*). See at 17:15, p. 877, n. 9.

9. i. e., the load of sins. وزر *wizr* (s.; pl. *'awzār*) = burden, load, encumbrance, sin. See at 20:100, p. 1001, n. 4. See also ns. 7 and 8 above.

10. مثقلة *muthqalah* (f.; m. *muthqal*) = one heavily burdened/laden (pass. participle from *'athqala* (to burden) form IV of *thaqala* (*thiqal/thaqālāh*), to be heavy. See *thaqulat* at 23:102, p. 1100, n. 1).

11. i. e., to take some of his load of sin. حمل *ḥiml* (s.; pl. *'ahmāl*) = load, burden, cargo. See at 20:100, p. 1001, n. 6.

12. يحمل *yuhmalu* = he or it is carried/borne (v. iii. m. s. impfct. passive from *ḥamala* [*ḥaml*], to carry. See *yahmilu* at 20:111, p. 1003, n. 11).

وَلَوْ كَانَ ذَا قُرْبَىٰ even if he is a near relation.¹

إِنَّمَا نُنذِرُ الَّذِينَ You can but warn² those

يَخْشَوْنَ رَبَّهُم who fear³ their Lord

إِلَّا الْغَيْبِ in the unseen

وَأَقَامُوا الصَّلَاةَ and duly perform⁴ the prayer.

وَمَنْ تَزَكَّى And whoever gets purified⁵

فَإِنَّمَا يَتَزَكَّى he but gets purified

لِنَفْسِهِ for himself;

وَالِلَّهِ and to Allah

الْمَصِيرُ⁶ is the destination.⁶

وَمَا يَسْتَوِ 19. And there equalize⁷ not the

الْأَعْمَى وَالْبَصِيرُ blind⁸ and the seeing one;⁹

وَلَا الظُّلُمَاتُ 20. Nor darkness¹⁰

وَلَا النُّورُ and the light;

وَلَا الظِّلُّ 21. Nor the shade¹¹

وَلَا الْحَرُّ and the sun-heat.¹²

وَمَا يَسْتَوِ 22. Nor do equalize

الْأَحْيَاءَ وَالْأَمْوَاتُ the living and the dead.

إِنَّ اللَّهَ يَسْمَعُ Verily Allah makes hear¹³

1. *dhâ qurbâ* = near relations, those close by. See *dhâ al-qurbâ* at 30:38, p. 1302, n. 5.

2. *tundhiru* = you warn, caution (v. ii. m. s. impfct. from 'andhara, form IV of *nadhara* [*nadhr* / *nudhâr*], to dedicate, to vow. See *tundhira* at 32:3, p. 1324, n. 5).

3. *yakhshawna* = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 33:39, p. 1352, n. 6).

4. *'aqâmû* = they performed, straightened, made rise, set up (v. iii. m. pl. past from *'aqâma*, form IV of *qâma* [*qawmah* / *qiyâm*] to get up, stand up. See at 22:41, p. 1060, n. 11).

5. i. e., of *shirk* and sins by believing and acting according to the Qur'ân and *sunnah*. *tazakkâ* = he purifies himself, gets purified (v. iii. m. s. past in form V of *zakâ* [*zakâ*'], to grow, be pure, just. See at 20:76, p. 993, n. 10).

6. So you shall then be called to account and requited accordingly. *maṣîr* = destination, place at which one arrives, destiny. See at 31:14, p. 1315, n. 9).

7. *yastawî* = he becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 35:12, p. 1394, n. 3).

8. *'a'mâ* (s.; pl. *'umy*) = blind. See at 24:61, p. 1132, n. 9.

9. *baṣîr* = one who sees/observes, All-Seeing (act. participle in the scale of *fa'il* from *basura/baṣîra* [*baṣar*], to see). See at 33: 9, p. 1338, n. 5.

10. *ẓulumât* (pl.; s. *ẓulmah*) = darkness, layers of darkness. See at 33:43, p. 1353, n. 7.

11. *ẓill* (s.; pl. *ẓilâl/ẓulâl'* / *azlâl*) = shade, shadow, shelter. See at 28:24, p. 1239, n. 12.

12. *ḥarûr* (s.; pl. *ḥarâ'ir*) = sun-heat, hot wind.

13. *yusmi'u* = he makes (someone) listen/ hear/ pay attention (v. iii. m. s. impfct. from *'asma'a*, form IV of *samî'a* [*sam'* / *samâ'* / *samâ'ah* / *masma'*], to hear. See *tusmi'u* at 30:52, p. 1307, n. 9).

مَنْ يَشَاءُ	whomsoever He will;
وَمَا أَنْتَ بِمُسْمِعٍ	and you cannot make hear ¹
مَنْ فِي الْقُبُورِ ﴿٢٣﴾	those that are in the graves. ²
إِنَّ أَنْتَ	23. You are naught
إِلَّا نَذِيرٌ ﴿٢٤﴾	but a warner. ³
إِنَّا أَرْسَلْنَاكَ	24. Verily We have sent you ⁴
بِالْحَقِّ	in truth
بَشِيرًا	as a giver of good tidings ⁵
وَنَذِيرًا	and as a warner;
وَلَنْ مِنْ أَتَىٰ	and no people ⁶ are there
إِلَّا خَلَا فِيهَا	but has passed away ⁷ in them
نَذِيرٌ ﴿٢٥﴾	a warner.
وَلَنْ يَكْذِبُوكَ	25. And if they disbelieve ⁸ you,
فَقَدْ كَذَّبَ	then indeed there disbelieved
الَّذِينَ مِنْ قَبْلِهِمْ	those before them.
جَاءَتْهُمْ	There came to them
رُسُلُهُمْ	their Messengers
بِالْبَيِّنَاتِ	with clear proofs ⁹
وَالْزُبُرِ	and with the scriptures ¹⁰
وَالْكِتَابِ الْمُنِيرِ ﴿٢٦﴾	and the book giving light. ¹¹

1. *musmi'* = one who makes (someone) hear (act. participle from *'asma'a* [to make hear, to enable to hear], form IV of *sami'a*. See *yusmi'u* at n. 13 on the previous page).
2. i. e., just as you cannot make hear those who are dead and in the graves, so you cannot make hear those whose hearts are dead because of unbelief and persistent sinning. *qubûr* (pl.; s. *qabr*) = graves, tombs.
3. i. e., against Allah's displeasure and punishment for the wrong-doers. *nadhîr* (pl. *nudhur*) = warner (active participle in the scale of *fa'il* from *nadhara* [*nadhîr*/ *nudhâr*], to vow, to pledge). See at 34:46, p. 1386, n. 3.
4. i. e., made you a Messenger. *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasala* [*rasal*], to be long and flowing. See at 34:44, p. 1385, n. 2).
5. i. e., of Allah's pleasure and rewards for the righteous. *bashîr* (pl. *busharâ'*) = conveyer of glad tidings, giver of good news. See at 34:28, p. 1378, n. 6.
6. *'ummah* (pl. *'umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 28:75, p. 1258, n. 9.
7. *khalat* = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulâ*/'*khalâ*']). See at 13:30, p. 776, n. 10).
8. *yukadhdhibû(na)* = they cry lies to, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See at 35:4, p. 1390, n. 10).
9. *bayyinât* (f. pl.; sing. *bayyinah*; m. *bayyin*) = clear, evident, proofs, indisputable evidences. See at 34:43, p. 1384, n. 6).
10. *zûr* (pl.; s. *zabûr*) = scriptures. See at 26:44, p. 842, n. 2.
11. *munîr* = he or that which gives light, enlightening, of enlightenment, radiant, illuminating, brilliant, shining (active participle from *'anâra*, form IV of *nâra* [*nâr*], to give light. See at 33:46, p. 1354, n. 6).

- ثُمَّ أَخَذْتُ 26. Then I seized¹
الَّذِينَ كَفَرُوا those who disbelieved.
فَكَيْفَ كَانَتْ So how was
نَكِيرِي My disapprobation?²

Section (Rukû') 4

- أَلَمْ تَرَ أَنَّ اللَّهَ 27. Do you not see that Allah
أَنْزَلَ مِنَ السَّمَاءِ sends down³ from the sky
مَاءً water⁴
فَأَخْرَجْنَا بِهِ and We produce⁵ therewith
ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا fruits⁶ diverse⁷ in colours?⁸
وَمِنَ الْجِبَالِ And among the mountains⁹
جُدُدٌ بَيَضٌ وَحُمْرٌ are streaks¹⁰ white¹¹ and red,¹²
مُخْتَلِفٌ أَلْوَانُهَا different in their hues,
وَعَرَبٌ مُّثَوِّدٌ and intensely¹³ black.¹⁴

- وَمِنَ النَّاسِ 28. And of men
وَالْدَوَابِّ and beasts¹⁵
وَالْأَنْعَامِ مختلفة and cattle are diverse
أَلْوَانُهُ كَذَلِكَ in colours likewise.
إِنَّمَا يَخْشَى اللَّهَ There but fear¹⁶ Allah
مِنَ عِبَادِهِ of His servants
الْعُلَمَاءُ the learned ones.¹⁷

1. i. e., punished. أخذت 'akhadhtu = I took, seized (v. i. s. past from 'akhadha ['akhdh], to take. See 'akhadhat at 13:32, p. 778, n. 8).
2. نكير nakir = denial, disapproval, disavowal, disapprobation, rejection. See at 34:45, p. 1385, n. 8.
3. أنزل 'anzala = he sent down (v. iii. m. s. past in form IV ['inzâl] of nazala [nuzâl], to come down, get down. See at 22:63, p. 1068, n. 1).
4. i. e., rains and snow.
5. أخرجنا 'akhrajnâ = we produced, brought out, ousted, expelled (v. i. pl. past from 'akhraja, form IV of kharaja [khurûj], to go out. See at 27:82, p. 1226, n. 11).
6. ثمرات thamarât (pl.; sing. thamarah) = fruits, yields, results, benefits, crops. See at 28:56, p. 1252, n. 8).
7. مختلف mukhtalif = diverse, different, varying, divergent (act. participle from ikhtalafa, form VIII of khalafa [khalaf] to follow, to succeed. See at 16:69, p. 849, n. 2).
8. ألوان 'alwân (pl.; s. lawn) = colours, hue, complexion, shades. See at 30:22, p. 1296, n. 10.
9. جبال jibâl (pl.; s. jabal) = mountains, mountain-like clouds. See at 34:10, p. 1371, n. 2.
10. جدد judad (pl.; s. juddah) = river banks, streaks, ways.
11. بياض bîṭṭ (pl.; s. 'abyaṭ) = white.
12. حمرة ḥumr (pl.; s. 'aḥmar) = red.
13. غرابيب gharâbîb (pl.; s. gharbib) = intensely black.
14. سود sūd (pl.; s. 'aswad) = black.
15. دواب dawwâb (pl.; s. dâbbah) = beasts, animals, creatures, crawling creatures. See at 22:18, p. 1051, n. 8. 16.
16. يخشى yakhshâ = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from khashiya [khashy/khashyah], to fear, to dread). See at 20:3, p. 976, n. 5).
17. Because they understand and reflect on Allah's creation and His favours and graces on His creatures. علماء 'ulmâ' (pl.; s. 'âlim/'alim) = knowledgeable, learned, erudite, informed. See 'alim at 34:=26, p. 1377, n. 12.

إِنَّ اللَّهَ عَزِيزٌ
عَفُورٌ Verily Allah is All-Mighty,¹
Most Forgiving.

إِنَّ الَّذِينَ يَتْلُونَ
كِتَابَ اللَّهِ 29. Verily those who recite²
Allah's Book
وَأَقَامُوا الصَّلَاةَ and duly perform³ the prayer
وَأَنْفَقُوا مِمَّا
رَزَقْنَاهُمْ and spend⁴ out of what
سِرًّا وَعَلَانِيَةً We provide⁵ for them
يَرْجُونَ تِجَارَةً secretly⁶ and openly,⁷
they hope⁸ for a trade
لَنْ يَسْوَءَ that will never perish.⁹

لِيُؤْتِيَهُمْ 30. That He may give them
أُجُورَهُمْ in full¹⁰ their rewards
وَيَزِيدَهُمْ and give them more
مِنْ فَضْلِهِ out of His grace.
إِنَّهُ عَفُورٌ Verily He is Most Forgiving,
شَكُورٌ Most Appreciative.¹¹

وَالَّذِي 31. And what We have
أَوْحَيْنَا إِلَيْكَ communicated¹² to you
مِنَ الْكِتَابِ of the Book
هُوَ الْحَقُّ is the truth,

1. عزيز 'azîz = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 35:17, p. 1396, n. 6.

2. يَتْلُونَ yatlâna = they read aloud, recite (v. iii. m. pl. impfct. from talâ [tilâwah], to recite. See at 3:113, p. 200, n. 9).

3. أَقَامُوا 'aqâmû = they performed, straightened, made rise, set up (v. iii. m. pl. past from 'aqâma, form IV of qâma قَامَ qawmah/قَامَ qiyâm) to get up, stand up. See at 35:18, p. 1397, n. 4).

4. i. e., in paying zakâh and in charity. أَنْفَقُوا 'anfaqu = they spent, disbursed, expended (v. iii. m. pl. past from 'anfaqa, form IV of nafaqa [nafaq], to be spent, used up. See at 25:67, p. 1158, n. 4).

5. رَزَقْنَا rajaqnâ = we provided, bestowed, gave (v. i. pl. past from razaqa [rizq], to provide with the means of subsistence. See at 30:28, p. 1298, n. 12).

6. سِرًّا sirran = secretly, privately, confidentially, covertly. See at 16:75, p. 851, n. 9.

7. عَلَانِيَةً 'alâniyatan = openly, overtly, publicly, patently See at 14:31, p. 798, n. 12.

8. يَرْجُونَ yarjûna = they hope, expect, have hope for, look forward to (v. iii. m. (also f.) pl. impfct. from rajâ [rajâ'/rajâh/marjâh], to hope, to expect. See at 24:60, p. 1132, n. 2).

9. تَوَرَّ tabûra (u) = she or it perishes, remains fallow (v. iii. f. s. impfct. from bâra [bawr/bawâr]. The final letter takes fathah for the particle lan coming before the verb. See yabûru at 35:10, p. 1393, n. 9).

10. يُوَفِّيهِ yuwaffiya (fi) = he gives in full, fulfils, lives up to (v. iii. m. s. impfct. form waffâ, form II of wafâ [wafâ'] to redeem, fulfil, live up to. The final letter takes fathah for an implied 'an in li (of motivation) coming before the verb. See at 4:173, p. 322, n. 6).

11. شَكُورٌ shakûr = thankful, deeply grateful, greatly thankful, Most Appreciative (act. participle in the intensive scale of fa'ûl from shakara [shukr/ shukrân], to thank. See at 34:19, p. 1375, n. 8).

12. أَوْحَيْنَا 'awhaynâ = we communicated (v. i. pl. past. from 'awhâ, form IV of wahâ [wahy], to communicate. See at 26:63, p. 1174, n. 3).

مُصَدِّقًا confirming¹
 لِمَا بَيْنَ يَدَيْهِ what is before it.²
 إِنَّ اللَّهَ Indeed Allah is
 بِعِبَادِهِ about His servants
 لَخَبِيرٌ بَصِيرٌ All-Aware,³ All-Seeing.⁴
 ثُمَّ أَوْرَثْنَا 32. Then We made over⁵
 الْكِتَابَ the Book
 الَّذِينَ أَصْطَفَيْنَا to those whom We chose⁶
 مِنْ عِبَادِنَا of Our servants.⁷
 فَمِنْهُمْ Then of them
 ظَلَمَ لِنَفْسِهِ some does wrong to himself
 وَمِنْهُمْ and of them some
 مُتَّقِينَ follows the middle course;⁸
 وَمِنْهُمْ سَابِقٌ and of them some outstrips⁹
 بِالْخَيْرَاتِ with the good deeds¹⁰
 بِإِذْنِ اللَّهِ by Allah's leave.
 ذَلِكَ هُوَ الْفَضْلُ That¹¹ is the grace
 الْكَبِيرُ most grand.
 جَنَّاتُ عَدْنٍ 33. Gardens of Eternity¹²
 يَدْخُلُونَهَا they will enter.
 يَحُلُونَ فِيهَا They will be adorned¹³ therein

1. مصدق *muṣaddiq* = one who or that which confirms, verifies, attests (active participle from *saddaqa*, form II of *sadaqa* [*sadq/sidq*], to speak the truth. See at 6:92, p. 428, n. 11).
2. i. e., of the scriptures sent down previously.
3. خبير *khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khabura* [*khubr /khibrah*] to be acquainted). See at 35:14, p. 1395, n. 12.
4. بصير *baṣîr* = one who sees/observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣura/baṣira* [*baṣar*], to see). See at 35: 19, p. 1397, n. 9.
5. أَوْرَثْنَا *'awrathnâ* = we made over, bequeathed, gave as inheritance, made heir (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irth/ 'irthahl/ wirâthahl/ rithahl/ turâth*], to be heir, to inherit. See at 26:59, p. 1173, n. 9).
6. اصْطَفَيْنَا *iṣṭafaynâ* = we selected/chose (v. i. m. pl. past from *iṣṭafâ*, form VIII of *ṣafâ* [*ṣafw, ṣufûw/ṣafâ*], to be clear, pure. See at 2:130, p. 62, n. 4).
7. i. e., the *'ummah* of Prophet Muhammad, peace and blessings of Allah be on him.
8. i. e., between belief and unbelief, sitting on the fence. مقتصد *muqtaṣid* = one who adopts a middle course, well poised, balanced, on an even keel, frugal (active participle from *iqṭaṣada*, form VIII of *qaṣada* [*qaṣd*], to go straightaway, to go to see, to seek. See at 31:32, p. 1322, n. 9).
9. i. e., outstrips others. سابق *sâbiq* (s.; pl. *sâbiqûn*) = preceding one, he who gets ahead/outstrips (act. participle from *sabaqa* [*sabq*], to be or get ahead or before). See sat 9:100, p. 620, n. 7.
10. خيرات *khayrât* (pl.; sing. *khayrah*) = good things / deeds. See at 23:56, p. 1089, n. 7.
11. i. e., the giving of the Book as inheritance.
12. عدن *'adn* = Eden, eternity, paradise. جنان *jannât* *'adn* is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 20:76, p. 993, n. 5.
13. يَحُلُونَ *yuhallawna* = they are adorned, ornamented, decorated (v. iii. m. pl. impfct. passive from *hallâ*, form II of *ḥaliya* [*ḥaly/ḥilyah*], to be adorned. See at 18:31, p. 923, n. 1).

مِنْ أَسَاوِرَ with bracelets¹
 مِنْ ذَهَبٍ وَلُؤْلُؤًا of gold and pearls;²
 وَلِبَاسُهُمْ فِيهَا and their dress³ therein
 حَرِيرٌ will be of silk.⁴

وَقَالُوا 34. And they will say:

الْحَمْدُ لِلَّهِ "All the praise is for Allah
 الَّذِي أَذْهَبَ Who has removed⁵
 عَنَّا الْحُزْنَ from us all sadness.⁶
 إِنَّ رَبَّنَا Indeed our Lord is
 لَغَفُورٌ Most Forgiving,
 شَكُورٌ Most Appreciative.⁷

الَّذِي أَحَلَّنَا 35. Who has settled⁸ us in
 دَارَ الْمُقَامَةِ the abode⁹ of lasting sojourn¹⁰
 مِنْ فَضْلِهِ out of His grace;
 لَا يَمَسُّنَا فِيهَا therein touches¹¹ us not
 نَصَبٌ any hardship¹²
 وَلَا يَمَسُّنَا فِيهَا nor afflicts us therein
 لُغُوبٌ any exhaustion.¹³

وَالَّذِينَ كَفَرُوا 36. And those who disbelieve,
 لَهُمْ نَارُ جَهَنَّمَ they will have the fire of hell.

1. أَسَاوِرَ *asāwir* (pl.; s. *siwār*) = bracelets, bangles, armlets. See at 22:23, p. 1053, n. 6.

2. لُؤْلُؤٌ *lu' lu'* (s.; pl. *la'ālī'*) = pearls. See at 22:23, p. 1053, n. 7.

3. لِبَاسٍ *libās* (pl. *albisah*) = clothing, apparel, costume, garment, dress, covering. See at 25:47, p. 1152, n. 6.

4. حَرِيرٍ *ḥarīr* (s.; pl. *ḥarā'ir*) = silk. See at 22:23, p. 1053, n. 9.

5. أَذْهَبَ *'adh-haba* = he removed, caused to go away, took away, eliminated (v. iii. m. s. past in form IV of *dhahaba* [*dhihāb /madh-hab*], to go. See *yudh-hib* at 35:16, p. 1396, n. 4).

6. حُزْنَ *ḥazan* = to grieve, to be sad. See at 28:8, p. 1233, n. 9.

7. i. e., of the good deeds of His servants. شَاكِرٌ *shakūr* = thankful, deeply grateful, greatly thankful, Most Appreciative (act. participle in the intensive scale of *fa'āl* from *shakara* [*shukr /shukrān*], to thank. See at 35:30, p. 1400, n. 11).

8. أَحَلَّ *'aḥalla* = he settled, established, translocated, made permissible (v. iii. m. s. past in form IV of *ḥalla* [*ḥal /ḥulūl /ḥill*], to untie, to settle down, to be allowed. See *'aḥallū* at 14:28, p. 797, n. 12).

9. دَارَ *dār* (s.; pl. *diyār*) = abode, home, house, edifice, habitation, land, country. See at 29:64, p. 1288, n. 2.

10. مَقَامَةٍ *muqāmah* = habitat, abode, place of residence, place of standing, lasting sojourn, raised, erected. See *muqām* at 33:13, p. 1339, n. 7.

11. يَمَسُّ *yamassu* = he or it touches, feels (v. iii. m. s. impfct. from *massa* [*mass /masīs*], to feel, to touch. See at 15:48, p. 817, n. 7).

12. نَصَبٍ *naṣab* = weariness, fatigue, strain, exertion, hardship, exhaustion. See at 18:62, p. 935, n. 3.

13. لُغُوبٍ *lughūb* = exhaustion, weariness.

لَا يَقْضَىٰ عَلَيْهِمْ
فِيمَوْتُوا They will not be done away
وَلَا يُخَفَّفُ with¹ so that they can die,
عَنْهُمْ مِنْ عَذَابِهَا nor will there be mitigated²
كَذَلِكَ نَجْزِي for them its torment.
كُلَّ كَافِرٍ Thus do We requite³
٣٥

وَهُمْ يَصْطَرِّحُونَ 37. And they will wail⁵
فِيهِ رَبَّنَا أَخْرِجْنَا therein: "Our Lord, take us
نَعْمَلْ صَالِحًا out,⁶ we shall act rightly⁷
غَيْرَ الَّذِي otherwise than what
كُنَّا نَعْمَلُ we used to do."
أَوَلَمْ نَعْمَرْكُمْ Did We not give you long life⁸
مَا يَذَّكَّرُ بِهِ wherein could take heed⁹
مَنْ تَذَكَّرُ any that would take heed;
وَجَاءَكُمْ and there came to you
النَّذِيرُ the warner?¹⁰
فَذُوقُوا So have the taste;¹¹
فَمَا لِلظَّالِمِينَ and the transgressors will not
٣٧ مِنْ نَصِيرٍ have any helper

Section (Rukû') 5

إِنَّ اللَّهَ 38. Verily Allah is
عَلِيمٌ غَيْبِ All-Knowing of the unseen

1. يقضى *yūqḍā* = he or it is spent, passed, ended, concluded, decreed, {followed by 'alā, he is done away with, exterminated, annihilated} (v. iii. m. s. impfct. passive from *qadā* [qadā], to settle, to decide. See at 6:61, p. 415, n. 5).

2. يخفف *yukhaffafu* = he or it is lessened, lightened, mitigated (v. iii. m. s. impfct. passive from *khaffafa*, form II of *khaffa* [khiffah], to be light. See at 16:85, p. 855, n. 11).

3. نجزي *najẓi* = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazā* [jazā], to recompense. See at 28:14, p. 1235, n. 10).

4. كفور *kafūr* = extremely ungrateful, wantonly unbelieving, arch infidel (act. participle in the scale of *fa'ûl* from *kafara* [kufr], to cover, to be an infidel. See at 34:17, p. 1374, n. 8).

5. يصرخون *yaṣṭarikhūna* = they wail, cry loudly (v. iii. m. pl. impfct. from *iṣṭarakha*, form VIII of *ṣarakha* [ṣurâkh/ ṣarikh], to cry, to yell. See *yaṣṭasrikhu* at 28:18, p. 1237, n. 8).

6. أخرج *'akhrij* = oust, dislodge, expel, take out, produce (v. ii. m. s. imperative from *'akhraja*, form IV of *kharaja* [khurāj], to go out, to leave. See at 23:107, p. 1101, n. 4).

7. i. e., according to the Qur'ân and *sunnah*. صالح *ṣāliḥ* = good, right, proper (act. participle from *ṣalaḥa/ṣaluḥa* [ṣalâḥ/ ṣulûḥ/ ṣaṣlahah], to be good, right, proper. See at 34:37, p. 1382, n. 3).

8. نمر *nu'ammir(u)* = we let live, prolong life, grant long life, give life span, populate, construct (v. i. pl. impfct. from *'ammara*, form II of *'amara* ['amr/ umr], to love long. The final letter is vowelless for the particle *lam* coming before the verb. See *'umur* at 26:18, p. 1165, n. 10).

9. يتذكر *yatadhakkaru* = he takes heed, bears in mind, remembers, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [dhikr/ tadhkâr], to remember. See at 20:44, p. 984, n. 12).

10. نذير *nadhîr* (pl. *nudhûr*) = warner (active participle in the scale of *fa'îl* from *nadhara* [nadhîr/ nudhâr], to vow, to pledge). See at 35:23, p. 1398, n. 4.

11. ذوقوا *dhâqû* = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [dhawq/ madhâq], to taste. See at 34:42, p. 1384, n. 4).

الْأَرْضِ وَالسَّمَوَاتِ of the heavens and the earth.

إِنَّهُ عَلِيمٌ Indeed He is the All-Knowing

يَذَاتِ الصُّدُورِ of the secrets of the hearts.¹

هُوَ الَّذِي جَعَلَكَ 39. He it is Who made² you

خَلِيفَةً فِي الْأَرْضِ successors³ in the earth.

مَنْ كَفَرَ So whoever disbelieves,⁴

فَعَلَيْهِ كُفْرُهُ on him will be his unbelief.⁵

وَلَا يَزِيدُ And there will not increase⁶

الْكَافِرِينَ for the disbelievers

كُفْرَهُمْ their disbelief

عِنْدَ رَبِّهِمْ in the sight of Allah

إِلَّا مَقْتًا except in aversion;⁷

وَلَا يَزِيدُ nor will there increase

الْكَافِرِينَ for the disbelievers

كُفْرَهُمْ إِلَّا خَسَارًا their unbelief except in loss.⁸

قُلْ أَرَأَيْتُمْ 40. Say: "Do you think of⁹

شُرَكَاءَكُمْ the partners¹⁰ of yours

الَّذِينَ نَدْعُونَ whom you invoke¹¹

مِنْ دُونِ اللَّهِ in lieu of Allah?

أَرُونِي مَاذَا Show¹² me what is that

خَلَقُوا مِنَ الْأَرْضِ they created of the earth;

1. صدور *sudûr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 29:10, p. 1268, n. 6.

2. جعل *ja'ala* = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 33: 8, p. 1335, n. 5).

3. i. e., successors to the previous nations who have been destroyed. خلافة *khalâ'if* (pl.; s. خليفة *khalîfah*) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See at 10:73, p. 664, n. 2).

4. كفر *kafara* = he disbelieved, denied, turned ungrateful, covered (v. iii. m. s. past from *kufra*, to disbelieve, to cover. See at 31:12, p. 1314, n. 9).

5. i. e., the load of the sin of unbelief will be on him and he will be accountable for it.

6. يزيد *yazīdu* = he increases, augments, adds to (v. iii. m. s. impfct. from *zâdu* [*zayd/zîyâduh*], to be more. See at 35:1, p. 1389, n. 5).

7. مقت *maqt* = abomination, hateful, aversion, detestation, odious. See at 4:22, p. 242, n. 9.

8. خسار *khasâr* = to incur loss, to lose. See *khâsirûn* at 17:82, p. 900, n. 4.

9. رأيتم *ra'aytum* = you saw, realized, thought of (v. ii. m. pl. past from *ra'â* [*ra'y/ru'yah*], to see, notice. See at 28:71, p. 1257, n. 2).

10. i. e., the partners you set with Allah. شركاء *shurakâ'* (pl.; s. *sharîk*) partners, sharers, associates. See at 34:27, p. 1378, n. 2.

11. تدعون *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â*'], to call. See at 35:13, p. 1395, n. 6).

12. أروني *'arû + nî* = you (all) show + me (v. ii. m. pl. imperative from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see, notice. See at 34:27, p. 1377, n. 13).

أَمْ لَهُمْ شِرْكٌ¹ or have they any share¹
 فِي السَّمَوَاتِ in the heavens?
 أَمْ آتَيْنَهُمْ² Or have We given them²
 كِتَابًا فَهُمْ a Book so that they are
 عَلَىٰ بَيِّنَاتٍ³ on clear evidences³ from it?
 بَلْ إِن يَدُوْا the transgressors⁵
 بَعْضُهُمْ بَعْضًا one to the other
 إِلَّا غُرُورًا⁶ except deception.⁶

41. Verily Allah holds⁷
 السَّمَوَاتِ وَالْأَرْضَ أَن the heavens and the earth lest
 تَزُولَا they should cease to exist;⁸
 وَلَئِنْ زَالَا and if they cease to exist
 إِنَّ أَمْسَكَهُمَا there cannot hold them
 مِنْ أَحَدٍ مِّنْ بَعْدِهِ⁹ anyone after Him.
 إِنَّهُ كَانَ Verily He is
 حَلِيمًا Most Forbearing,⁹
 عَفُورًا¹¹ Most Forgiving.

42. And they swore¹⁰ by Allah
 جَهْدًا ثَمِيمًا their emphatic¹¹ oaths:¹²
 لَّيْن جَاءَهُمْ If indeed there came to them

1. i. e., in the creation and running of the affairs of the heavens. شرك *shirk* = to share, partnership, polytheism, idolatry. See at 34:22, p. 1376, n. 6.
2. i. e., the polytheists.
3. بَيِّنَات *bayyinât* (f. pl.; sing. *bayyinah*; m. *bayyin*) = clear, evident, proofs, indisputable evidences. See at 35:25, p. 1398, n. 9).
4. يَدُوْا *ya'idu* = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [wa'd], to make a promise. See at 23:35, p. 1084, n. 9).
5. i. e., the polytheists (note the context and also that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظَالِمِينَ *ẓālimīn* (acc./gen. of *ẓālimān*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons, polytheists (active participle from *ẓalama* [ẓulm], to transgress, do wrong. See at 26:209, p. 1198, n. 5).
6. i. e., in assuring that the imaginary deities can do good or harm to them. غُرُور *ghurūr* = delusion, deception, deceit, conceit, vanities. See at 33:12, p. 1339, n. 4.
7. يُمْسِكُ *yumsiku* = he retains, holds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka* [mask], to hold, to grab. See at 22:65, p. 1068, n. 10).
8. تَزُولَا *tazûlâ* (ni) = they (two females) vanish, disappear, cease to exist, terminate (v. iii. f. dual. impfct. from *zâla* [zawâl], to cease to exist, disappear. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *tazûla* at 14:44, p. 803, n. 11).
9. So He delays inflicting punishment on the polytheists and gives them time to repent and seek forgiveness. حَلِيم *halīm* = forbearing, Most Forbearing, most clement. See at 22:59, p. 1066, n. 12.
10. أَقْسَمُوا *'aqsamû* = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [qasam], to divide, to apportion. See at 24:53, p. 1128, n. 3).
11. جَهْد *jahd* = strain, effort, emphatic, earnest. See at 24:53, p. 1128, n. 4.
12. أَيْمَان *'aymân* (pl.; s. *yamīn*) = right hands, oaths. See at 24:53, p. 1128, n. 5.

نَذِيرٌ	a warner, ¹
لَيَكُونَنَّ	they would surely be
أَهْدَىٰ مِن	the better guided ² than
إِحْدَى الْأُمَمِ	anyone of the peoples; ³
فَلَمَّا جَاءَهُمْ	but when there came to them
نَذِيرٌ	a warner,
مَّا زَادَهُمْ	it increased ⁴ then naught
إِلَّا لَأَقْوَرًا ۖ	but in estrangement. ⁵
أَسْتَكْبَرُوا	43. Showing arrogance ⁶
فِي الْأَرْضِ	in the land
وَمَكَرَ السَّيِّئِ	and plotting ⁷ evil;
وَلَا يَحِيقُ	but there encloses ⁸ not
الْمَكْرَ السَّيِّئِ	the evil plotting
إِلَّا بِأَهْلِهِ	except its author. ⁹
فَهَلْ يَنْظُرُونَ	So do they await ¹⁰ aught
إِلَّا سَمَتَ الْأَوَّلِينَ	but the way ¹¹ of those of old?
فَلَنْ تَجِدَ	Then you shall not find
لِسُنَّةِ اللَّهِ	in the way of Allah
تَبْدِيلًا	any alteration; ¹²
وَلَنْ تَجِدَ	nor shall you find
لِسُنَّةِ اللَّهِ	in the way of Allah
تَحْوِيلًا ۖ	any diversion. ¹³

- i. e., a Messenger. نَذِيرٌ *nadhīr* (pl. *nudhur*) = warner (active participle in the scale of *fa'il* from *nadhara* [*nadhīr/ nudhūr*], to vow, to pledge). See at 35:37, p. 1403, n. 10.
- أَهْدَىٰ *'ahdā* = more in the right, better guided, better guide (relative of *hādīn*). See at 28:49, p. 1249, n. 6.
- i. e., the Jews, Christians and others. أُمَمٌ *'umam* (pl.; s. أمة *'ummah*) = communities, nations, peoples, generations. See at 29:18, p. 1271, n. 3.
- زَادَ *zāda* = he increased, grew, became more, added, enlarged, (v. iii. m. s. past from *zayd/ ziyādah*, to be more. See at 33:22, p. 1343, n. 9).
- نُفُورٌ *nufūr* = aversion, distaste, dislike, estrangement, bolting away (of animals). See at 25:60, p. 1156, n. 5.
- اسْتَكْبَرُوا *istikbār* = to be arrogant, showing arrogance, to be proud (verbal noun in form X of *kabura*[*kubr/ kibar/ kabārah*], to be great. See *mustakbir* at 31:7, p. 1312, n. 11).
- مَكَرٌ *makr* = plan, ruse, plot, scheme, wiliness. See at 34:33, p. 1380, n. 5.
- يَحِيقُ *yahīqu* = he or it encloses, surrounds, encircles (v. iii. m. s. impfct. from *ḥāqa* [*ḥawq*], to surround).
- أَهْلٌ *'ahl* (s.; pl. أَهْلُونَ *'ahlūn*/أهل *'ahālin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner, author. See at 29:31, p. 1276, n. 2.
- يَنْظُرُونَ *yanẓurūna* = they look, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 33:19, p. 1341, n. 11).
- i. e., the way they were punished and destroyed. سُنَّةٌ *sunnah* (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 33:38, p. 1351, n. 11).
- تَبْدِيلٌ *tabdīl* = to vary, to change, exchange, alteration, (verbal noun in form II of *badala*, to replace. See at 33:62, p. 1363, n. 3).
- تَحْوِيلٌ *tahwīl* = transformation, modification, alteration, diversion (verbal noun in form II of *ḥāla* [*ḥawl/ḥayl*], to change, to turn. See at 17:77, p. 898, n. 10).

44. Do they not travel¹
 فِي الْأَرْضِ in the land
 فَيَنْظُرُوا كَيْفَ كَانَ and see how was
 عَاقِبَةُ الَّذِينَ the end² of those
 مِنْ قَبْلِهِمْ before them,
 وَكَانُوا أَشَدَّ and they had been stronger³
 مِنْهُمْ قُوَّةً than them in power?
 وَمَا كَانَ اللَّهُ And Allah is not such
 لِيُعْجِزَهُ that there can baffle⁴ Him
 مِنْ شَيْءٍ فِي السَّمَوَاتِ anything in the heavens
 وَلَا فِي الْأَرْضِ or anything in the earth.
 إِنَّهُ كَانَ عَلِيمًا Verily He is All-Knowing,
 قَدِيرًا Omnipotent.

45. And were Allah to take
 النَّاسَ to task⁵ men
 بِمَا كَسَبُوا for what they acquire⁶
 مَا تَرَكَ He would not have spared⁷
 عَلَى ظَهْرِهَا on its surface⁸
 مِنْ دَابَّوَةٍ any carwling creature;⁹
 وَلَئِنْ يُوَخَّرُهُمْ but He defers¹⁰ them
 إِلَى أَجَلٍ مُسَمًّى till a term specified.¹¹
 فَإِذَا جَاءَ أَجَلُهُمْ So when their term comes —

1. يَسِيرُوا *yasfrâ(na)* = they travel, go about, journey (v. iii. m. pl. impfct. from *sâra* [*sayr* /*sayrûrah* /*masîr* /*masîrah* /*tasyâr*] to move, to travel. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 30:9, p.1292, n. 7).
2. عَاقِبَةٌ *'âqibah* (s.; pl. عَوَاقِبُ *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 30:42, p. 1304, n. 4.
3. أَشَدَّ *ashadd* = more/most intense, stronger/strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (relative of *shadid*). See at 30:9, p. 1292, n. 9.
4. i. e., baffle His plans and acts. *yu'jiza(u)* = he baffles, disables, incapacitates, frustrates, paralyzes (v. iii. m. s. impfct. from 'a'jaza , form IV of 'ajaza/ajiza ['ujz], to be weak, incapable. See *mu'jizin* at 29:22, p. 1272, n. 4.
5. i. e., immediately and without giving them respite to rectify and reform. يُوَاضِحُ *yu'âkhdhu* = he blames, censures, takes to task, punishes (v. iii. m. s. impfct. from 'âkhdha, form III of 'âkhdha ['âkhdh], to take, to get. See at 18:58, 933, n. 8).
6. كَسَبُوا *kasabû* = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 18:58, p. 933, n. 9).
7. تَرَكَ *taraka* = he spared, left, left behind, abandoned, relinquished, gave up, bequeathed (v. iii. m. s. past from *tark*, to leave. See at 4:176, p. 324, n. 7).
8. i. e., on the surface of the earth. *zahr* (s. ; pl. *zuhûr*) = ظهر *zahr*(s.; pl. *zuhûr*) = back, rear, rear side, loin, spine, surface. See *zuhûr* at 21:39, p. 1023, n. 2).
9. i. e., anyone. دَابَّةٌ *dâbbah* (pl. *dawâbb*) = animal, riding beast, crawling/moving creature/worm. See at 34:14, p. 1373, n. 1.
10. يُوَخَّرُ *yu'akhhiru* = de delays, postpones, puts off, defers (v. iii. m. s. impfct. from 'akhhara, form II from the root 'akhr. See at 14:42, p. 812, n. 8).
11. مُسَمًّى *musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined . (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuwu*/ *samâ*'], to be high. See at 35:13, p. 1395, n. 4).

فَإِنَّ اللَّهَ كَانَ
يَعْبُدُهُ then verily Allah is
بَصِيرًا about His servants
All-Seeing.¹

1. i. e., nothing escapes from His knowledge and sight and He will take into account all acts of man, however minute, and will requite him for that. *başîr* = one who sees/observes, All-Seeing (act. participle in the scale of *fa'il* from *başura/başira* [*başar*], to see). See at 35: 31, p. 1401, n. 4.

A Word for Word Meaning of the Qur'ân places one or a couple of words of the 'âyah in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method enables the reader to identify which English words or phrases represent the meaning of which words in the Arabic text. It has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as possible. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic.

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